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Warmly,

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New Year STANDING AT THE PORTAL

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ing at the por - tal of the op - 'ning
the Lord, am with thee, be not thou a - f
the year be - fore us, O what rich sup - p
will nev - er fail us, He will not for - s

s of com - fort, meet us, hush - ing ev - 'ry fear
will help and strength - en, be thou not dis - maye
the poor and need - y liv - ing streams shall rise
e - ter - nal cov - 'nant He will nev - er break

o - ken through the si - lence by our Fa - ther's voice
ea, I will up - hold thee with My own right hand
or the sad and sin - ful shall His grace a - bound
est - ing on His prom - ise, what have we to fear

"That Forbidden Worry"

By J. Lester Graybill

"May all your troubles during the coming year be as short-lived as your New Year's resolutions." Such a quip reminds us of how undisciplined we are, as well as how uncertain our own future is.

The prospect of a New Year is pleasant because it represents a time of fresh beginnings. And yet, for many, it is also an occasion for anxiety. It may call to mind anxious thoughts about times past or days ahead. What an opportune moment to hear again the words of Jesus: "Take . . . no thought for the morrow" (Matt. 6:34).

What does our Lord have in mind? Would He speak thus in 1966, in an age characterized by hurry, worry, and scurry? Certainly He is not suggesting a carefree, reckless type of living. Rather, He is teaching us the boundary line between reasonable thought and interest in the future and that of anxious care and worried concern. The phrase, "take . . . no thought," means "do not be anxious about" or "do not be agitated about."

"Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Phillips). Jesus warns all of us regarding that "Forbidden Worry" whereby our present usefulness is crippled by an undue concern and overanxiety about the future.

Its Folly

Jesus was speaking to people who had more reason to worry than you or I have today. Yet He emphasizes the foolishness of anxiety. Such fretting is unreasonable; it is quite useless; in fact, it is irreligious.

Wherein lies the folly of worry? Why is it foolish to be anxious concerning food, clothing, or tomorrow? Jesus illustrates the ridiculous nature of much worry by citing the birds of the air and the lilies of the field. Are the ravens anxiously concerned about where their next crumbs will come from? "Are you not of more value than they?" Worry is unreasonable because of man's worth in the sight of God. Are the lilies the more gorgeous for their fretful efforts? "Will he not much more clothe you, O men of little faith?"

Second, worry is both futile and even harmful. "Which of you by being anxious can add one cubit . . . ?" Matt. 6:27 can be understood two different ways: Jesus may be referring to height or to length of life. The word "cubit" measures either time or stature. Is He not reminding us (almost

facetiously) that fretting can neither make us one inch taller, nor can it insure us of one extra year of life? Worry cannot change the past, but it can indeed jeopardize the future. Someone noted that he had had a good many worries in his life, but most of them never happened. Worrying is wasted effort.

Jesus strikes the most devastating blow of all when He tells us that worry is essentially irreligious. It is a practical form of heathenism. Such behavior is characteristic of the Gentiles, not His disciples. The pagans are always asking: "What shall we eat?" "What shall we drink?" "What shall we wear?" But "your heavenly Father knows that you need them all" (verse 32). Neither worry, nor its opposite, peace of mind, comes from circumstances but rather from the heart. To the child of God fretful anxiety becomes sin.

Its Cure

Jesus does much more than point out the foolishness of worry. What remedy does He suggest for the "worrier," who is plagued with "free-floating" anxiety? Our Lord indicates a threefold cure for those of us who constantly feel the pressures of anxious living.

The first antidote for anxiety is a right perspective. A proper view of life and its frustrations arises out of our confidence in the Lord's integrity. No matter what the circumstances, the God who created us is certainly able to sustain us. As William Barclay puts it: "If God gave us life, we can trust Him for the things which are necessary to support life." How often has the Lord needed to say, "O men of little faith"? He who clothes the grass of the field, will He not much more clothe you? Verse 30. There is no straining to see a future which we cannot see, nor anxious struggling to accumulate against an uncertain tomorrow when the perspective is right.

The second cure for worry is a right priority. A better way than fretting, declares Jesus, is to put first things first. We so often quote, "Seek ye first the kingdom of God, and his righteousness . . ." (verse 33). But so seldom do we quote the next verse, "Take therefore no thought for the morrow." To concentrate upon accepting and doing God's will is the way to defeat worry. Then the focus is not our insecurity but that which is absolutely dependable, namely, His presence and His rule. Could we paraphrase our Lord's words thus: "If you want to be anxious about anything, be earnest about your nearness to God and your relationship to Him"? This

great concern will thrust aside those important, but lesser concerns. One thing is certain in our uncertain world, and that is Jesus Christ.

A right practice provides us with a third remedy for anxiety. The art of living one day at a time is not easy, but to cultivate the practice is essential. Jesus does not forbid concern for the future. Rather, He enjoins us to live with foresight, serenity, and confidence. How ridiculous to compound our concerns, and mortgage the future by worrying about it in the present! Jesus advises us to handle the demands of each day as it comes, without anxiously fretting about the potential evils of tomorrow.

This outlook upon life is simply illustrated by a delightful children's story. "The Contented Little Pussy Cat" is about a lovable, good-natured cat named Abner. His furry and feathered friends eventually paid Abner a visit. Their question, "Why are you so contented?" left Abner dumbfounded. Having never thought about it before, he pondered their question at great length. Finally Abner replied, "I guess I'm always contented because I never feel sorry about what happened yesterday, nor do I worry about what might happen tomorrow." Then Abner curled up for a nap feeling like the wisest little cat in the whole world. "Perhaps he really was." Do you likewise have a suspicion that the author was writing for an adult audience, as well as for children?

Facing a New Year, the words of Christ confront us: "Do not be anxious about tomorrow." This is our Lord's command. And it is the way, not only to peace, but also to power.

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Walk with Us, Lord

By Lorie C. Gooding

Walk with us, Lord. The way is fraught with peril.
The shadows creep in from the roadside edges,
Threatening evil from their somber depths;
And ravening beasts are hidden in the hedges.

Walk with us, Lord. The tempests gather fast;
The clouds hang low, the winds are ever sighing.
Our journey leads us through a lonely land,
And in the west the last low light is dying.

Walk with us, Lord. Without Thee we are lost,
Blind, wandering, with no light of our own.
No words we know can speak our need of Thee.
Walk with us, for we cannot walk alone.

"This Is the Way, Walk Ye in It"

By Sylvia Mattson

When I was in the first grade, my sister and I attended a one-room school in Wisconsin, at which time we used a trail over the hill behind our log house. When winter came, the snow covered the trail, and then my father became our path. "You children follow me," he would say as he shuffled his powerful legs in the snow so as to make a good path. Sometimes amid the crunching noise of my father's heavy boots, we would hear the cry of an owl coming from the timbered area.

Occasionally my father would look around to see if he was making a good path for us. He was capable of making a better way than we could make, because he was bigger than we. I often think of God's path for my life. It is always big enough because He makes the path and He is bigger than I. Sometimes I wonder how often He looks around to see if I am following closely—and if the path is an easy one for me to follow.

My sister and I did not stray from the path which my father made. It would have been difficult for us to walk anywhere else other than in his footsteps. As we walked behind him, we did not notice that the snow had made a veritable outdoor palace of the grove of trees. Our eyes were too busy—they were fixed on the prints made by my father's boots. It was into these prints that we placed our overshoes. We did not need to look ahead or to the side, because Father knew the way. All we had to do was to walk in his steps. In childlike faith we followed him, and we always arrived at the proper destination. If I walk in the steps made for me by my Lord, I do not need to look around for a better path, nor do I have to look ahead to make sure that I am going in the right direction. All I have to do is to follow.

My father's path over the hill was a straight one, made as if he had his eyes on a goal in the distance. God has said, "I will go before thee, and make the crooked places straight." Whenever I have gotten out of God's path (to look at the worldly landscape painted so beautifully by the devil), I have found the walking difficult—and the witness blurred. And then a gentle voice would say, "This is the way, walk ye in it."

There is only one way for me to reach my heavenly destination. I must follow my Lord, go His way, and in His footsteps.

"How beautiful to walk in the steps of the Saviour,
Stepping in the light,
Stepping in the light,
How beautiful to walk in the steps of the Saviour,
Led in paths of light."

Can Spring Be Far Behind?

The closing line of Percy Bysshe Shelley's poem, "Ode to the West Wind," is:

"Oh wind,

If Winter comes, can Spring be far behind?"

The line is a heartening final note in an otherwise depressing poem. Shelley had been brooding over the decadent British political scene of the early nineteenth century. He saw the institutions of nostalgic old England dead and dying everywhere. Like dead leaves driven easily before the strong fall wind, they were being swept away. And worse, no one, it seemed, would stop long enough to listen to the trumpet of prophecy he, the poet, was blowing for all to hear. But if this was the beginning of winter, he reasoned, then surely spring for England would not be long in coming.

This is what can be called a mood of expectancy. Some people have it. Some don't. There are those in the church whose favorite line of song is "Change and decay in all around I see." They like it best because it most nearly expresses their own persistent feelings. They are convinced that they are about the last of the faithful. So with heartfelt expression they draw out the next line, "O Thou who changest not, abide with me"—at least.

Now I feel sorry for those people. I would hope that like the poet Shelley they could at least be encouraged to say, "If Winter comes, can Spring be far behind?"

I remember vividly a class in college when the teacher expressed a hope similar to Shelley's. It was one of those periods when it was necessary for the teacher to be very honest about the decadence of much of what he saw around him in the church. Then he noticed the gloom that had settled heavily upon the class of young potential church leaders. So with a burst of vigor like the blast of a prophet's trumpet, he said, "Don't get me wrong, class; this is a great time to be alive in the Mennonite Church."

His point was that precisely because the church dared to ask questions about itself it was opening the way for an unprecedented period of renewal. This is the mood of expectancy we all need. For those who care to look for them, there are signs of hope on the horizon.

What are those signs? On the Christian education horizon they include these: the increasing number of congregations generating creative new Christian education programs, the awakening adult participation in congregational decision and mission, the willingness to face and resolve touchy issues, the emerging flexibility in the use of Christian education settings in the congregation, the openness to hear what the Bible has to say to us today, and the willingness to listen to the prophets that are arising among us.

—Arnold W. Cressman.

The Publican

*O God,
It seems strange
To start the year
By confessing sin.
But you know all things—
And we both know
How meager little
I did for you last year.
Forgive me for
My sluggishness,
My selfishness,
My procrastination
In the past—
And help me live
Knowing that this year too
Shall swiftly pass
And at its close
I shall, with others,
Say—"Already."
Give me, I pray,
Every day
Some work
To occupy my mind—
Some suffering
To sanctify my spirit—
Some good to do
To comfort others.*

Amen.



Our Mennonite Churches: Seney

The Seney Mennonite Church, Seney, Mich., was started in 1946 by the Indiana-Michigan Mission Board. Victor V. Miller is pastor, and the membership is twelve. In 1900 Seney was a lumbering city, population of some 3,000; today about 180.

They Didn't Fly

Sören Kierkegaard, the Danish philosopher, one time told a parable which went something like this:

A flock of geese lived together in a barnyard. Once a week they gathered in one corner of the yard. One of the most eloquent speakers mounted the fence to speak about the wonders and grandeur of geese. The speaker spoke of the exploits of their ancestors.

Their forefathers, the preacher goose declared, explored the trackless wastes of the sky with powerful wings. In goodness the Creator gave geese wondrous wings to fly and planted within them the urge to migrate.

Not only did the geese listen attentively each week but they nodded their heads in solemn approval. When the preaching goose was done, those who listened complimented him prettily on his learning and eloquence.

Now this happened every week. One thing did not happen, however. They never did fly. They went back to their waiting dinner, for the corn was good and the barnyard secure.

Perhaps the meaning of the parable is so plain it is useless to pursue it further. Then again it might be good to note several applications.

Just as wings which are not used finally will not bear the weight of a bird in flight, so light ignored turns to darkness and belief which does not determine behavior becomes blind and dead. The church today is not dying from lack of information. It is weak because the good corn and the security of the barnyard have its first love. The divine urge to mission is one to which we listen attentively and nod our heads in solemn approval.

Surely the test of the church in the next ten years will be at the point of how it responds to the call of Christ to suffering and death. How much will we dare for Christ? Yes, there is danger in venturing beyond our own yard. The only alternative is to grow fat and lazy. Here is real danger.

At this moment it is inward apathy and not outside opposition which threatens the church—at least in America. Love of ease and a consuming passion for passing things lock our lips and keep our wings clipped or folded. It is true that most of us gather once a week to hear of our Creator's goodness and our possibilities in Christ. The real issue is whether we will return to living the same as before and love the security of the present more than doing Christ's will.

Thomas à Kempis wrote, "All desire to rejoice with Him; few are willing to undergo anything for His sake. Many follow Jesus that they may eat of His loaves, but few that they might drink of the cup of His passion. Many are astonished at His miracles; few follow after the shame of His cross."

How often we avoid Christ's call because of the cross; yet it is first the cross, then the crown. George Failing writes, "The Calvary thread is missing from the 'Christian' skein of life. We can see no purpose in suffering or poverty or death. Superficially, we believe that God purposes for each of us

only health, wealth, honor, first-class citizenship! But the true measure of life's worth is the ability to worthily suffer and die. Good health and good housing are not salvation; they may be only narcotics that help poor souls to exist before they die."

How often we merely love to speak of the exploits of the apostles or our own ancestors. We extol those who climbed the steep ascent through blood and toil and pain. But who follows in their train? Who demonstrates equal devotion? Who walks the path of the same obedience?

The answer to our need today lies not in making the dark night hideous with lamentations. The answer is not to stand aloof from our world or to yield in spineless conformity to our society. Again let it be said that the challenge of the church in the next decade or century will be in what we will dare for Christ. Will we obey Christ regardless of the cost? Will we be disciples to the death? "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).—D.

Truths About Time

Janus, an ancient Roman deity, primarily the god of gates and doors, and hence all beginnings, furnishes us with the name of the first month of the year, "January." This heathen deity was represented with two opposite faces, one looking backward, and the other looking forward—an apt description of how we feel at the beginning of a new year.

Basically the Bible brings three things to our attention regarding time. First it says "the time is short" (I Cor. 7:29). Time is like foam on water, like dew of the morning, like grass in a field, like ships which soon sail out of sight on the sea, and like an eagle in swift flight. Today we would say time is like a jet trip across the country, like a rocket roaring to its target, like a bullet shot from a gun. Time is short, and the longer and larger our life, the shorter it seems.

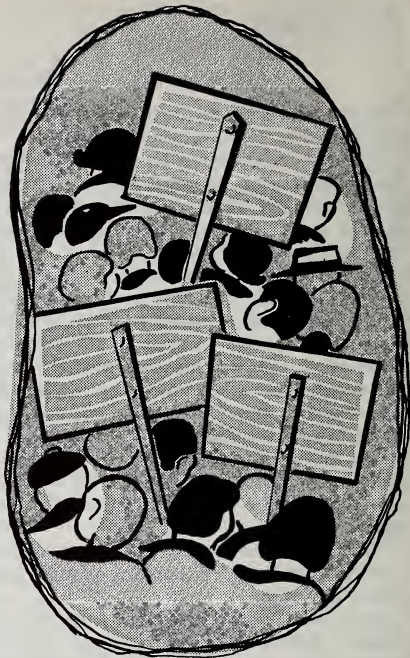
Since time is short, we should not waste it. Phillips translates Eph. 5:15, 16 this way: "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as *those who do*. Make the best use of your time, despite all the difficulties of these days." Life is more than duration. It is depth and fullness. It is richness of experience. Spend time on things which are timeless.

A third truth in Scripture is that time can blend into eternity. "But it shall come to pass, that at evening time it shall be light" (Zech. 14:7). Even the close of life need not be night. Light awaits the end of life as time blends into eternity. A brighter day is dawning. And the best preparation for the future is the fullest realization of life right now. You cannot kill time without injuring eternity. God placed our eyes in front of our head to help us look forward. Don't look back at past grievances, disappointments; rather, look forward to new frontiers of faith and love. Press on into the present and future. Of all God's creation, our faces are created to look forward and upward.—D.



Missions Ahead: Actors or Servants?

By Boyd Nelson



"Whither Mennonite missions in this decade?" The answer will come only in the context of our answers to a number of crucial questions facing us in a variety of ways in the remainder of this century's third quarter.

Harold Bauman at Mennonite General Conference asked in the words of another whether we are to become the fat and lazy of the land or the conscience of society. Increasingly I am wondering whether we will become demonstrators (actors) or demonstrators (servants). Will we succumb to the eternal human temptation to talk only or will we obey in a more complete and total way?

Will we turn the calendar back to become as other denominations have been, or, learning from our own heritage, will we move into the future with forward-looking vision? Will we turn back or will we find ourselves helping solve the problems all Christian groups are facing in today's world? Will we succumb to the temptation to become Americans first or will we insist that we are first and foremost Christians? Will we burn up most of our energy maintaining acceptance by our society, or will we seek to become truly Christian within that society?

Keep Lay Ministry

As we face these questions, we do have a number of things "going for us." While other Christian groups are studying

ways of developing the ministry of the laity, our heritage is just this. We have always been a "lay" church. Although we hear folks talking about "the church" as if it were something apart from ourselves, we still regard ourselves as the church and we feel responsible for its life and work.

There are many impressive examples of this. A graduate student recently told a missions administrator that he knows a hundred young people (or was it couples?) who are simply waiting for someone to show them a satisfactory way to move out as professional persons in the service of Christ in society.

This sort of conviction pushed the brotherhood to develop overseas missions associate and teachers abroad arrangements through which scores of professional people are serving. Because of this conviction, doctors give up their practice for months to help their colleagues overseas get a respite from overtaxing service or to provide specialized medical service not represented on the field.

More than 8,000 man-days were given in service to help rebuild and clean up in Elkhart County by men from all over central and eastern North America during the seven months following the disastrous Palm Sunday tornado. In some cases builders or cabinetmakers brought whole crews in this ministry.

In the Mennonite Church more than 300 persons enter voluntary service each year to give a year or more of service to help meet human need in the name of Christ. I-W men and students in many places seek the help and leadership

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they need to define their own faith and to witness in their life on campus or in their service.

Many of the ways laymen are moving out as the church are not so formally structured. Scores of teachers, social workers, nurses, and doctors—competent professional persons—are moving into cities or isolated rural areas or other pockets of need as an expression of their desire to serve and witness for Christ. In the decade ahead this conviction will push out more and more—both in structured and unstructured ways.

Just Turn the Church Wheels?

We have other things “working for us.” We haven’t yet succumbed as a church to the debilitating assumption that shifting our organization around will really express our discipleship or solve all our problems. We know that just turning church wheels is not obedience which carries out our mission. We still demand of ourselves evidence of the faith that is in us. And one evidence is willingness to witness for Christ.

Nor have we ever been really satisfied with a type of faith which consists only of holding right ideas or correct intellectual concepts. Our heritage has pointed to the perception of people as whole persons and our Christian responsibility to the “whole man.”

Two illustrations: our ministries in hospitals provide chaplaincy services, and voluntary service workers seek to relate to the spiritual and emotional needs of folks as they serve their physical, intellectual, or financial needs. This is not to pat ourselves on the back, but to point us to the future in which our life as a church must more and more express this belief and make this a common experience wherever the church seeks to be the body of Christ.

Island of Reconciliation

Somehow, in every place, whether it is two or three or two hundred or three hundred gathered together in Christ’s name, that place must become an island of reconciliation. Each such group of Christians, whether part of an institutional church effort or a congregation on its own, must purpose that its existence will be used by God in this way.

It must consciously seek to provide the kind of climate in which people are reconciled: to themselves, to God, to each other, and to their community which needs their witness. And even though the realization may never be perfect, it will be realized in practice to some degree.

Reaching out in increasing numbers of directions with this understanding, we will be challenged to include, but also to reach beyond, all those partial considerations so abundant in our society and churches. We must reach beyond the physical, or intellectual, or emotional, or financial, or scientific to the wholeness of God, as beings becoming whole in our discipleship through the work of a whole Saviour and a whole church. We will become channels for healing (restoring to wholeness).

Where to missions in the next decade? That will depend largely on the choices we make as individual Christians and congregations. Success will depend largely on the quality of

our commitment to Christ, to each other, and to other men and women. The church will know success only to the extent that she realizes God’s leading. She will experience blessing only as she assumes her part in His redemption of man through healing and reconciling.

Missions Today

This United World

By J. D. Graber

Politically this is not true. There are 117 sovereign nations in the United Nations, and there are some, notably China, who are not members. There are iron curtains, bamboo curtains, purple curtains, and, quite importantly, plush curtains. All these divide our world into a veritable jigsaw puzzle.

Geographically this is true, except where political rivalry artificially closes the routes. You can travel to any part of the world now in a single day. The airline schedules that are commonplace today were not even imagined by science fiction writers of World War I days. More people are going to more places in less time than ever before: travel and tourist business is booming, looking toward a bright business future.

Religiously this is not true. Besides Christianity, the major religions of the world are Islam, Hinduism, and Buddhism, with Shintoism, Fetishism, Animism, and others thrown in for good measure. Furthermore, these religions are mostly in a state of revival. Many are embarked on vigorous missionary crusades. Religious antagonisms give rise in various places to riots while violent nationalism and religious fanaticism unite to breed wars.

But technologically our title is true. Everyone wants western science. They reject Christianity that has fostered our technological civilization to a greater degree than is generally admitted. Yet, it is true that what we call our modern technology is no longer at all dependent on Christianity. It is simply the “religion” of science, and everyone wants to worship at its shrine. All the nations want modern weapons, a stepped-up industrialism, the agricultural techniques that produce our vast food surpluses, airplanes, automobiles, gadgets, electronics, and everything that adds up to the present-day secularism and high standard of living of the West. In this area of life the world is united indeed.

The missionary implications are many. It is easier to carry out the great commission than ever before because it is easier to go. We can reach the far ends of the earth much faster than the Apostle Paul could cross even a corner of the united Roman Empire. Communication by radio and TV is instantaneous right around the earth. New people are learning to read at the rate of a million a week, opening up vast opportunities for literature evangelism and Bible distribution.

Much error is disseminated by all these means, but the opportunities for Gospel dissemination are almost limitless. The technologically united world offers the most potent instruments for evangelism the church has ever possessed.

(To be continued)

The Primary Need of the Church in the Decade Ahead

A Symposium



First century—
spirituality and power;
Twentieth century —
efficiency and communication,
says David Thomas, Lancaster, Pa.,
moderator of the Lancaster District
Conference and bishop of the New
Danville, Pa., bishop district.

It is wise to look and plan ahead; however, we must know what Christ meant when He said, "It is not for you to know about dates or times, which the Father has set within his own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me" (Acts 1:7, 8).*

The primary task of the church in the decade ahead will continue to be that of making disciples of men for Jesus Christ and building them up in the faith until they have been conformed to Christ's image. The regeneration of the human heart must be the target of our efforts. Only as men are redeemed by the power of the Gospel can society be redeemed. Only by the use of spiritual weapons can the strongholds of evil be conquered.

No decade in history has throbbed with so many challenges and frustrations as the present one. The decade ahead promises acceleration both in speed and in direction. Amazing scientific achievements, unparalleled technological advances, and godless intellectualism will tend to make man self-centered, with no need for God or religious security. Political turmoil, population explosion, race strife, moral corruption, and powerless ecumenical movements will drive men to despair and to doubt the existence of God. In all of this the church must keep its finger on the pulse of today's thought and lead the thoughts of men Godward.

Total Involvement

One of the greatest challenges facing the church in the decade ahead is to involve the total membership in ministering to the spiritual and physical needs of our society. "To equip God's people for work in his service" (Eph. 4:12).^{*} Involvement will mean a strong church, not only in numbers, but also in influence.

The word "success" is found only once in the Bible. Josh. 1:8. Here success is determined by man's attitude and response to the Word of God. The price of success has not

changed. The church will succeed in the decade ahead to the degree in which the living Word of the living God permeates her life and witness. The Scripture must be received as the inspired Word of God, be taught with power and clarity, and be lived consistently in all of life.

The church must constantly affirm that the Bible is for our time and for all times, that it is eternal and universal in its application, and that its message is relevant today and in the unfolding space age.

Divine wisdom will be needed in the decade ahead in making proper adaptations so that the Gospel can be intelligently communicated. In facing twentieth-century issues the will of God will be ascertained by the Word of God, and the leading of the Holy Spirit. We may be tempted to believe that we need to catch the spirit of the age to succeed. The church will prosper only as she corrects the spirit of the age.

Eternal Truths

Divine eternal truths that guided and empowered the church of past decades must passionately be embraced today if future decades are to benefit. What the needs of the church will be in the decade ahead depends so much on our obedience and commitment to the Word of God today.

The primary need of the church in the decade ahead, as I see it, is for the church to be first century in spirituality and power and twentieth century in efficiency and communication.



Every member must
be a minister,
says Nelson Litwiller, missionary in
South America and for the past ten
years head of Evangelical Mennonite
Seminary in Montevideo, Uruguay.

I believe the primary need of the church in the decade ahead of us is to rediscover what the divine purpose of the church is, what it means to be limbs and organs of His body, or in other words, why was the church founded in the first place?

Without denying that to a greater or lesser degree we do have worship, fellowship, a ministry and testimony in the church today, I should like to suggest that we need new and

relevant concepts of some of these terms and their implications.

Concept of Ministry

Let us examine this concept of ministry. If the church as the living, visible, active body of Christ is to even faintly fulfill its mission in the next decade, it will be necessary that each member of the local congregation see himself or herself as being in the ministry. I Pet. 2:9 includes all. "You are a chosen race, a royal priesthood, a dedicated nation . . . to proclaim the triumphs of him who has called you out of darkness into his marvellous light."* I believe that one of the greatest needs of the church is to avail itself of the total ministry of the entire membership.

The urgent need of the hour is for the church to discover and recruit the abundant but hidden talent in the local congregation. Eph. 4:11 tells us that God's gifts to the church were apostles, prophets, evangelists, pastors, and teachers to equip God's people for work in His service, to the building of the body of Christ. Every member in ministering and witnessing will signify not only a Sunday religion but the church going into the world in every avenue of life every day in the week.

To realize this revolutionary concept may well mean that we have to think seriously of a modification of the present structure of the church. I fear that Protestantism, with its century-old pastor-centered churches, has deprived the local congregation of the vital ministry as delineated in the New Testament. The Mennonite Church is in danger of falling into this same error.

Some Questions

Perhaps we should look very seriously again at the pros and cons of the professional salaried ministry. Would it not be better to divide the *pastoral* functions of the ministry among the members who have particular aptitudes? Can one man visit and counsel all the needy, disturbed, the invalids, the aged, the spiritually negligent?

And would it not be possible for every congregation to appoint two or three or more to exercise the preaching ministry, even as laymen who earn their living in a workaday world? Or must the same man who does all the pastoral work do all the preaching? Of course, one dare hardly expect to go all the way back to the Book of Acts, for there we read that Philip had four daughters who prophesied. Was this not the ministry of the Word, by women in the church? And is the evangelistic thrust limited to a few experts in the church, or could and should this be shared? The need of the church in the next ten years is to eliminate whatever there may be, in structure, organization, or function, which seems to paralyze the Christlike impulses which the Spirit of God would utilize in each individual member in the local congregation.

I am neither minimizing nor forgetting the need for trained theologians and specialists in the church to prepare leaders and guide the thinking of the brotherhood. I am saying, however, that in our day, when the gulf between the church and the world is widening, when dialogue and communication between the church and the world is becoming more difficult,

when the church is moving to suburbia and the world stays in the slums and the ghetto, the need is for a new revolutionary relevant approach which involves the total life and ministry of the entire brotherhood.

It may mean that a dozen of the brethren and sisters do the pastoral visitation work of the community. There may be seven or more ministers of the Word, all gifted in the exposition of the truth, even while the teaching ministry is shared by others.

Every Member

And the evangelistic thrust, to be effective in the next ten years, may not be left to the experts alone but must be shared by every member in his everyday contacts, be it shop or office or laboratory. This is the best method for going into all the world to preach the Gospel. I believe this can and will be realized when the fellowship hour is made more meaningful, when the charismatic gifts will displace some of the organizational machinery, and thus release the Spirit-filled potential in an effective and fruitful ministry.

The immediate need of the church is for the leaders of the church to make possible an active and positive involvement of every member in the things that pertain to the kingdom of God.

For Christ is like a single body with its many limbs and organs.



We need a denominational sense of purpose, says Arnold Cressman, Scottsdale, Pa., field secretary for the Mennonite Commission for Christian Education, writer of the Nurture Look-out column of GOSPEL HERALD.

What the Mennonite Church needs urgently now is a denominational sense of purpose. I am not speaking of a general purpose, but a specific one. In general, we understand that God has called us to be in mission, that we are to be stewards, disciples, holy people, witnesses, and all that. But what in His kingdom is it that God has called us to for such a time as this? What is the one consuming passion that every Anabaptist could give himself to in this decade? Is there a unique contribution that we might make to the world and to the larger church, a contribution that we would see as our urgent responsibility to make?

Problems Arise

If no such denominational purpose can be found, if no reason can be stated why Mennonites are here, then our very denominational continuance is an open question. More serious, perhaps, is the fact that in the absence of a clear denominational purpose various facets of the church ride off in all directions in search of one.

So you have numerous minor purposes taking on the unwarranted significance of a single major purpose. Further,

you have various church agencies and program groups projecting purposes out of their own understandably narrow perspectives. They see what the whole church should be excited about through the colored glasses of enthusiasm for their own programs. People caught in the cross winds of these varied enthusiasms are not at all sure how to set their sails.

Still worse, in the absence of an overriding denominational sense of purpose, is the fact that folks begin to gather in posses of all descriptions to hunt down enemies. McCarthy like, they set out on witch hunts self-convinced that unless they crush the culprit the very kingdom of God will be undermined. They see hidden motives, hints of master plans, subtle indications of deliberate apostasy behind every public statement by church leaders and between the lines of articles appearing in church papers. They cannot be positive. They are less known by what they are for than what they are against—the RSV, ecumenicity, centralization, the pope, modern art, NAE, NCC, the left, the right, cooperation, lack of cooperation, anything, so long as an enemy can be made of it.

It is surely better to have a common overarching denominational purpose than to beat the bushes for enemies. It is better to move forward together into a new frontier than just to look for Indians to fight—although Indians may need to be dealt with along the way as they get in the way of pressing back the frontier.

A Common Fire

Without a central purpose, early Anabaptism would have died on the vine. I refer not to quickly formulated slogans, biennium themes, or official banners, but a common fire that burned in the heart of every Anabaptist because he was an Anabaptist. As was said of the Anabaptists in a 1542 Hutterian Chronicle, "No human being was able to take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death, yea they would die ten deaths rather than forsake the divine truth which they had espoused. . . ." That divine truth which they believed they were the custodians of was summarized by the late H. S. Bender in "The Anabaptist Vision" like this: a new conception of the essence of Christianity as discipleship, a new conception of the church as a brotherhood, a new ethic of love and nonresistance.

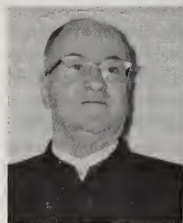
Visions cannot really be recaptured—not even the visions of one's own forefathers. Even if they could be captured and caged, they would not be useful as first conceived by our ancestors. That fire was theirs. We need our own. It might be similar but it must be the fire of God lit amidst the rubble that makes up our twentieth-century world.

A New Day

We stand now at a point in Mennonite history where the dikes of our cozy farming communities have been washed out; the floods of urbanization, education, cybernation, along with the new leisure, the new morality, and numerous other waves will radically reshape our communities and our world. Is

there a word from the Lord that is ours to say both to ourselves and to others, at such a time as this? Is there one consuming passion that would shape our Christian educational curriculums, the required courses in our colleges and seminaries, the priorities of our publishing ventures, the programs of our mission boards, and the things that are to be taken seriously in our congregations and our own personal lives?

It is not my task to posit a denominational purpose. That must somehow emerge as a common fire from God in the midst of life where we live it. But without a vision, the people perish. And one might add, with a vision the less important purposes which we have raised too high will fall back into lower significance where they belong.



Our greatest need is total commitment to Christ, says Milo Kauffman, president emeritus of Hesston College, Hesston, Kans., and churchwide Mennonite leader for many years.

Someone has said that while man has many problems he has only one major problem—that of right relationship with God. Other problems are secondary and would be solved if the major need were met. So it is with the needs of the church. Many needs could be listed—that of greater love and unity in the brotherhood, a closer cooperation with other Christian groups, a Christian solution to the race problem, combating worldliness and secularism within the church, avoiding extremism on the right and on the left. These needs would greatly diminish, or even disappear, if the greatest need—total commitment to Jesus Christ—were met.

Elton Trueblood has well said, "The movement we need is a movement in depth, and if it is deep enough the problem of unity will take care of itself." This would be true of other problems also. He also stated, "A task force of committed men and women who truly care for God, for the church, and for other people is what is needed. Such a valiant band for Christ would revitalize the church and transform society."

Committed Disciples

Pentecost transformed the disciples into a group of committed followers of Christ. They declared, "We cannot but speak the things which we have seen and heard." "We must obey God rather than men." With great power they gave witness to the resurrection of the Lord. They went everywhere preaching the Word. They were ready to suffer persecution and martyrdom.

The commitment of this group compelled thousands to embrace Christianity. It solved the race problem—uncircumcised Gentiles and despised Samaritans were accepted into their fellowship. It banished secularism and materialism—no one considered his possessions his own, and there were none that lacked. There was no problem of disunity—"The multitude of them that believed were of one heart and of

one soul." Such commitment made the carrying out of the great commission inevitable.

About a half century ago a handful of committed communists became militantly aggressive. Since then they have made tremendous progress. The Christian Church with a far greater message and a more worthy cause has lost its earlier zeal and comes far short of matching the zeal of the communists. Nothing but a renewed commitment can save us. The lack of zeal of Christianity should concern us more than the menace of communism. Only as the church fails can materialistic communism succeed.

Treat the Disease

Giving our major concern and energy to solving our minor problems without achieving a greater degree of commitment is like treating the symptom instead of the disease. We need to work at horizontal relationships, but this problem is much simplified if vertical relationships are right. Colossians, chapter 3, is to the point here. If we have been raised with Christ, we love and seek things eternal. Vice, passion, evil desires, and greed are put to death. Bad temper, evil speaking, and lying are put off. When the new self is put on, there is no difference between races or between slave and free. People become tenderhearted, kind, humble, and forgiving. The peace of God rules in their hearts. The word of Christ abides in them richly. And whatever they do or say is to the glory of God.

During the coming decade the church will fail or succeed to the extent that it is uncommitted or committed to the Lord of the church. The days ahead will be dangerous days. The needs will be momentous and staggering. Purely human efforts, noble as they may be, will not suffice. But a group of totally committed disciples of Jesus Christ, seeking first the kingdom of God, can change the course of history. It has been done before. It can be done in the twentieth century.



Be the church

we profess to be, says
Paul Erb, Scottdale, Pa., former editor of GOSPEL HERALD, an educator, writer, and church leader, well known to the Mennonites around the world.

Probably the most quoted saying taken home from last summer's General Conference was the remark Harold Bauman reported from a university professor: "The Mennonites are deciding whether they will be the fat and lazy in the land, or the conscience of society."

It seems we are no longer the quiet in the land. But we are in danger of becoming the fat and the lazy in the land. We are picking up our share of American affluence, and can easily find a place in comfortable middle-class Protestantism. We have built a good reputation, and are neither persecuted nor disdained. We are well organized to carry on a rather complete church program in the world, and could easily

become complacent and satisfied. To our horror we discover the real danger of our fitting into this new category, "the fat and the lazy."

But we are also alarmed at this suggested assignment, "the conscience of society." We have long thought of ourselves as separate from the world. To be saved from the world's condemnation we have wanted to be kept free from the world's sins. We have felt responsible to hold up a high moral standard for our members, and to live exemplary Christian lives. But not many of us have thought that our tiny group had much to say to the big "society" around us. And we do not know just how to go about being a conscience to society. Many of us still have fears of a "social gospel," and see a great danger of developing a kind of secular Pharisaism: secular because of a neglect of the Christian Gospel of the New Testament, and Pharisaism because of the tendency of reformers to become self-righteous.

The Other Alternative

More important for us as a church than either of the alternatives suggested by the professor might be *to really understand what the church is and to enter more completely into being the church which we profess to be.*

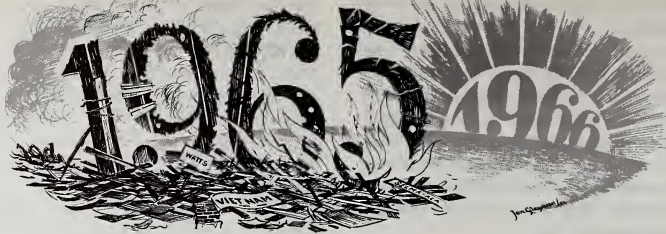
We need to see the church as the body of Christ, His continuing incarnation in the world, one with Him through the indwelling Spirit, doing His work among men. And then we need to be that church: partaking of Christ's life, vitally experiencing that "to me to live is Christ"; yielding to His direction, making Him Lord indeed in area after area of our lives; experiencing an inner bond of fellowship as co-members of His body, loving, helping, teaching one another.

We need to become, much more than we now are, a witnessing church, making known to the world the saving Gospel of Christ. More of our members need to become involved in an evangelistic relationship with the people brought into contact with us by our changed ways of living. The quiet in the land must become vocal for Christ, adding to their quiet testimony of righteous living the spoken testimony for Christ. And then we must lift our eyes to see more and more of the distant fields where the Gospel of Christ needs to be taken; we also need to develop more effective ways of proclamation.

A Healthy Tension

We need to keep the church pure, bringing up to date and making relevant to our changed circumstances the Biblical doctrine of separation from the evil world. We need to maintain a healthy tension between being in the world and not being of the world. Our increasing involvement in our surrounding society constantly threatens the purity of the church. We cannot be the conscience of society if we blur out the distinction between the world and the church. We cannot and we should not flee the world; but we can challenge worldly standards by teaching and living the high morality given us in God's Word. If we are willing, the Holy Spirit will teach us what these Biblical principles mean in the setting of today.

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



How Shall We Face the Future?

By Bob Detweiler

When you talk about facing the future, there are many people who sincerely believe that the only realistic way of looking ahead to what may be coming is with a bottle of liquor in one hand and a revolver or a bottle of cyanide in the other. These persons, and many of them are intelligent creatures, believe that mankind is ultimately doomed by the devices of man's own making.

In the last twenty years, existence has taken on a new fear which haunts man at the core of his being. All of us are familiar with the perils of living in a world in which there is the constant possibility of war which would need to last for only sixty minutes, but in which the only spoils for the victor would be a burned out world enveloped in radioactive dust.

In the international nuclear club, there is an increasing membership. Recently there has been one more finger placed on the button, and somehow all of us wonder what might happen in case any one nation or even any one individual would get angry enough to Samson-like pull the structure of our world down upon himself.

There is always the grim possibility that a man or nation will say, "If we can't have our way, we'll at least make sure no one else has his way, either." It's an approach which is on about the same level as one who burns down a barn to get rid of the rats, or one who will plant a bomb in an airplane loaded with people, just to get rid of one person riding on the plane. But this type of insanity, as you know, is sometimes attempted and accomplished.

A Brighter Side

But I believe there is yet another way in which the future may be faced, and that is with a deep religious faith in the sovereign God. I believe that God always has had, still has, and always will have, a firm and steady hand on the helm of history. And because God is sovereign, because God is still in ultimate control, even though at times it may appear that He is not, one may face the future with trust, knowing that God is in control.

Now I'm going to say something that will probably cause many of you to think I'm some kind of dreamer or some kind of fanatic. I want to say that I believe sometime God will come to our world again in the person of Jesus Christ. I believe it may be very soon.

Professor Donald G. Miller has written: "One aspect of the church's faith has been largely blotted out for the average Christian in our day—the final victory of Christ at His final appearing. It has become fashionable to say that one is so much interested in Jesus' first coming that he is not interested in His second coming. Furthermore, many have avoided the doctrine of the second coming because of the excesses of those who have lifted it out of its Biblical perspective and have tried to predict events and determine dates. It is true that an abundance of folly has been perpetrated on the world in the name of the second coming of Christ.

"But the perversion of a doctrine is no justification for its abandonment. The fact remains that the reappearing of Christ is too deeply embedded in the New Testament records to remove it without hopelessly mutilating them.

Living in Tension

"The New Testament church lived in tension. Much as the early Christians believed in the glory of what Christ had done, they lived in hope of something He was yet to do. That which He had begun, He would complete. Faith in what He had already accomplished in His first appearing, therefore, quickened hope in what He would do at His final appearing. Jesus was not only the fulfillment of promise; He was also the promise of fulfillment. His lordship in which the church believed was now hidden, seen only by the eyes of faith.

"Since this lordship was real, it must someday be openly manifested for all to see. What is true in the heavenly places where Christ is seated at the right hand of God must become true in the whole created universe which is in rebellion against Him."

The true church today is still living in tension. And although I certainly would not presume to set any dates, the Bible does make it clear that certain conditions will have to be

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present before the church can expect the return of her Lord.

But in studying the Bible, I am led to believe that the conditions which need to be present at the time of the coming of Christ are *now* present. This is not to say that Jesus Christ will return to our world during the next year, but it is to say that I know of no reason why He could not return during this next year. It is to say that I believe Jesus Christ may return yet today, but it is also to say that His coming may be delayed for years.

And so, as Christians, we look to the future in the light of the return of Christ. In this light, we face the future with expectation, with examination, and with excitement.

With Expectation

We face the future with expectation. The Christian refers to the second coming of Christ as the "blessed hope." At the beginning of each new day, he knows that Christ is constantly watching over him, but he also knows that at any time during the day, Christ may personally appear in His second coming to take with Him all those who love Him.

I have read of saintly men in the past who used to rise from their night of rest, go to the window of their bedroom, look out upon the brightly breaking dawn, and say to God, "Lord, maybe today. Maybe today!" And again at nighttime, just before retiring, they would again go to their window, look out upon the starry heavens, and reverently whisper to God, "Lord, maybe tonight. Maybe tonight!"

I believe that is the way to face the future with expectancy. Because we may see Him at any time, not only by His return to earth, but by our individual death.

No man should ever forget that seeing the sunrise is no guarantee of seeing the sunset. And going to bed at night is no guarantee that he shall rise in the morning. Life is so uncertain that each of us, if we are wise, will face every next minute with expectancy—the expectancy of seeing Jesus Christ face to face, and being like Him.

With Examination

In the second place, we should face the future with examination. Our Lord has told us clearly that because of the fact of the coming of the Lord drawing near, and because of the fact of our own insecure grip on life, a man must be constantly examining his own life and be on the alert to have his life always what it should be.

We hold our lives always under the microscope of examination; we do not let ourselves drift away into coldness toward God.

As Bishop Handley Moule said: "We try to enthrone Him [Christ]; to make not the slightest compromise with the smallest sin. We aim at being entirely willing, nay, definitely to will, to know with ever keener sensibility what is sin in us, and where it is, that it may be dealt with at once by the Holy Spirit. We aim at nothing less than to walk with God all day long; to abide every hour in Christ, and He and His words in us; to love God with all the heart, and our neighbors as ourselves; to live 'no longer to ourselves, but to Him who died for us, and rose again.' We aim at 'yielding ourselves to

God'; at having every thought brought into captivity to the obedience of Christ—every thought, every movement of the inner world; a strict comprehensive captivity and absolute and arbitrary slavery."

Those words, by Handley Moule, express what I am trying to say when I indicate that we must face the future with constant examination. Knowing that at any time we may see God, we aim "never to grieve Him, never to stray; always in the inner world, always in the outer world, to walk and to please Him." This is facing the future with constant examination.

With Excitement

We face the future also with excitement. There is so much in the future, as it is planned by God, about which to get excited; If, as professing Christians, we would allow ourselves to become more excited about the things in which we say we believe, perhaps the world would take us more seriously. We are the ones who say that we have a tremendous future with God; we are the ones who staunchly affirm that God is in control of our world and its affairs; we are the ones who believe that we are to live forever—and yet we demonstrate so often so little excitement about our future.

We can get excited about many other things of mere trifling value, but we seem so unexcited about the future that God has gotten for us in Jesus Christ. If there is anything in all the world to get excited about—I say it reverently—it is knowing Jesus Christ and being sure that through Him one has been forgiven of his sins! I am not suggesting a mere emotionalism which is often mere froth. But I am insisting that knowing Jesus Christ will mean that a man's life cannot become drab and narrow and curt and unsmiling and pinched and just plain dull.

You can tell when God gets a man in a real way. Suddenly the man's life takes on some new enthusiasm. What used to be only dull existence is now obviously sparkling and delightful excitement. And his excitement is translated in terms of joy and vivacity and indication of not merely enduring life, but actually enjoying it! When a man knows that nothing in the future can separate him from the love of God which is in Jesus Christ, that is something about which to be really excited. □

Opportunity Ahead

No nation has ever had the chance America has, right now, to solidify its position and at the same time to do a great good. Herbert Hoover said the world is in for the worst hunger and misery siege of all time—while we are richer than any nation has ever been. With this vast gulf between us and the rest of the world, we will be hated as no other nation was ever hated if we do not help; but we shall be loved as no other nation was ever loved if we make wise use of this opportunity. We can build up a tremendous reserve, a stockpile of goodwill. Only behind that bulwark will we be safe; only when nobody wants to throw bombs at us will we have serenity and peace.—Frank C. Laubach in *War of Amazing Love* (Fleming H. Revell Company).

Changing Calendars

By John K. Brenneman

We have started writing a new date. Like it or not, the new year is here. Some of us could hardly wait. This is the year of some eagerly anticipated event. This is the year we graduate, get married, move into a new house, or retire.

Many of us, however, would drastically apply the brakes to the years if this could be done. The calendar has been changing too often for us. "Life begins at 40," it is said, but 40 brings a realization of over a half a lifetime gone. Forty soon fades into 41 and on through life.

Since the timeless God controls these atoms of eternity we call days and years, what would He have us to consider as we begin a new calendar?

A Time of Challenge

Although trite, this is still true. This new year is a time of unparalleled need among men. Spiritually, the population explosion has tremendously increased the amount of people on the globe. Never before have there been so many people who need the message of mercy. Morally, statistics show a growth of crime and disregard for the rights of others. Physically, millions are hungry while we grow fat, flabby, and feelingless.

Emotionally, many are disturbed who desperately need love, need assurance, and need to feel wanted and useful. Socially, many "golden age" citizens are eager for companionship and recognition. In every community can be found those like the widow past her ninetieth year who recently said, "I hope you never forget to come to see me as long as I live."

A Time of Opportunity

The new year also provides a time of unlimited opportunities. Like Esther of old, God has placed us here at this time. While some doors are closed to the Gospel, others are straining their hinges to open wider. While Indonesia grows more anti-American, copies of the Gospel could be distributed there more widely if available. Other opportunities for Christian literature distribution in newly literate areas are great. Australia, a continent without any Mennonite witness, seeks immigrants.

More effective ways must be sought for the Gospel impact in America. Revival meetings, street meetings, and tent meetings may no longer be productive avenues in reaching our affluent society.

Every Christian has the opportunity to demonstrate that the Gospel is relevant today. We must prove that the message of redeeming love is effective in an age of automation

and urbanization. We must show that life is more than the work, sleep, and amusement grind which surrounds us. We must offer an effective answer to the racial strife and communistic hatred which lie in wait to trap us.

A Time of Continuation

The church at Philadelphia was commanded by Christ to "hold that fast which thou hast." Those at Sardis were told to "be watchful, and strengthen the things which remain."

Paul warned Timothy that society would become more degenerate. Timothy, nevertheless, was not to be swayed. "But continue thou in the things which thou hast learned and hast been assured of . . ." (II Tim. 3:14).

Many Christians are being influenced and puzzled by the voices around them. Philosophies and theories heard in higher educational circles shake our simple faith. Increased education tempts us to increased rationalization of Scriptures formerly accepted literally. Closer ties with other denominations tend toward the lowest common denominator. Many things are being reevaluated and restudied. The Biblical position the Mennonite Church has held on jewelry, divorce and remarriage, women's hair and the devotional covering, life insurance, modesty in dress, and other areas is being questioned. What shall we do?

We must continue holding firm faith in the Bible as the truth of God for our day. We must continue holding a true trust in the leading of the Holy Spirit. We face the danger of being so dependent upon human ingenuity that the Spirit cannot lead us in the building of the kingdom of God. Examples of the Spirit's guidance such as when He led David Wilkerson into the city of New York are too rare among our fellowship.

We must continue holding to desperate dependence upon the power of God. Organization, education, and psychology are not the answers to spiritual needs. We must continue believing that God the Almighty will honor His promises and work His will today in needy hearts.

A Time of Confession

Christ's message to the church at Ephesus was "remember, . . . repent, . . . do. . . ." The same formula applies to us in this new year.

Remember our downright sinfulness. Remember where we have been dishonest or immoral, or where we have ignored God and played politics in our church program. Remember because God still does!

Remember the selfishness of our luxurious living. Remember our slovenliness in prayer and in preparation for God's work. Remember and repent.

Repent because this is the only way back to God. Repent

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because God demands it. Repent because this is the only door to peace and usefulness.

Repent, then start over again "Do the first works"—the obedience born of our initial love at Calvary. This is God's cure for our callousness. Too often we have more time for magazines than for the Bible. The Sunday newspaper is a necessity but we neglect to renew the GOSPEL HERALD! We need to repent.

A Time of Commitment

Action is imperative. We must do something about ourselves. We can accept our failures and admit our guilt, or we will reject God's indictment and grow colder. The decision is personal. We decide now what the new year will hold for our spiritual life.

Faye, Joyce, and Janet White are known for their Gospel singing as The White Sisters' Vocal Trio. They accepted Christ in their teens. Later they won fame and recognition in night clubs here and abroad. The faithful Spirit of God followed them with conviction until they were willing to yield to Christ's claims. They quit the entertainment glitter, went to a Bible institute, and joined a Christian broadcast. This decision brought glory to God, satisfaction to themselves, and blessing to untold thousands. They chose for God.

The Saving Deeds of the Lord

At Gilgal in a great national assembly Saul had just been crowned king of Israel. Then Samuel stepped forward and delivered his last major address. I Sam. 12. He invited the people to testify against his past integrity—and got no takers.

Then Samuel began to review "the saving deeds of the Lord" (I Sam. 12:7) on behalf of Israel. He reminded his hearers how their forefathers in Egypt had cried for help and how God had sent Moses and Aaron. Samuel continued with the wonderful story of the deliverance from Egypt and the conquest of Canaan. And then he brought his survey of the saving deeds of the Lord up to date by telling how the judges had been sent again and again to deliver the people from oppression.

All through history God has continued to perform saving deeds. From the time of Samuel to the end of the Old Testament era, He delivered His people from foreign empires, sent them prophets, and prepared them for the coming of the Saviour.

Then "in the fulness of time" God sent His only Son to die for the sins of the world, to rise from the dead, and to found His church.

God is still performing saving deeds. He is saving men from the guilt of sin, setting them free from besetting temptations, and giving them new goals and new joys in this life and a new hope in the life to come.

Is God performing His saving works in you?—Stanley C. Shenk, in *Herald Youth Bible Studies*.

New Year Thoughts

By Martha Huebert

The clock ticks on; the crowd waits expectantly; twelve bells solemnly chime—and suddenly it is a new year. But hungry children all over the world still hunger; the sick are still in pain; wars continue; and sin reigns in human hearts.

Some people meet the dawn of the new year with drunken revelry. Others greet it in lonely despair. All are haunted by thoughts. Another year of life is gone, and nothing accomplished. Another year ahead, to work, save, spend—for what? A year less to live, and no certainty of any life beyond. The beggar in the street and the big tycoon in his Cadillac face the same thoughts.

Some greet the new year with some hope in their hearts. This year will be better, somehow. The same mistakes, failures, sins, will not be repeated. Resolutions are made . . . and broken. Another year, another chance, another failure.

Without Christ there is no *newness* of life—one year is the same as another. Finding Him is the dawning of a new year, indeed, a whole new life. Christ's *revolution* in human hearts works, whereas man's own *resolutions* inevitably fail.

What will the new year bring to the Christian? Will he also usher in the new year with gay parties, covering up his inner fears and failures? Is he also going to resolve to "do better" in his own strength? Will he continue to be complacent about the world's needy people, content in his own riches? Will he be secure in his own faith, but not care about the lonely man across the street, the unbeliever who works in his office, the Negro family who is not allowed to have a home in his community?

The answer lies only partly with ourselves. It is not enough to resolve to do well. It is not enough to piously pray, "Thy will be done." God knows His plan for each life this year. Our part is to accept it, to will to do His will. We must surrender every aspect of our lives to His leadership, actively seek and do His will. Then God will make us a blessing to others, as well as bless us ourselves, in this new year. He has promised to lead us. But we have to follow, "that we . . . [may] serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

To Be a Light

By Lorie C. Gooding

My prayer, O Lord, is this:
That I may be
a candle in the dark,
lit by Thee.

Long is the weary night,
and all the world is dark.
In Thy great universe of Light,
Oh, let me be a spark.

The New Year in Prospect

By B. Charles Hostetter

New Year is a time when we evaluate the past and plan for the future. For many it's turning over a new leaf; it's trying to forget the past and begin again with a clean slate. But it's not that easy. Going into a new year is not like opening a door into a new room and closing it on all that is behind you. That idea is wonderful but we must face the fact that what we are today is simply a product of our yesterdays.

The past is very much the present. Try as we will we can't close the door on what has happened because it is woven into the present. The past helps to determine the future.

Looking at the future in some ways, you get a rosy picture. In material things we have never had it so good. We are living like kings. Our comforts and conveniences are already beyond the dreams of fifty years ago. All indications are that in this respect there are even better times ahead. Prosperity is apparently in the bag!

But the new year is not going to be easy. It will make great demands upon us. There are several things that press in on me and deeply concern me for the days ahead.

Neighbor Problems

The first is the problem that has been with man for centuries—living with his neighbor. This has become so acute today because our world has shrunk until we are neighbors to the farthest corners of the earth.

As we move on in this twentieth century, we seem to be more interested in the uninhabited planets than in our world of three billion souls. The multitudes around us are faceless. We elbow our way through the crowds with no personal concern for them. The family across the street is a stranger to us and we know only a few of the members of our church. We seldom talk to our seatmates on the bus or plane, and we feel no responsibility for the person around the corner who is sick or has had a loss by fire or accident.

It's pretty easy to train ourselves to observe only the beautiful and the successful and to avoid the slum and disaster areas. We find it quite convenient not to see the underprivileged all around us. And we have become very adept at reading our Bibles without feeling guilty. Somehow Scriptures like these never mean us. "If someone who is supposed to be a Christian has money enough to live well, and sees a brother in need, and won't help him—how can God's love be within him? . . . Let us stop just saying we love people; let us really love them, and show it by our actions" (I John 3:17, 18, Living Letters).

Race Problems

A second major problem in this year ahead of us is the race issue.

Racism is not a new problem, nor is it peculiar to the white man. It exists wherever man is found, regardless of color. But why does it continue in the educated, civilized, religious, cultured part of the world? Because its roots are found in pride, jealousy, superstition, and ignorance. As the Bible says, the heart of man "is deceitful above all things, and desperately wicked" (Jer. 17:9).

The true church is universal—made up of people of all nations. But some Christians believe that you should take up offerings and send missionaries, teachers, and doctors, to people of other races in far-off lands. As long as the missionary work is done on "Greenland's icy mountains" and "India's coral strand," it's fine, but they object to helping other races when they are too close home. How hypocritical! That kind of love is like sounding brass and tinkling cymbals.

A native said some years ago, about the church, "These people are trying to get for us thrones in heaven, but they won't give us chairs in their living room."

Jesus said, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This is called the Golden Rule. It is meant to be practiced.

Abundant Resources

A third great problem facing us this year is how we will use our abundant resources. Perhaps the glaring one which we will abuse most is the use of our leisure time.

Through the generations man had dreamed about a day when he would have time to do what he wanted. He imagined that this would yield happiness for him. Only three generations ago our forefathers had the difficult task of conquering the wilderness by oxteam. The very process of making a living in those days took all of their time.

In about one generation man has been catapulted into a completely different life than his forefathers lived. Now the average workingman has more than one half of his waking hours for his own planning. Therefore, our test is whether we have the character and spiritual vitality to take this new program, that of a lot of free time, and use it to bless the world. If we can't or won't, then these so-called bonuses for our generation will bring the roof down upon us. It will be our undoing if we use our leisure time for pleasure seeking, luxurious living, wasteful practices, and sinful escapades.

If civilization is going to survive, it's going to take more people who are willing to stand up and be counted for God. It's easy to go with the crowd. It's easy to compromise. It's easy to keep quiet in times of moral and ethical crises. It's easy to put your light under a bushel. Most people do these things. But it takes a real, genuine man to step out from the boys and be counted on the side of truth when it costs money, popularity, position, or persecution.

What will this new year bring? The answer to that depends largely on you and me. If we are willing to return to the Bible and give our lives to Jesus Christ, then and then only, will this year end better than it began. Let us give our lives to Christ and arise and meet the challenge! □

Always put off until tomorrow the things you shouldn't do at all.—Rodman.

B. Charles Hostetter is pastor of The Mennonite Hour Broadcast, originating at Harrisonburg, Va.

CHURCH NEWS



Hard Times for Missionary

The twentieth century is no easy time for the white missionary, observes Wilbert Shenk, after an administrative trip to West and North Africa, Europe, and the Middle East.

Shenk is assistant overseas missions secretary of the Mennonite Board of Missions, Elkhart.

In Ghana and Nigeria, two of Africa's most wealthy nations, nationals want the white man, including the missionary, out of the high places of control, but at the same time want his institutions for respectability and status. Larger, longer established Christian denominations who have invested heavily in schools, hospitals, and medical clinics are caught most seriously in this dilemma.

National politics and Christianity are so intertwined in the national's desire for independence that the two are hard to separate, says Shenk. The so-called "Independent Churches" of the two countries are making direct appeals to newer, non-denominational mission organizations for help—money for their own (the nationals') schools, hospitals, and churches.

Rejection Is Legitimate Payback

Bringing some of this on himself (the missionary), Shenk concludes that the na-

tional is only mirroring what the missionary did to the national years ago. The missionary rejected the African, says Shenk, when he first set foot on the continent. The African was considered pagan, heathen, boorish; his civilization considered far inferior to the West's.

Now as he emerges, the African national rejects the white missionary and wants "Africa for Africans." This, among other things, has given rise, says Shenk, to the "Independent Churches," who emphasize, often extremely, the work of the Holy Spirit, charismatic gifts, and the use of tribal song and dance for corporate worship.

Pains of this rejection will simply have to be chalked up as repayment for past mistakes, says Shenk. This is one of the burdens missionaries will have to carry in the years to come.

A positive development of the Independent Churches movement is the recent establishment of the United Independent Churches Fellowship, of which the 29-congregation, 1,000-member Mennonite Church in Nigeria is a part.

Facing the problem common to all new churches, a national leadership is emerging which needs training. The Mennonite Church, through the efforts of missionary

Edwin Weaver, has taken major responsibility for the setting up of a Bible School to train these leaders. Currently having 38 students enrolled, the program was initially set up to run for two years and consisted of four terms of three months each.

There has been increasing pressure, however, to change the program to a one-year cycle with the possibility of an additional second year of study.

Algeria Hard to Penetrate

In Algeria, a country ill at ease since the fall of strong man Ben Bella, Islamism has created, over the years, a monolithic social structure that is nearly impossible to penetrate with Christianity, further commented Shenk.

Strongly group-conscious, the Moslem is at best only suspicious of Christianity. Further hampered by unemployment and shortage of food, he holds tenaciously to the simple securities his traditions afford him.

Shenk observed also that among the existing small Christian community, there is a mood of searching for direction and purpose. The number of Christians (always predominantly European) continues to dwindle. The Christian is under pressure to justify his presence in North Africa.

Not left much choice, the only approach to Christian extension in Algeria is a teaching, material aid and agricultural development, and medical ministry. Currently, Mennonite Central Committee has some 25 people working as a part of the Christian Committee for Service in Algeria. Most are located in Eastern Algeria. Two persons are distributing material aid in the Al Asnam area.

In addition, there are four General Mission Board-appointed people: Marian Hostetter, teaching elementary school at Henchir Tounghani; the Robert Stettens, teaching full time in a high school in Algiers, in addition to liaison with the Christian community; and a French Mennonite nurse, Annie Haldemann, in charge of a dispensary in Algiers.

Jew Takes No Chances

Commenting briefly on Israel, Shenk says that the saving grace of the missionary in this emerging state is openness, honesty, and the development of mutual respect. Having suffered much at the hands of so-called Christians, the Jew constantly cross-examines the Christian missionary to ferret out any hidden motive or despising attitude.

If the missionary can take this oftentimes excruciating examination and still develop personal relationships, he can win a hearing, says Shenk. "Israel is an exciting place to be," he summarized; "there is nothing static about that country."

In France, a mission area of much smaller dimensions, the ten-year-old mission

centers its efforts largely in Paris. During the past several years, the French Missions Committee of the 2,700-member French Mennonite Conference has been searching for a way to gain legal status so that the committee could officially and legally sponsor missionaries.

At the last meeting of the FMC, reports Shenk, it was decided that the French Missions Committee would also use Mission Mennonite Francaise (MMF) as its channel.

Another ministry near Paris, the Sheltered Workshop for retarded youth 15 to 34 years of age, is undergoing phenomenal growth since its inception in 1961. Headed by missionary Robert Witmer, the 46-person school will be expanded to an 80-person capacity. Arrangements have been made to purchase an adjoining lot of ground that will give adequate space for expansion. Enjoying sanction by the government, the Workshop's \$40,000 yearly operational budget is subsidized by the Social Welfare Department.

In addition, there is interest in the possibility of developing a student center in one part of the building for 25 to 30 students. The Paris Workshop is located in a desirable area for students.

Mobilize Stagnant Ministry

In Belgium, a country of even smaller mission efforts than France, missionary David Shank has been influential in mobilizing an otherwise stagnant Protestant ministry. Formerly receiving heavy subsidy from the outside, the Protestant churches are gradually shouldering the responsibility of caring for their own and the need to develop church extension. With the latter awareness came the development of a Social Center for taking care of refugees and immigrants in Brussels. Even though not officially represented on the Center's board, Shank has been given the credit for its initiation.

A final European highlight cited by Shenk was the special summer seminar in church history set up at the Bienenberg Bible School, Basel, Switzerland. There has been such a seminar for German-speaking students, but this was the first time it was possible to have one for the French.

In addition, a French Catholic historian, who has become deeply interested in the Anabaptists, was asked to teach at the seminar. He is also a pacifist and has been writing on the Anabaptist movement in France. Missionary David Shank and Pierre Widmer, moderator of the French Mennonite Conference, also served as teachers for the seminar.

MCC Increases Relief

MCC's Vietnam relief program will be increased by 15 persons (from the present nine to 24), and the 1966 budget for re-

habilitation work there will be doubled over this year's expenditures, from \$25,000 to \$50,000.

These actions were approved at an executive committee meeting early this month. Robert Miller, director of overseas service, submitted the request for increase after a three-week tour of Mennonite installations in South Vietnam.

Under a cooperative program to be inaugurated in 1966, the MCC will work with Church World Service and Lutheran World Relief in Vietnam under a combined budget of \$350,000 and total work force of 56.

Anyone wanting to contribute specifically to this cause should send his contributions through the regular congregational channels earmarked "Vietnam."



Santiago

I-W in Puerto Rico

Receiving I-W status from the government has had relatively smooth sailing for Puerto Rican Mennonite youth, reported Jose Santiago, secretary of VS and I-W for the Puerto Rico Mennonite Conference, during a recent trip to the States.

But the I-W program, now in its tenth year for Puerto Rico, had some rough going at the outset. Because the nonresistant stand was literally unknown to local Selective Service boards, I-W status was at first refused.

Santiago cited the experience of Ruben Fuentes, who, because of conversion at 19 when he already had a I-A classification, was refused a transfer to I-O. With the help of Pastor Wilbur Nachtigall, the case was appealed to the state director. He also refused. The president of the U.S. was next in line, and, after a few days in jail, Fuentes was granted his I-O classification.

The Mennonite Church and the Church of the Brethren are the only recognized peace churches on the island today, says Santiago.

Only five institutions are I-W approved, further reported Santiago. Complicating the limited service opportunities further is the fact that hospital officials want professional help—doctors, nurses, lab technicians—rather than semi- or unprofessional workers for their staffs.

Most of the Puerto Rican I-W's are farm

boys with often only an eighth or ninth grade education. But the trend is away from this, thinks Santiago, with the liberal use of government scholarships—including free transportation, free books—for those wanting to study further.

I-W's Increase

With the increase in membership of the Puerto Rican national church, there will be an increase in youth seeking I-W and VS assignments. Currently there are only six youth in the program—two in I-W and four in VS. Ten are ready right now with the increase in draft calls, and an estimated 86 will be ready in the next few years.

Santiago is working hard at getting government approval of more institutions and community service projects. Botijas, a government-sponsored rehabilitation project for the rural suppressed where the VS Office has set up a unit, is one of the first community-service projects approved for I-W.

Not having to serve a I-W term himself, Santiago is a graduate of the four-year La Plata Bible Institute program. He has served as pastor at two churches, operated a bookmobile for the conference for some time, and is now pastor of the Honduras Mennonite Church. He is father of three.

Baptized at 14, Santiago says he recognized his need of Christ through a demonstration of his Sunday-school teacher, who, trying to show the effect of sin on the heart, put ink into a clear glass of water. Reversing the order, then, by putting a chemical into the water, which cleared it up, the teacher pointed out that this is what happens when Christ enters the heart.

Farming in Algeria

A closer working relationship between the Poultry and Garden Project at M'Chira and the Farm School and Extension Center at Henchir Toumghani, Algeria, has been initiated.

John Rohrer, Orrville, Ohio, who works at Henchir Toumghani, and Pax man Mervin Rempel, Windom, Minn., who serves at M'Chira, thought it advisable to meet regularly and share their livestock and agricultural extension work experiences. Out of these meetings came the idea of forming a community advisory committee made up of local mecha leaders.

In late October such a committee was organized with these objectives: (1) to inform the people in their respective communities about the reason for MCC's presence among them, (2) to acquaint farmers with better planting practices, and (3) to improve their livestock through demonstration in poultry and cattle management.

MYF Cabinet Training

MYF Cabinets (including sponsors) will want the help and training they'll receive at Laurelville on the weekend of Feb. 18-20. Walden Howard, a long-term Young Life leader and now Faith at Work magazine editor, along with Eugene Herr, Youth Field Worker for Mennonite Commission for Christian Education, will be leading the training session.

Testimonies of cabinets that took part in these sessions last year indicate that they'll be back again this year. Look for fresh, creative challenge from Walden Howard. He's sharp and he loves youth. Registration is limited to 100. Cost: \$14.00 for the weekend.

Address registrations or questions to Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666.

Violence in Burundi

Violence erupted in Burundi again on Oct. 18. It stemmed from a smoldering hostility between the Watutsi and Bahutu tribes, a conflict which goes as far back as 400 years, when the Watutsi ruled the Bahutu in Rwanda-Urundi, in Central East Africa.

Over the years, many Watutsi abused their privileged social positions, until in 1959 in Rwanda, the Bahutu revolted and drove the "Tutsi king" out of the country and established a republic. Later when the Belgians left, the Bahutu killed many Watutsi and burned their homes; many of them fled from Rwanda to Burundi with only few possessions.

Burundi, which became independent on July 1, 1962, is a constitutional monarchy whose king is highly respected by both tribes. The king let the homeless Watutsi enter Burundi and permitted the United Nations Commissioner for Refugees to establish three camps in his country. Many thousand Watutsi refugees are also scattered throughout Uganda and northeastern Congo.

Five Protestant denominations cooperating formed the Protestant Alliance to assist in the relocation, and to give material aid to these refugees. These members include the Danish Baptists, the Free Methodists, the Church Missionary Society (Anglican), the American World Gospel Mission, and the Kansas Yearly Meeting of Friends. The Alliance has about 130 missionary members.

The relief arm of the Alliance, of which the Mennonite Central Committee is a member, is called "Secours Protestant." The other two agencies are World Relief Commission of the National Association

of Evangelical and Church World Service. MCC provides the relief workers and shares equally in the project's expenses with the other two members.

The World Relief Commission is responsible for the shipping of relief goods, both of the U.S. government surplus commodities and of other foods, medicines, and clothing contributed by the three agencies. "Secours Protestant" has also received help from the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service.

Since early 1963, the Mennonite Central Committee has sent seven shipments of relief goods that have included 12 tons of bedding and clothing, 15 tons of soap, 20 tons of meat, about 8,500 Christmas and layette bundles, and about 3,500 yards of cloth.

Stanley Freed, a Pax man from Schwenksville, Pa., and Menno Hildebrand, Altona, Man., are the only MCC volunteers in Burundi.

This month the MCC is sending materials that have been received during the fall yard goods drive.

Clothing, Meat for Refugees

Congolese refugees who had fled into Burundi after the rebels terrorized and took over their lands have now been sent back to the Congo by the host government. These homeless refugees are now camped in eastern Congo, in centers around Goma, Albertville, Mahagi, and Bukavu.

MCC has designated 31 tons of clothing and 21 tons of meat to be sent to the refugees in eastern Congo. The centers at Goma, Albertville, and Bukavu will receive 24 tons of clothing and 15 tons of meat this month, while the balance will be sent later in January to the Mahagi refugee settlement.

Material aid to the Congo rebel victims was previously sent inland via the Congo River in West Africa, but since the anti-government forces now control parts of this waterway, supplies have been re-routed to East Africa to Dar es Salaam, Tanzania. From there the relief goods are transported overland to the Congolese refugees.

Arrangements have been made with the United States government for the reimbursement of shipping charges of goods sent to these refugees by way of Dar es Salaam.

Don Kurtz, a Pax man from Pocomoke City, Md., directs the distribution of MCC material aid through the Congo Protestant Relief Agency which handles all relief goods contributed by Protestant churches.



Your Overseas Missionaries of the Week

James, Gloria, and Patricia Ann Shelly arrived in the Somali Republic on Sept. 5, 1965, for their first missionary term under the Eastern Mennonite Board of Missions, Salunga.

The Shellys will serve as business manager couple in Mogadiscio, site of the "New Africa Bookshop," opened in February, 1964. The bookshop has done very well in its first year.

Son of Mr. and Mrs. Jacob R. Shelly, Akron, Pa., James is a graduate of Lancaster Mennonite School and attended Ontario Bible Institute. He was self-employed in an upholstery business before going to Somalia.

Mrs. Shelly, the former Gloria Kreider, is a graduate of Hershey High School and has had experience as a secretary at Installment Loan Service, Elizabethtown, Pa. Her parents are Mr. and Mrs. Allen H. Kreider, Palmyra, Pa.

Not new to Africa, James served a three-year I-W term in Tanganyika (now Tanzania), working in the office in Shirati from 1959 to 1962.

Pictured with her parents is Patricia Ann, 1.

Calendar

Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

School for Ministers, Hesston College, Feb. 1-4. Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grabbill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 1-3.

Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

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Paraguay Chaco is undergoing a drought, according to John Peters at the experimental farm in the Chaco. The dry spell is being felt in Filadelfia, Loma Plata, and surrounding communities. Farmers located in villages south and east of the experimental farm began planting a month ago when sufficient rainfall soaked their areas; but they too are now suffering from lack of rainfall.

FIELD NOTES

Franklin M. Frederick, Morwood, Pa., was ordained as deacon on Dec. 11. He will serve the Franconia congregation. Officiating bishop was Curtis Bergey, assisted by Arthur Ruth. Bro. Frederick's telephone number is 155 723-7351.

Ezra Yordy and wife of Eureka, Ill., observed their golden wedding anniversary with open house at the home of Chris Graber on Dec. 18.

A plane load of 36 head of bull calves and three stallions is on its way to the Chaco, Paraguay. The cattle and horses are being sent to serve as foundation breeding stock at the three Mennonite colonies in this South American country. Two earlier shipments proved to be so successful in improved breeding work that a request for more bulls was made. This shipment, made possible by the Eden Mennonite Church in Moundridge, Kans., represents an eight-month project which included purchasing, collecting, and testing the cattle and stallions. The federal government paid the cost of the air freight.

H. S. Martin, of Dhamtari, India, recently passed his medical exams for a "Fellow of the Royal College of Surgeons" at London, England. A doctor for many years at the Dhamtari Christian Hospital, he recently went to London to specialize in surgery. He will return to Dhamtari in May, 1966.

Mennonite Board of Missions became possessor of a \$4,000 annuity of the late David L. Rohrer, 80, Orrville, Ohio, upon his death on Oct. 21, 1965. The funds will be used in the mission program.

More than 14 million used stamps were gathered and sold recently for \$233.33, which was used to purchase anti-tuberculosis BCG vaccines for 50,000 persons in Nepal. The stamp drive was sponsored by the Japan Christian Overseas Medical Co-operative Association. Taking the vaccines to Nepal is Dr. Noboru Iwamura, 38-year-old professor at Tottori University, his wife and parents, and their four-year-old daughter of Nepalese birth. Dr. Iwamura hopes that more than a million and a half Nepalese may be given BCG shots during the next five years. The campaign to collect used stamps is continuing and stamps may be sent to the Japan Christian Overseas Medical Co-operative Association, Misaki Building 1-6, Misaki-cho, Chiyoda-ku, Tokyo.

Adoption of a unified budget, totaling \$89,845 for all home operations, was one of the highlights of the 56th annual convention of the Southern District of the Mennonite Brethren Church held at Hills-

boro, Kans., last month. The largest share of the budget—\$55,000—goes to the Board of Home Missions and Evangelism. The Board of Missions for the first time in its history showed a total operating budget of just over \$1 million for the past fiscal year ending Sept. 30. Some \$300,000 came from direct church contributions in the U.S., \$400,000 from Canada, and the rest from miscellaneous sources. A budget of \$270,000 was projected for the coming fiscal year for Christian Service, South American aid to Mennonites, and relief.

Applications for service with MCC have almost doubled this fall over the same period in 1964. During October and November last year, the number of applications received was 51, while during October and November this year, 98 were received. Increase in draft calls in recent months and an awareness of the Teacher Abroad Program (TAP) are likely reasons for the doubling. There is an increasing need for people with specialized training in the following areas: agriculture, nursing, medicine, social work, teaching, administration, secretarial work, and construction.

Applications for a year in Europe for Mennonite young people have to be received by the MCC, Akron, Pa., by Feb. 1, 1966. The February date was chosen to give applicants more time to make their own personal arrangements and prepare for the year abroad. This deadline also applies to the European trainees coming to the United States and Canada. The trainee group leaves for Europe in August or September. Each individual's interests, training, and skills are taken into account as much as possible when arranging placements. Work opportunities include those in the various kinds of farming, floriculture, architectural drawing, construction work (housing, roads, waterworks), factory, office, or youth work, and household service in families or institutions. Each trainee is expected to pay his preparatory expenses and his trip from home to the ship via Akron.

An appeal for more MCC teachers in Newfoundland comes from the superintendent of education, Charles L. Roberts. Especially needed are teachers of choral music, full or part time; physical education instructors, both elementary and secondary; teachers in special education on the primary and elementary levels. Instructors need not have their B.A. degrees in education on either a primary or secondary level, although this is strongly preferred. There are 14 teachers currently serving in seven communities. Interested persons should apply to MCC, Akron, Pa.

Valerie and David Randall Clemens, children of David R. and Erma Clemens, missionaries in Tanzania, aged four and three, died an accidental death on Tuesday, Dec. 21, according to a cable received by the Eastern Board of Missions at Salunga, Pa. Details not immediately available. Burial services were held at Shirati, with Donald Jacobs officiating.

Mission investments are needed for the Sheltered Workshop in Paris, France. Under the direction of missionary Robert Witter, the center for retarded youth, 15 to 34 years of age, has grown steadily since its inception in 1961. It now provides services for 48 persons, but needs to expand to an 80-person capacity and requires loan funds to launch the expansion. Loans yield a maximum of 4 percent, paid semiannually. They can be withdrawn any time. Loans not less than \$100 are preferred. Interested persons should contact the Treasurer's Office of the Mennonite Board of Missions, Elkhart.

Reuben and Eva Carper, Denbigh, Va., answered the call for a teacher of twenty-one Choctaw Indians at Tacon; Miss.

A new highway from Tocoa to Trujillo was scheduled to begin in November, including replacement and construction of bridges for the streams and rivers. The fulfillment of this project will facilitate communication with the many villages where Christ is not known.

A new chapel in Tocoa is expected to be completed by Jan. 1. Seven Bible schools will be held here during the months of school vacation.

Dedication services for the new pavilion on the grounds of the Gia Dinh center, Saigon, Vietnam, on Oct. 24 were well attended by believers, students, and representatives of the national church. Many would-be students had to be turned away again as the Saigon center was flooded with requests to enter the new term of English classes. Behind this increased desire to know English is the demand for English-speaking drivers, laborers, secretaries, typists, etc., caused by the great influx of Americans.

Miriam Lind, Goshen, Ind., produced her drama, "The Nameless Ones," at the annual meeting of the Advisory Committee of the American Bible Society on Nov. 16.

Eastern Mennonite H.S.

Secondary Schoolteachers' Convention held at Christopher Dock on Oct. 29, 30 was attended by most of the teachers from EMHS. Mr. Harvey Yoder from the EMHS staff addressed the convention on Saturday morning on the topic, "The High School Interpreting the Anabaptist View of the Church to the Students."

John I. Smucker, minister of the House of Friendship in New York City spoke to the students during the week of Oct. 11-15 from the Book of I John. His emphasis during this week of revival was on sharing with each other what God is saying. Both faculty and students experienced a deepening of spiritual life and commitment. The week was climaxed with a communion service on Friday evening.

Other guest chapel speakers this year included Nevin Bender, missionary to the Indians in Mississippi, Raymond Charles, president of the Eastern Mission Board, Maurice Brubaker, occupational therapist from Brook Lane Farm, and David Augsburger, associate pastor of **The Mennonite Hour**.

The senior class presented the play, "A Man Called Peter," based on the life of Peter Marshall, to the student body on Dec. 2, and to an appreciative community audience on Saturday evening, Dec. 3.

On Nov. 22, 23 the junior class and five sponsors toured historical sites in Charlottesville, Jamestown, and Williamsburg. The class of '66 toured Washington, D.C., on Nov. 18-20.

John Fairfield, a senior at EMHS and president of the YPCA, is listed as one of the semifinalists in the National Merit Scholarship Program.

After much deliberation, the Philomathean and Armerian literaries selected "The road is better than the inn," a quotation from Spanish writer Cervantes, as the theme for their annual contest which is scheduled for Feb. 4.

Christopher Dock H.S.

The annual Fall Work Day proceeds at Christopher Dock High School reached a record high in the twelve-year history of the school with a total amount of \$3,452.29 received on Nov. 30. The previous record was the 1964 Fall Work Day with \$3,357.25. During the years since the founding of the school, it has been traditional to set two days aside, one day in the fall and another in the spring, as Student Work Days, days on which Christopher Dock students find employment, donating their earnings and contributions to the school.

The amounts received and the average per student in each grade were: ninth grade, \$962.87, with a \$13.75 average; tenth grade, \$745.43, with a \$12.08 average; eleventh grade, \$1,005.66, with a \$15.47 average; twelfth grade, \$738.33, with a \$12.92 average. Four students, Linda Reinford, Eileen Moyer, Mary Jane Kolb, and Martin Kolb, contributed \$100 or more. The class of 1967 received a prize for the highest class average of \$15.47, this being the fifth consecutive time that this class has received the prize for the highest class average.

As a result of the two Work Days each year since the school's beginning, students have supplemented the operating budget of the school by \$37,782.07.

The annual Christopher Dock Christmas Choral program was presented to the public on Saturday evening, Dec. 18, in the auditorium. A total of 125 voices presented the concert of Christmas carols under the direction of Mr. Wilmer E. Kolb. A candlelight processional is a traditional feature of the program.

On Dec. 16, a 76-voice choral group made a recording of Christmas carols for radio station WNPV of Lansdale. This program will be aired during the Christmas season.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Ronald and Carol Jean (Kauffman), Archbold, Ohio, second child, first daughter, Lori Lynn, Dec. 5, 1965.

Derstine, Clayton and Joyce (Carter), Toronto, Ont., first child, Michael Peter, Nov. 18, 1965.

Good, Glen and Elinor (Hallman), Chicago, Ill., first child, Debra Elizabeth, Sept. 22, 1965.

Haines, Leland and Katie (Yoder), Columbus, Ind., first child, Jeffrey Leland, Dec. 11, 1965.

Hathaway, David Wayne and Stella Elaine (Oswald), Wisner, Nebr., first child, Paula Kay, Dec. 2, 1965.

Headrick, Don and Valeta (King), Pueblo, Colo., first child, Jeffrey Scott, Oct. 14, 1965.

Horsch, Robert and Joann (Ingold), Hope, Ore., second child, first daughter, Julie Ann, Sept. 7, 1965; by adoption Nov. 29, 1965.

Huber, John and Martha (Knechtel), Petersburg, Ont., fourth child, third daughter, Karen Linda, Dec. 3, 1965.

Kauffman, Norman D. and Margaret (Stutzman), Kalispell, Mont., sixth son (one son deceased), Marlin Duane, Dec. 5, 1965.

Kremer, Gary and Carolyn (Yeackley), Seward, Nebr., second daughter, Lisa Jane, Dec. 12, 1965.

Kurtz, Calvin S. and Esther Mae (Landis), Elverson, Pa., second child, first daughter, Carol Suzanne, Dec. 9, 1965.

Lind, Clifford R. and Hope (Kauffman), Eugene, Ore., fourth child, second son, Carl Roy, Oct. 31, 1965.

Marnier, James and Charleen (Gascho), Kalona, Iowa, fourth living child, third living daughter, Vonda Kay, Dec. 13, 1965.

Newswanger, Larry and Janet (Weaver), Birmingham, Ala., first child, Gregory Lee, Dec. 3, 1965.

Nozifer, Donald and Vietta (Cender), Accra, Ghana, Africa, second daughter, Sylvia Jane, Dec. 15, 1965.

Reinford, Daniel and Cleta (Ruth), Kulpville, Pa., fifth child, fourth son, Neil, Dec. 12, 1965.

Roth, Arnie and Bonnie (Stauffer), Milford, Nebr., first child, Lynelle Ann, Dec. 7, 1965.

Roth, Arthur and Marjorie (Miller), Julesburg, Colo., third daughter, Sheri Marie, Nov. 11, 1965.

Roth, Donald and Dolores (Buschert), Tofield, Alta., third child, first daughter, Shiela Marie, Nov. 21, 1965.

Short, Rollin and Lois (Wagler), Archbold, Ohio, sixth child, fourth daughter, Lisa Jo, Nov. 24, 1965.

Stutzman, Willis and Martha Kathryn (Bittkofer), Milford, Nebr., fifth child, second daughter, Rochelle Denise, Nov. 27, 1965.

Yoder, Carl and Ruth (Martin), Goshen, Ind., third daughter, Rebecca Sue, Oct. 2, 1965; received for adoption, Dec. 15, 1965.

Yoder, Kenneth and Anna Mary (Smoker), Nappanee, Ind., third child, second son, Carlton Dean, Dec. 13, 1965.

Yoder, Orval R. and Regina (Classen), Heston, Kans., first child, a daughter, December Fay, Dec. 13, 1965.

Zimmerman, Mervin and Martha (High), Reinholds, Pa., fourth child, third son, Merle Wade, Oct. 27, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Ball—Roth.—Earnest Ball, Ridgeville Corners, Ohio, First Baptist, and Becky Roth, Archbold, Ohio, Zion cong., by Ellis Croyle, Dec. 11, 1965.

Bisbord—Landes.—Frederick Bisbord, Alburts, Pa., and Lois Landes, Bally, Pa., Bally cong., by Paul E. Longacre, Nov. 28, 1965.

Blucker—Weldy.—Dale Blucker, Nappanee, Ind., and Pat Weldy, Milford, Ind., both of North Main Street cong., by Richard W. Yoder, Oct. 16, 1965.

Brenneman—Harnish.—Elmer Kreider Brenneman, Manheim, Pa., Risser cong., and Esther Marie Harnish, Washington Boro, Pa., Millersville cong., by Benjamin C. Eshbach, Nov. 6, 1965.

Brubaker—Landis.—Donald Lee Brubaker, Lancaster, Pa., Erisman cong., and Lundell Lavone Landis, Rothsville, Pa., Hess cong., by Mahlon Zimmerman, Dec. 4, 1965.

Burkholder—Hochstetter.—Perry Burkholder and Martha Hochstetter, both of Nappanee, Ind., Bourbon cong., by Richard W. Yoder and Robert Gerig, Oct. 20, 1965.

Carpenter—Nusbaum.—Dewayne Carpenter, Jr., Goshen, Ind., Yellow Creek cong., and Ruby Nusbaum, Elkhart, Ind., Church of the Nazarene, by Ralph Petry and John D. Zehr, Nov. 13, 1965.

Dayton—Mashack.—Philip Dayton, Norris-town, Pa., Pinto, Md., cong., and Nancy Mashack, Pottsville, Pa., by David F. Derstine, Jr., Oct. 23, 1965.

Eshleman—Nafziger.—Verlin Lee Eshleman, Hephzibah (Ga.) cong., and Joyce Elaine Nafziger, Lancaster, Pa., Laurel Street cong., by Frank M. Enck, Nov. 20, 1965.

Freeman—Honsinger.—Merle Freeman and Sharon Grace Honsinger, both of the Moorefield (Ont.) cong., by Elvon D. Burkholder, Nov. 27, 1965.

Gerig—Wagler.—Elmer Gerig, New Haven, Ind., Cuba cong., and Miriam Wagler, Montgomery, Ind., Berea cong., by David J. Graber, Sept. 11, 1965.

Gross—Hurst.—Wesley Gross and Mrs. Sallye Rhodes Hurst, Ephrata, Pa., Maple Grove cong., by John Gross, Oct. 23, 1965.

Gusler—Graber.—Nelson Gusler, Fairview (Mich.) cong., and Violet Graber, Loogetown, Ind., Berea cong., by David J. Graber, Oct. 2, 1965.

Kennell—Yoder.—Larry L. Kennell, La Junta, Colo., Santa Fe cong., Peru, Ind., and June Yoder, Lagrange, Ind., Plato cong., by Norman Kauffman, Nov. 27, 1965.

Leatherman—Moyer.—Alton Leatherman, Souderton (Pa.) cong., and Miriam Moyer, East Greenville, Pa., Bally cong., by Paul E. Longacre, Nov. 20, 1965.

Mullett—Martin.—Mel Mullett, Nappanee, Ind., and Florence Martin, Ema Green, Ind., both of North Main Street cong., by Richard W. Yoder, Nov. 20, 1965.

Reich—Swartzendruber.—Ray Reich, Unionville, Mich., Moravian cong., and Jean Swartzendruber, Bay Port, Mich., Michigan Avenue cong., by Herbert L. Yoder, Dec. 4, 1965.

Sticked—Miller.—Dana Sticked, Nappanee, Ind., North Main Street cong., and Diana Miller, Bremen, Ind., St. Johns Lutheran, by pastor of the Lutheran Church, Oct. 17, 1965.

Stoll—Talley.—Glen Stoll, Montgomery, Ind., and Barbara Talley, Washington, Ind., both of the Berea cong., by David J. Graber, Nov. 5, 1965.

Strite—Martin.—Roger L. Strite, Clear Spring, Md., Miller cong., and Rhoda H. Martin, Hagerstown, Md., Reiff cong., by Reuben E. Martin, Dec. 15, 1965.

Stutzman—Graber.—Marvin Stutzman, Martin's Creek cong., Millersburg, Ohio, and Yvonne Graber, Plain City, Ohio, Sharon cong., by Abram Kaufman and Roman Stutzman, July 25, 1965.

Swigart—Miller.—Amos E. Swigart, Elverston, Pa., Churchtown cong., and Mary L. Miller, Middletown, Pa., Strickler's cong., by Clarence E. Lutz, Nov. 27, 1965.

Troyer—Stahl.—Stanley Troyer, Engadine, Mich., Wildwood cong., and Marilyn Stahl, Dafer, Mich., Wayside cong., by Clarence Troyer, father of the groom, Aug. 14, 1965.

Wyse—Frey.—Dexter Wyse, Archbold, Ohio, St. Martin's Lutheran cong., and Mary Frey, Archbold, Zion cong., by Ellis Croyle, Nov. 6, 1965.

Yoder—Schrock.—Dave Yoder, Middlebury, Ind., First Mennonite, and Jan Schrock, Goshen, Ind., North Main Street cong., by Richard W. Yoder, Oct. 16, 1965.

Zeager—Sauder.—P. Thomas Zeager, Elizabethtown, Pa., Good cong., and Helen Risser Sauder, Elizabethtown, Bossler cong., by Russell S. Zeager, Aug. 22, 1965.

Zendt—Peters.—J. Allen Zendt, Salunga, Pa., and Ruth K. Peters, Manheim, Pa., both of the North End cong., by Frank M. Enck, Nov. 27, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Anders, Lizzie D., daughter of Lewis M. and Sallie (Drissel) Moyer, was born in Lower Salford Twp., Pa., Feb. 23, 1888; died at Sellersville, Pa., Oct. 12, 1965; aged 77 y. 7 m. 19 d. On July 8, 1905, she was married to Menno C. Anders, who survives. Also surviving are 8 children (Alma—Mrs. Everett Nyce, Marvin M., Sallie—Mrs. Cyrus H. Landes, Earl M., Willis M., Linneaus M., Elizabeth—Mrs. Harrison M. Hackman, and Lewis M.) and 2 sisters (Mrs. Mamie Bucher and Mrs. Linneaus Kulp). She was a member of the Salford Church, where funeral services were held Oct. 17, with Arthur D. Ruth and Henry L. Ruth in charge.

Bast, Jacob, son of Jacob and Nancy (Schwartzendruber) Bast, was born in South East Hope Twp., Ont., Aug. 6, 1885; died at the K-W Hospital, Kitchener, Ont., Oct. 28, 1965; aged 80 y. 2 m. 22 d. In June, 1905, he was married to Catherine Albrecht, who died Nov. 26, 1939. Surviving are 5 sons and 6 daughters (Harvey, Allan, Emerson, Lloyd, Robert, Edna—Mrs. Sam Gerber, Elvera—Mrs. Walter Hackett, Helena—Mrs. Clarence Miller, Idella, Irma—Mrs. Roy Gerber, and Esther—Mrs. Ira Jantzi), 4 brothers (Daniel, Norman, Elmer, and Emanuel), 2 sisters (Emma—Mrs.

Michael Bender and Lydia—Mrs. Walter Walsh), 32 grandchildren, and 10 great-grandchildren. He was predeceased by one son, one grandchild, 3 brothers, and 3 sisters. He was a member of the Maple View Church, where funeral services were held Oct. 31, with Chris Streicher and Chris Erb in charge.

Biehn, Edna (Eby), was born at Floralde, Ont.; died at Calgary, Alta., Nov. 20, 1965; aged 73 y. Surviving are her husband, Alvin Biehn, Saskatoon, Sask., 2 sons (Gerald and Ralph), 2 daughters (Marion—Mrs. D. Reitsma and Clelyth Biehn), 10 grandchildren, 3 sisters (Mrs. Johanna Weber, Mrs. Amanda Weber, and Clara Eby), and one brother (Harvey). She was a member of the Sharon Church, where funeral services were held Nov. 24, with Stanley Shantz officiating.

Brubaker, Ella Ruth, daughter of David S. and Christianna (Zimmerman) Brubaker, was born in Lancaster Co., Pa., July 11, 1911; died at the home of her brother at Akron, Pa., Aug. 6, 1965; aged 54 y. 26 d. Surviving are 2 sisters and one brother (Katie—Mrs. David Weaver, Fianna, and Milton). She was a member of the Cambridge Church. Funeral services were held at the Martindale Church, with Paul Graybill and Paul Weaver in charge; interment in Pike Cemetery.

Burkholder, Anna Belle, daughter of Abraham and Susanna (Brenneman) Fulk, was born at Greenmount, Va., April 25, 1883; died at Harrisonburg, Va., Nov. 3, 1965; aged 82 y. 6 m. 19 d. On Feb. 1, 1911, she was married to Walter O. Burkholder, who died April 29, 1955. Surviving are 3 children (Hazel—Mrs. Seth Lapp, Vivian—Mrs. David Coffman, and Warren), 13 grandchildren, one sister (Lesta P. Shelton), and 2 brothers (J. Frank and Abram B.). She was a member of Weavers Church, where funeral services were held Nov. 5, with Dewitt Heatwole, Harold Eshleman, and Daniel Lett in charge.

Detweiler, Elmer M., son of Charles B. and Mary Ellen (Moyer) Detweiler, was born in Bucks Co., Pa., Aug. 27, 1901; died at Grand View Hospital, Sellersville, Pa., where he had been a medical patient on four occasions during the six months preceding his death, Oct. 30, 1965; aged 64 y. 2 m. 3 d. On Sept. 1, 1923, he was married to Lillian M. Clemmer, who survives. Also surviving are one daughter (Elizabeth—Mrs. Aaron King), 2 sons (Richard C. and Robert C.), 12 grandchildren, and 2 brothers (Ephraim M. and Charles B.). One sister preceded him in death. He was a member of the Perkasie Church. A family service was held Nov. 2, with James M. Lapp officiating; interment in Perkasie Mennonite Cemetery. Public services were held at the Souderston Church, Nov. 14, with James M. Lapp and John E. Lapp in charge.

Diller, Ira, Jr., son of Ira and Beulah (Brenner) Diller, was born at Orrville, Ohio; died Nov. 20, 1965, at the National Institute of Health, Bethesda, Md., where he had been a patient for three weeks; aged 12 y. Surviving are his parents, 3 brothers (Wilmer, Irvin, and Fredrick), 2 sisters (Mae—Mrs. Bradley Lehman and Shirley—Mrs. Keith Sommerfeld), and grandparents (Mrs. Irvin Diller and Mr. and Mrs. Herman Brenner). Funeral services were held at the Gresser Funeral Home, Nov. 24, with Don Swaney and Noah E. Hilty in charge; burial in Crown Hill Church Cemetery.

Diller, Mary Ann, daughter of Marlin H. and Edna (Martin) Diller, was born in Washington Co., Md., March 4, 1961; died of quick pneumonia at Waynesboro, Pa., Nov. 22, 1965; aged 4 y. 8 m. 18 d. Surviving are her parents, 9 brothers and sisters (Rebecca, Rachel, Miriam, Wayne, Lee, Charles, Donald, Glen, and Myron), and grandparents (Mr. and Mrs. Elmer Diller and Mr. and Mrs. Harry E. Miller). Funeral services were held at Miller's Men-

nonite Church, Nov. 24, in charge of Samuel L. Martin and Irvin S. Shank.

Eby, Eli, son of H. Martin and Lizzie (Hershey) Eby, was born in Lancaster Co., Pa., July 18, 1890; died at his home in Gordonville, Pa., Aug. 21, 1965; aged 75 y. 1 m. 3 d. On Nov. 28, 1918, he was married to Mary B. Winey, who survives. Also surviving are 2 daughters (Irene—Mrs. Miles Nolt and Miriam—Mrs. LeRoy Reitz), 8 grandchildren, one brother (Meno), and 4 sisters (Mina—Mrs. Geo. Pennegar, Anna—Mrs. Allen Gehman, Ada—Mrs. Roy Kreider, and Mary—Mrs. John Rank). He was a member of the Paradise Church, where funeral services were held Aug. 25, with Harold Book and Clair Eby in charge.

Gehman, Carrie, daughter of Joseph and Maria (Kilmer) Hunsberger, was born in Medina Co., Ohio, Sept. 14, 1887; died at her home near Wadsworth, Ohio, Nov. 15, 1965; aged 78 y. 2 m. 1 d. On Jan. 4, 1912, she was married to Joel G. Gehman, who survives. Also surviving are one daughter and 2 sons (Mildred—Mrs. Ralph Kilmer, John, and Clayton), 14 grandchildren, and 4 great-grandchildren. She was a member of the Bethel Church, where funeral services were held Nov. 18, in charge of Aden J. Yoder.

Halteman, David, son of Daniel and Barbara (Delawder) Halteman, was born at Mathias, W. Va., March 16, 1876; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Nov. 15, 1965; aged 89 y. 7 m. 30 d. On Aug. 3, 1899, he was married to Ida Whitmer, who died Nov. 28, 1963. Surviving are 3 daughters (Geneva, Mrs. Sarah Caplinger, and Mrs. Minnie Trumbo) and one sister (Mrs. Victoria Yankey). He was a member of the Mt. Hermon Church, at Bergton, Va., where funeral services were held Nov. 18, in charge of Linden M. Wenger and J. Otis Yoder.

Hartzler, Emma B., daughter of Israel and Rebecca (Zook) Yoder, was born near Allensville, Pa., Nov. 11, 1879; died at the Lewistown (Pa.) Hospital, Oct. 7, 1965; aged 85 y. 10 m. 27 d. In 1904, she was married to Joseph Peachey, who died in 1904. On Feb. 14, 1915, she was married to Harvey Hartzler, who died Dec. 27, 1954. Surviving are 2 sons and one daughter (Glen L. J. Elrose, and Edith—Mrs. Norman King) and one brother (Jesse T.). She was a member of the Allensville Church, where funeral services were held Oct. 10, in charge of Raymond R. Peachey and Nelson Roth.

Hostetler, Christian C., son of Levi and Nancy (Hartzler) Hostetler, was born at Bellefonte, Pa., Aug. 31, 1882; died at Chesapeake, Va., Oct. 10, 1965; aged 83 y. 1 m. 9 d. On Dec. 17, 1908, he was married to Annie M. Hostetler, who died Jan. 6, 1945. In June 1947, he was married to Bertha Hartzler, who survives. Also surviving are 5 children (J. Harvey, Sara E., Christian, David C., and Ann—Mrs. James Kurtz), 9 grandchildren, 4 great-grandchildren, and 8 stepchildren. He was a member of the Locust Grove Church. Funeral services were held at the Baggett Funeral Home, Oct. 12, in charge of Eric Renno; interment in Locust Grove Cemetery.

Jeanneret, Elizabeth, daughter of Christian and Elizabeth (Gerber) Wuthrich, was born at LaChaufa, Switzerland, March 4, 1883; died at the Community Osteopathic Hospital, Orrville, Ohio, Nov. 13, 1965; aged 82 y. 8 m. 9 d. On Oct. 28, 1909, she was married to Fred Jeanneret, who died July 5, 1957. Surviving are 2 sons (Henry and Charles), 6 grandchildren, 3 great-grandchildren, and 2 brothers (Louis and John). Also preceding her in death were 3 sisters. She was a member of the Orrville Church. Funeral services were held at the Gresser Funeral Home, Nov. 17, with J. Lester Graybill and Charles Turner in charge; interment in Pleasant Hill Cemetery, Sterling, Ohio.

Jones, Lena, daughter of Abram and Rebecca (Shank) Weaver, was born near Harrisonburg, Va., Sept. 25, 1883; died at the Virginia Mennonite Home, Harrisonburg, Va., Oct. 13, 1965; aged 82 y. 18 d. On Sept. 25, 1901, she was married to Leonard H. Jones, who preceded her in death. He was an ordained minister in the Mennonite Church. Surviving are 4 daughters (Irene—Mrs. Robert Swartz, Edna—Mrs. John Harman, Vada—Mrs. James Shank, and Virginia—Mrs. Charles Cline), 14 grandchildren, 28 great-grandchildren, and one sister (Mrs. Anna Driver). Funeral services were held at Weavers Church, Oct. 16, with Daniel W. Lehman, Dewitt Heatwole, and Glendon Blosser officiating.

Korver, Wanda Jean, daughter of Timothy and Rhoda Mary (Forry) Korver, was born and died at the Hanover (Pa.) General Hospital, Oct. 30, 1965. Surviving are her parents and grandparents (Mr. and Mrs. Alvan D. Forry and William J. Korver, Sr.). Graveside services by Richard Danner were held at York Road Cemetery, Hanover, Pa.

Lauver, Jacob M., son of Joseph and Mary (Moyer) Lauver, was born near Evendale, Pa., Feb. 9, 1871; died at his home near Cocolamus, Pa., Sept. 30, 1965; aged 94 y. 7 m. 21 d. On Oct. 29, 1895, he was married to Emma Graybill, who preceded him in death July 14, 1942. Surviving are one son and 5 daughters (William, Esther—Mrs. Nevin Bender, Lura—Mrs. John Slabaugh, Alma—Mrs. Michael Wert, Mary, and Gladys), 26 grandchildren, and 73 great-grandchildren. He had been a member of Lauver's Church since Jan. 1, 1896. In 1924 he was ordained as deacon and served in this work about 35 years. Funeral services were held at the church Oct. 4, with Donald Lauver in charge, assisted by Jacob G. Brubaker and Allen Kauffman.

Leaman, Sanford Hess, son of David and Lizzie (Hess) Leaman, was born in Manheim Twp., Pa., Feb. 6, 1889; died at his home in Neffsville, Pa., Oct. 26, 1965; aged 76 y. 8 m. 20 d. On Nov. 17, 1910, he was married to Mabel Bollinger, who survives. Also surviving are 2 sisters (Mrs. Anna Kauffman and Elizabeth—Mrs. Simon Landis). One son preceded him in death. He was a member of the Landis Valley Church. Funeral services were held at the Beck Funeral Home, Oct. 29, in charge of Ira D. Landis and Levi Weaver; interment in Landis Valley Cemetery.

Mayer, Linda, daughter of Dorothy (Bast) Mayer and the late Edgar Mayer, was born in St. Agatha, Ont., July 1, 1948; died at St. Mary's Hospital, Kitchener, Ont., Nov. 25, 1965; aged 17 y. 4 m. 24 d. Surviving are her mother, 4 brothers (Arnold, Robert, Roger, and twin brother Leonard), and grandmother (Mrs. Rachel Mayer). One sister also preceded her in death. She attended the St. Agatha Church, where funeral services were held Nov. 28, in charge of Gerald Schwartzentruber and Elmer Schwartzentruber.

Mullennax, Benjamin, was born near Whitmer, W. Va., Jan. 16, 1883; died at his home in Whitmer, Nov. 8, 1965; aged 82 y. 9 m. 23 d. His wife, Sadie, preceded him in death April 1, 1965. Surviving are 3 sons (Tom, David, and Russel), 3 daughters (Ethel, Velvie, and Mary), 28 grandchildren, 41 great-grandchildren, and 3 great-great-grandchildren. He was a member of the Horton Church, where funeral services were held Nov. 10, in charge of Warren A. Kratz.

Nissley, Alvin E., son of Frank H. and Mary (Erby) Nissley, was born in Dauphin Co., Pa., Nov. 7, 1892; died at the Mennonite Home, Lancaster, Pa., Sept. 20, 1965; aged 72 y. 10 m. 13 d. On June 16, 1917, he was married to Fannie A. Kraybill, who survives. Also surviving are 2 brothers and 4 sisters (Henry, David, Frances, Mrs. Mary Engle, Mrs. Barbara Hammaker, and Mrs. Anna Caslow) and a

foster sister (Mrs. Pauline Ebersole Matheny). He was a member of Good's Church, where funeral services were held Sept. 22, in charge of Clarence Lutz, Landis Brubaker, and Jay Bechtold.

Items and Comments

A bikini, a ball-point pen, a Beatles record, and a Bible in the Revised Standard Version were among items in the Westinghouse time capsule buried at the close of the World's Fair.

When man unearths the capsule 5,000 years from now, he will hear the voices of Frank Sinatra and Ella Fitzgerald. He will read Kennedy's "Profiles of Courage," Hemingway's "The Old Man and the Sea," the Dead Sea Scrolls, the order to drop the first atom bomb, and the United Nations charter. He may try an electric toothbrush, a pair of contact lenses, an automatic camera, and a transistor radio included in the capsule recording events of the past 25 years.

Dedication ceremonies will include remarks by Mayor Robert F. Wagner and the invocation by Dr. Robert T. Taylor, general secretary of the American Bible Society, celebrating its 150th anniversary in 1966, the "Year of the Bible." The Bible Society, the largest nonprofit organization in the United States responsible for translating, publishing, and distributing the Bible here and overseas, donated the Revised Standard Version of the Holy Scriptures. This edition shows the difference in translation over the past 25 years. Previously in the 1939 World's Fair the King James Version was placed in the time capsule.

* * *

Because of the "witness of the church" in social areas, **Presbyterian Life**, a magazine having 1,091,393 subscribers, suffered a circulation loss in the past year, the magazine's general manager told the Colorado Synod of the United Presbyterian Church.

Dr. Robert H. Heinze said the loss of 21,150 subscribers means that "Presbyterian Life is in trouble and I'm glad. There has been a change in the climate of our church, a good change, with the result that many are surprised and displeased to learn that the Christian faith has anything to say about anything important," Dr. Heinze added. "They can't very well cancel the stated clerk; so they cancel the magazine."

* * *

Sen. Wayne Morse (D.—Oreg.) told colleagues he is working on a speech entitled "The Crucifixion of the Teachings of Christ in South Vietnam." The comment came during one of his repeated attacks against

the administration's policy on Vietnam and the Dominican Republic.

In commenting on the speech he is preparing, Sen. Morse said he is "always interested in Christians trying to rationalize, on moral grounds, this unconstitutional, illegal war in South Vietnam."

The senator also quoted at length Pope Paul's message to the United Nations for peace. He said he will vote against any motion to adjourn Congress "while our American boys are dying in South Vietnam. In my judgment," he added, "we cannot justify adjourning Congress so long as American boys are being killed in an unconstitutional war in South Vietnam. People have a right to have Congress in session to maintain a check upon the executive branch of the government."

Sen. Morse was critical of President Johnson relying upon public opinion polls to ascertain the "correctness" of his foreign policy. "The reliance of this administration upon polls is an act of whistling by graveyards. The sad thing is that it is filling the graveyard, by the unnecessary killing in South Vietnam, not only of Americans, but of Asians."

* * *

Southern Baptists were warned against attempts by "extremist" groups to take over churches and church organizations in the lead article of the Sept. 30 **Baptist Message**, official journal of the Louisiana Baptist Convention.

"Extremists of both the right and the left have much in common, although they hurl invectives at each other, (and) catch others in the cross fire," Dr. Oates stated in the article. He did not stipulate any one type of extremist as being of particular danger to the church.

Further, Dr. Oates declared, "the extremist is a cultist who forms an 'ingroup' of dependent followers who accept unquestioningly the absolute truth of what he says. Slogans, phrases, catchwords, maxims, and clichés are passwords for the ingroup and test-words with which to identify the enemy who does not follow the party line."

Other identifying traits of the extremist, according to Dr. Oates, are a lack of ability for self-criticism and insight into his own weaknesses and a "split" between feelings and ideas. The extremist "denies any connection between charges against a person and any feeling of enmity he may have toward him. He says there 'is nothing personal in his attack' but that he is fighting for 'principle.'"

Dr. Oates suggested seven rules for dealing with extremists. "First: don't try to reason with them."

"Second, do not expect kindness from the extremist or imagine that the kindness you show him will be anything other to him than a confession of guilt on your part and (an acknowledgment) that he was total-

ly right all along. Be brief, consistent, and hard-nosed in your emotional distance. He is your enemy. Face it.

"Third, simply recognize his right to disagree and do not try to reconcile your differences. Do this at the outset, not after the 'tar-baby' has been hit four times and you have nothing else with which to challenge his point of view."

Dr. Oates' fourth rule was to anticipate which issues the extremist will find controversial, "define the issue clearly, write your position down in advance of the 'hue-and-cry stage' that breeds extremist propaganda, and stick to your guns. This, he pointed out, calls for creative and aggressive leadership rather than maintaining a defensive leadership.

"Fifth, do not appease an extremist by letting him take over the policy and personnel decisions of your organization. If he wants someone fired, remember he is taking over your leadership when you permit it.

"Sixth, give adequate, accurate information about any important issue and state the issues and underlying reasons for action briefly and clearly. Controversy breeds on rumor, rumor rests on ambiguity of information and issue.

"Finally," Dr. Oates warned, "don't do things that make an extremist's profits greater by giving him more publicity. An extremist can stand anything better than to be ignored."

* * *

Dr. Paul J. Tillich, one of the world's leading Christian theologians and philosophers, died at Chicago on Oct. 23, at the age of 79, following a heart attack. At the time of his death, Dr. Tillich was the John Nuveen professor of theology at the University of Chicago, a post he had held since 1962.

* * *

Clergymen should place themselves "above the battle" in regard to specific political contests, a rabbi declared at New York on the eve of a mayoral election that was preceded by a bitterly fought campaign, with religious issues figuring in many debates.

According to Rabbi Nathan A. Perilman, who spoke at Temple Emanu-El on Fifth Ave., the "nature of the (political) struggle and the less than ideal rules of the game" demand that clergymen refrain from personal participation in the contests.

* * *

PTA Magazine reports that the average Protestant minister earns \$6,358 a year, according to a survey by the National Council of Churches. Ministers' salaries have increased 24 percent since 1956, compared with the public school teachers' salary increase of 42 percent.

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Christianity and the New Japan

"Within the last ten years a new type of Japanese has been born. This new type does not only include people who received their education since the end of the war; it includes older people as well.

"It is only a matter of time before the traditional family structure and ways of thinking of this country will completely disappear."

This is the summary of a report on the "Japanese National Character" as bannerlined by the Tokyo newspaper of April 20, 1964, and as quoted by Joseph J. Spae in his recently published volume, *Christian Corridors to Japan*. The above statement may seem to be an exaggeration, but it indicates a tremendous revolution taking place in Japan.

In describing the language renaissance, Philip Williams, professor of English Literature at North Japan College, says, "This change of speech (adapting English words for new ways of living, e.g., *depaato* (for department store) may be the biggest—if also the quietest—of all revolutions now moving in one of the most rapidly changing societies on earth.

"Though not tangible as the world's tallest tower, the fastest train, the largest monorail system, or the Olympic-spurred superhighway and super-building reconstruction of Tokyo, the modernization of the Japanese language is both the fruit and root of all the other transformations."

Williams reports ten thousand words taken from English within the past 15 years. Japan's best seller (*besuto sera*) list has had three books on learning English in the past two years. This does not mean that Chinese characters and old ways are going to disappear, but it means that a new synthesis is taking place which demonstrates an amazing vitality.

Until recently predominantly rural, Japan is rapidly changing into an urban-industrial society. It is estimated that in a few years only 5 percent of the work force will be engaged in agriculture, with 95 percent in various industries and services. Whole new cities of multistoried concrete apartment buildings are springing up.

One of these near Tokyo will have 7,500 apartments housing 25,000 people when completed. The result of this rapid industrialization is a complex of social, moral, and spiritual problems heightened by the movement of millions of workers into the main urban areas.

Disintegration of family life, violence, and crime are on the increase. In just ten years the percentage of minors committing criminal offenses (mostly theft and violence) jumped from 20 percent of all crimes to 85 percent. With prosperity has come a widening gap between the lowest strata of society (28 percent with monthly income below \$90 a month) and the middle classes (69 percent with monthly income up to \$200 per month) which will inevitably lead to increasing social tension and insecurity.

Youth in Quest

Japanese youth, especially, find themselves in a state of "spiritual and moral dislocation." There is the tension between the urgency of internationalizing their nation and the need to affirm their cultural heritage. Young people are seeking to become individuals, to mold their own lives in their own way.

Feudalism is the enemy. Sincerity is the ideal. By sincerity is meant, as Spae observes, "faithfulness to one's ideals, one's daring experiments, and an eagerness to take the rap for them." This may take paradoxical forms, such as calling virtue the enemy in attacking hypocrisy. However, in spite of the claim to sincerity, it is still difficult to engage in dialogue.

Professor Nakane Chie speaks to this problem. "The nature of human relations in this country," he says, "is controlled by the manner in which one person approaches the other.

"Consequently, the use of words as well as facial and bodily expression is delicate and important to a degree which foreigners can hardly believe, let alone understand. Swagger and adulation are common, but a straight 'no' for an answer, unless it be between a superior and a man directly under him, is well-nigh unthinkable."

The result? A painful loneliness which comes from playing hide-and-seek with oneself and with others. The fear of loneliness drives Japan's youth to intensive group life, even to the point where the group takes over the role of the individual. From this group consciousness two problems emerge: that of leadership and that of conflicting loyalties.

The leader who appeals to Japanese youth is the one who incarnates group goals. The leading symbol of such a person is Oishi Kuranosuke (1659-1703) whose example induced 47 *samurai* followers to commit suicide. The tendency to

complete participation in the groups to which they belong leads youth to a severe conflict of loyalties where they lack absolute standards necessary to make their own decisions.

Youth are attracted more to beauty than to truth. Feeling often sways the will and requires no accounting. New patterns of thinking and acting are attached to old ideals dear to the Japanese heart.

New Religions

Because of such acute problems Japan has been called the "Spiritual Wasteland of the East." New religions are benefiting most from this situation. Sōkagakkai (Creative Value Society) which claims five million households gains many followers from the lower classes. (The membership, however, is made up of people from all walks of life, primarily those between 19 and 30.)

This militant religio-social movement which springs from the faith of the noted Buddhist leader, Nichiren, expresses a new nationalism which gives meaning and drive to thousands of common people.

Mori Kyoze, one of Japan's influential journalists, says, "Japan today is a nation without religion. People of my age were never told how they should live; they were told only how they should die . . . but Japan is not a nation without a religious sense. The success of Sōkagakkai is a case in point.

"People are told how they should live. They no longer feel alone. Energetic work within the organization gives them a sense of personal fulfillment. They are in high spirits."

The English language weekly newspaper and monthly pictorial magazines of Sōkagakkai reflect the world vision and enthusiasm of this growing movement. Its political party, the Komeito, is now the third power in Japanese politics and hopes to become the leading party by 1970.

Veteran missionary, Gordon Chapman, wrote in the July 30, 1965, issue of *Christianity Today* that "if totalitarian principles would again prevail in Japan, they would more likely be inspired by Sōkagakkai nationalism than by a revival of Shinto statism."

Peace and the Nation

Since the beginning of Japan as a modern state in 1868 this island nation has been involved in war on an average of once every ten years. The present 20 years of peace since the end of World War II is an exception in Japan's chaotic past.

Current movies play on the theme of past wars, but today it is the victorious athlete rather than the feudal warrior who brings glory to his nation. "Peace" is a precious possession today partly because of its by-products in a continued rising standard of living but more deeply because of bitter memories of regimentation and suffering.

Japan is not sure, after all, that the defense alliance with the U.S.A. is in the long-range interests of peace. Ambassador Reischauer has observed that since the bombings in Vietnam the close relationship with the U.S.A. now seems less desirable to many Japanese than before.

The alliance seems "more a source of danger than security." Without doubt, Japan will increasingly chart her own course in the world of nations. She will intuitively seek a

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way in keeping with her position between the great world powers and in fulfillment of her envisioned role as leader in Asia.

Christian Discernment

The church in Japan is not unaware of the human situation, the dislocation, the hopes, fears, struggles, and spiritual needs of men and women caught up in the all-encompassing drive to get ahead, to get an education, to secure the comforts of modern living as quickly as possible. But is the church, and are we missionaries, facing the challenge with adequate dedication, searching, prayer, and action?

As partners in mission we are faced with the call to be certain that we know what to say, how to say it, and the condition of those to whom the living message is being proclaimed. How can we become more deeply involved in the daily struggle and "get inside the skin" of our neighbors?

How can we really "feel" with youth, with young married couples, with apartment dwellers, with workers, and with men and women in every segment of society? It is only as we see trends and statistics as individuals in relationship to their past and to their present, as potential redeemed servants of Jesus Christ, that we can move firmly in the right direction.

Two young Mennonite couples began an experiment in Eastern Hokkaido two years ago. Teaching English in high schools and colleges has been a fruitful, if not painless, experience for them and the church. New bridges for communicating Christ are being built.

The self-support aspect has been only partially successful, but God is blessing the plus sharing and witness of this broader involvement in community life. The presence and labor of men and women in the church who came to Christ via the "teach-me-English" route are evidence enough that here is a way of the Spirit's working today.

In the new Japan, Christ's servants must make ways for the Gospel. This is the day for dreaming dreams and opening doors. For nearly a year a group of business and professional people have been meeting in a room in a department store in the center of Hokkaido's capital city.

Again, an English contact, but more. It became a Spirit-given vision of a new circle of Christ's people. Backed by action and the involving of a concerned, praying band of Christians this vision is bearing fruit. A new church is being born.

The new religions number adherents by households. The church lists baptized believers. It is true that people come to Christ only as each one faces the crisis of "what will I do with Jesus?" But perhaps our Western individualistic approach has a built-in defect.

If we would work for the conversion of families and make this the goal for prayer (for the impossible), might we not see a fuller ingathering of whole households? The Christian farm families of the pilot project near Nakashibetsu are concentrating on this vision—a Christian community of Christian families.

This is why we are here; why we are partners in Christ's

mission. Let no one say our mission is finished—in the interests of indigenous church growth. It is only beginning. The church is not "theirs." Neither is it "ours." It is Christ's and we belong to Him.

However, in our eagerness to build up the church we must take care that the ultimate goal is not *this* church, but this church *for* Christ's glory in the world. We may be so concerned to build up the church in Japan that we fail to communicate the missionary vision which brought us here in the first place.

This vision is being born. Fraternal visits of Christian brothers from Indonesia and Korea have fostered it. Participation of several young men in MCC-sponsored Korea Work Camp this summer has also helped. These men have become concerned about Christian reconciliation.

They have become aware of the severity of the human condition outside Japan. They have gained insight into some of the problems inherent in communicating with blood brothers of another culture. And they have new appreciation for the situation of the missionary in their own country. Can we not see also the Spirit moving here to prepare the church for deeper participation in world mission?

Call to Prayer

Are the varied trends of modern Japan truly Christian corridors penetrating to the heart of the Japanese and opening the way for their transformation into Christ's disciples? Anyone who shares the spiritual burden of missionary researcher Spae will respond affirmatively. We simply cannot afford to be dull in the face of what the Holy Spirit is doing to prepare the way for the communication of the Gospel of Christ to the Japanese.

It is not logical argument but experience sharing which reaches the heart. It is to the extent that we have remembered this that vital contact has been made and these corridors to Christ cleared of debris. Language comprehension and heart understanding are crucial requirements. For us this involves suffering—blood, sweat, and tears. There is no easy way and no substitute.

Let this sharing be a call to all to become involved with us in the agony (and joy) of prayer and creative search to discern the Spirit's moving in Japan now . . . and to act accordingly.

The Better Way

Six centuries before Christ there lived a wise Chinese philosopher who had three principles of leadership. As one reads the pages of history, one finds that most great followed these simple principles: The first is gentleness, the second frugality, and the third is humility. Be gentle and you may be bold; be frugal and you may be liberal; avoid putting yourself above others and you may become a leader. Jesus said the same thing in different words. Anyone who follows these principles may become a leader of men.

We vs. They

One day a few weeks ago I was sitting in the office of the pastor of a large congregation in another state talking with him about various things. The subject turned to my home congregation and what we were doing there. Before I knew it I was telling him what "they" were planning to do about certain things related to the life of the congregation.

Before I had gone too far I caught myself and remarked to the pastor that it might be better if I used "we" instead of "they" since I was a member of the congregation.

The pastor smiled, and said, "I guess that would be better."

This is something that needs our attention when we are speaking about a group of which we are members. This group can be a family, a congregation, a community, a conference, or even the whole denomination. In any group I suppose one could think of various kinds of members: active and inactive; satisfied and dissatisfied; peaceable and quarrelsome; interested and disinterested; talkative and nontalkative; and on and on. These descriptions indicate poles of difference and we can find many members closer to one pole than the other or perhaps somewhere near the middle.

Also some members can be near one pole at one time and near another at another time. Feelings and ideas pull some back and forth so that at one time a member may find himself of a peaceable spirit and quarrelsome at another time.

All of this polarity has something to do as to whether we use "we" or "they" when we talk about a group of which we are members. I suppose if we think and talk "they" long enough, a separate group could form. In fact, the use of "we" and "they" already contains the seed for division, or at least a fertile soil for the seeds of dissension to grow when once sown.

I think it is proper to ask why "we" and "they" groups form. Conversation usually goes on something like this: Those people on that committee or on that board, they don't know really what's going on. Or, They don't know what the end will be if they keep going in the direction they are now. Or, Those people at Scottdale, Elkhart, Salunga, Goshen, Harrisonburg, and so on really don't understand how things are in the church and what the people are thinking.

There is actually not as much similarity among the members of the "we" or "they" groups as some members of these groups may think. On the surface the opinions and feelings may seem to be the same. But with time and change of circumstances people also change in their attitudes and responses.

Unfortunately these groups form on the basis of opinions and feelings, usually feelings. Emotions seem to have more influence on opinions than do facts. I believe it is true that when we use the word "they," we usually do so because of

feelings rather than because of the facts of the situation. "They" are below us; "they" really don't know the facts; "they" are wrong; "they" need to change their ways.

The next time you use "they" instead of "we" when you are talking about the group of which you are a member, whether a congregation or a denomination, why not try to change to "we"? It may make you feel a bit different. It may also help you to understand how "they" are trying to work together and do the will of God. It also may afford an opportune moment for repentance. The specter of polarity will then disappear and the seeds of dissension will die.—Z.

Decrease in Seminary

Approximately 25 percent of our Mennonite college graduates are taking additional training on the graduate level. This is a tremendous change in our experience and will bring great change and impact in the church. Some years ago *Christianity Today* reported that Mennonites probably had more doctor's degrees percentagewise than any other denomination. This percentage is bound to increase at a very rapid pace.

Of real concern, in light of this, is the fact that at the same time college graduates are going on to graduate studies in such large numbers, there is a decrease in students entering seminary and Biblical studies in the Mennonite Church. What does this say? Does it say anything?

A large number of our young people are entering fields such as medicine, teaching, social work, and similar service professions. This is a good sign and one to be thankful for. However, the question, Why not the ministry? needs to bother us more than it does.

Have the difficulties which congregations, at times, experience with their ministry cooled the fervor of young men for the ministry? Has the careless criticism which we have heaped on our ministry, at times, in the home and church, turned some young men away? Is the ministry today too uncertain? Is too much expected of the minister? Sometimes he is expected to be an organizer, administrator, publicity man, social worker, financier, and sometimes a contractor, a carpenter, and a day laborer.

Or is it that today few seem to have an idea of really what the minister's work is or whether we should even have ordained men to lead the flock? Is the income of a minister on such a sacrificial basis that few can see the possibility of really existing in the present setup? In the minds of some, he is a hired man who is to perform vicariously their religious rites, especially in the area of sacrifice. Does the ministry appear unworthy to our young men? Too many times he is known, not so much as a servant of the Lord and shepherd of the flock, but as a promoter, go-getter, and ramrod.

Of course, it's difficult to explain in a few words why we see a decrease in persons training for the ministry. It is time, however, that each member of the church begins to face this question with real earnestness. Perhaps we are past due in praying the Lord of the harvest to send forth laborers into His harvest.—D.

Change and Questions of Morality

By David S. Schuller

Any period of vast change is at the same time a period of moral confusion. The process of change is inevitable, but morality itself cannot simply be readjusted with every technological advance or cultural innovation. On the other hand, morality finds its expression in specific rules and regulations within which people are bound. When change is great enough, it breaks the previous guide, and the standards of a group become uncertain.

When a society becomes uncertain about what is "right," it fails to enforce the previous code and people feel a new freedom from certain responsibilities. But an advantage lies in the fact that with each change comes a new beginning point. Hence, especially the Christian teacher can enter a new moral situation with a sense of opportunity in order to work toward a redefinition of the moral problem in terms of the changing situation.

It is difficult to designate the most acute issues that will require redefinition, but priority might be given to the following areas:

1 SEX AND FAMILY The family remains the primary unit in any society. God Himself formed it and made laws concerning it. A given culture permits breakdown of the family only at the eventual cost of its own existence. A most difficult task is to speak a moral code to those outside the fellowship of the church who acknowledge no God and no revelation of God in the Holy Scriptures.

But also within the church we teachers of the church have the urgent task of fashioning a realistic code of sex with our young people. Too many of them feel that the church can be of no help to them in this area. They anticipate only shock, censure, and unrealistic laws on the part of the church. A beginning will be made only where concerned but sympathetic adult Christians fashion a code that is thoroughly centered in Jesus Christ, takes into consideration biology and the current social scene, and interprets sex against a broad background of other relationships in life.

2 AUTHORITY While this matter at first appears to be a means for enforcing morality rather than a moral question in itself, it presents one of the most troubling problems of human behavior today. It shows itself within the family, in questions of delinquency and crime and in extreme individualism and general disrespect for "all who are in authority." In static cultures old authorities are not questioned. In our day of change all authority is questioned.

Yet human life as well as the will of God demands that



Some of the most stubborn moral questions of our day lie in attitudes and actions related to race and social class.

every person see his responsibility to other people and the need for persons with authority exercised for the good of all. Our culture has so emphasized "freedom from" given tyrannies that we have lost the equally important emphasis that freedom is always "freedom for" action and service. One of the last great lessons Jesus taught His disciples just before His death was that life in God's kingdom involves humble and loving service to fellow human beings. And Paul very plainly says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).

3 RACE AND CLASS Some of the most stubborn moral questions of our day lie in attitudes and actions related to race and social class. Within these areas personal and social morality come together. Part of the problem lies in the personal attitudes and actions of people toward others who differ from them in race, education, income, and style of life.

But the 1960's have demonstrated that the base of this moral problem extends far beyond the actions of individuals. Our society as a whole has permitted patterns of exclusion which violate the Constitution of the United States, to say nothing of the rights given by God to every human being in

his very existence. The major battles in the racial sphere have been fought and won on the national level, but a real task of implementing recent decisions of Congress and the Supreme Court remains in many local communities.

The church has a unique message to give to our society concerning this problem. Scripture speaks to the attitudes and actions which cause "race" and "class" problems. To be true to its Lord, the church must face the ugly ethnic sins within itself and within the world and must speak God's judgment upon all injustice, feelings of superiority, and exploitation.

4 PEACE The question of war and peace is a moral problem that most of us push from our minds. We find it too unsettling and too complex for personal action. Some Christians are beset by a spirit of pessimism that accepts war as inevitable. This comes from a misreading of Scripture. The Christian Church has unique resources and strengths because its membership crosses all national boundaries. Its Word of God and its faith can aid in avoiding the hysteria which has precipitated so many wars in the past.

5 WORK AND LEISURE We are in the midst of a modern industrial revolution which combines the computer with self-regulating machines. Even now in industry there is little demand for brawn. The development of computers means less demand for brains in many middle-level positions. Responsible leaders of the business community tell us that in the "discernible future" 2 percent of the population at the upper administrative level will be capable of producing all of the goods needed by our society. This will also result in more time away from the job for all in the immediate future.

But man does not live by bread alone. He needs the concomitants of work—purpose, a sense of accomplishment, a way to serve others. His very position in society is determined largely by what he does. God gave Adam the command to work prior to the fall into sin. Thus we arrive at the use of leisure as a major moral question in our day.

Are we preparing people for a Christian use of leisure time? We might begin by recognizing that leisure does not describe "nonwork," but all that we do above a level of necessity. To many leisure means only amusement or relaxation. These are a part of a godly use of leisure, but as the amount of leisure increases, it becomes the setting for doing—doing those challenging tasks of service to God and fellowmen which lie at hand and which "work" now prevents our accomplishing.

People are concerned today about an erosion of morals, but Christians need not panic. They have a sense of history and a strong awareness of a Lord who still rules in time. Thus they are able to move into these problem areas with a sense of need—but also with a sense of mission and hope. The Word and Spirit of God can change people and human conditions. □

Missions Today

This United World, II

By J. D. Graber

The Roman Empire was prepared for the coming of Christ. The entire known world of that day was politically united into one unit. The Pax Romana wiped out the usual political barriers among nations and provinces. Military roads crisscrossed the empire and ships under the Roman flag traveled all across the Mediterranean, the "middle sea." Businessmen traveled; Jewish minorities found refuge in cities from East to West; soldiers and administrators shuttled back and forth, and cultural interchange was in vigorous process.

This was the Apostle Paul's world. He had great facilities, indeed, for carrying out his apostolate. His citizenship in Rome opened up all these facilities for travel and communication. The resistance to the Gospel in the empire was, of course, a negative factor, but it actually did not seem to hinder his mobility very much. His prison interludes were a hardship, surely, but they were a blessing in disguise because out of these periods of enforced immobility came the precious "Prison Epistles." These were needed to help consolidate into sound churches the evangelism he did when he traveled.

Our world is a parallel to Paul's world. Today the whole earth is united by Western science and technology much as the world was united by Rome in the apostolic age. Emperor worship, militarism, and a very widespread breakdown of morals characterized that age. It is needless to point out that a modern heathenism, secularism, militarism, and a breakdown of morals characterize our own times. This means that in Paul's day the united empire was used for the dissemination and promotion of all that was unchristian and antichristian. In our day the channels of communication are likewise filled with all the secularism, filth, and godlessness of the world.

Yet the Gospel-spreading opportunities are equally great. The competition of antichristian ideas and promotions is not greater than it was, proportionately, in Paul's day. This situation, rather than discouraging us and giving us a defeatist attitude, should stimulate us to greater efforts. Never has it been easier to carry out the great commission effectively than it is in our day. Do you believe this?

Bishop Arthur J. Moore, upon retiring at the age of seventy-two, said to the members of the North Georgia Conference, "God has set the eternal in our hearts. . . . Our Christian faith is never so confident, never so triumphant as when it proclaims the everlasting life. We march, not toward the setting sun, but toward the light of morning." Death, for the one who has made his peace with God, means going home—going home to those who love us most.

Robert V. Ozmert in *There's Always Hope* (Fleming H. Revell Company).

What Is a Congregation?

By Richard C. Detweiler

To ask, What is a congregation? is really to ask, What is the nature of the redeemed community brought together in Jesus Christ, and how does it take form in the world?

"... Those who were not my people I will call 'my people,' and her who was not beloved I will call 'my beloved.' And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God'" (Rom. 9:25, 26, RSV).

A People Who Were Not

A congregation is the becoming of a people who were not. It is a people who come into being by the summons of God through the Gospel. Whatever else persons of a congregation may have been prior to their encounter with the self-revelation of God in Christ, their becoming a congregation is so radical that it is like coming into existence from not being. "And you hath he quickened, who were dead in trespasses and sins..." (Eph. 2:1). That is a congregation.

Even among us who affirm that becoming a Christian is a crisis commitment to be confessed by believers' baptism, there is still too little sense of our not having been. Every congregation must see itself as a new event of God's grace.

The church is not an institution that God has set up for persons to continue "joining." It is a people constantly being called forth, a people in the process of being created, a people who were nonexistent because of alienation from the life and fellowship of God. What else is a congregation than dry bones called to stand up and receive the breath of God!

To be the church, a congregation must become excited about its new being. It must arise as those who are alive from the dead.

This concept of being called into being from not being speaks to what is the essence of a congregation. That which makes the church the church is its relationship to God. The mark of a Christian congregation is its awareness that it is a people who belong to God.

Three pertinent implications for our brotherhood may be drawn from this image of the church as the people of God. First, to understand its nature, a congregation must see itself in terms of interpersonal relationships rather than in terms of institutional forms. This marks the difference between a people and an institution. A people exist through interpersonal relationships, both with God and fellow members; an institution has its being in its forms. The church may have

institutions and organization and programs and other forms of expression, but it never understands itself to be these things. A congregation is a people whose personal relationships are expressed through various forms, not an institution whose forms are expressed through people.

A second implication has to do with church renewal. There is among us today a mood of expectancy. What is God doing or about to do? This expectancy may grow out of the fact that we are losing ourselves as an ethnic people and are seeking to hear how God is calling us to become a new people. The social and cultural fabric of Mennonite life has been steadily loosening. Amid this coming apart of our ethnic cohesiveness we are discovering wherein we are, and wherein we are not, a people of God. It is a soul-shaking experience. We are beginning to see through ourselves to the nature of our being as a church. The new work of the Spirit among us may well be God calling us to become a radically new people in the sense that we have not yet been.

Still another implication is that to become the church we must experience the calling of congregations into being where we have not been even an ethnic people. It may be that if our brotherhood is to experience renewal, we will need to be reborn in the city and amid other cultures and social groupings at home and abroad to which we have been unrelated heretofore. It is in these situations that we may best discover the radicalness and the excitement of our own doctrine of the church. It is here that the people of God most clearly are being formed anew on the contemporary scene.

A People Who Are Becoming

A congregation is the becoming of a people "in the very place." Since it is a people, the church is not a formless, free-floating mystical abstraction. The church is brought forth on earth. A congregation is a people who emerge in the concrete situations of human life, "in the very place." It must be aware of its existence in God, but it must also affirm the fact of its "thereness" in the world.

We have perpetuated the misunderstanding of an "invisible church" by defining the church as a kind of visionary abstraction that we must strive to be like, and the congregation as a visible, inferior manifestation of the church that we must put up with. The congregation is not something derived second-hand from the "real" church. It is the coming of the church into being.

In light of this, we need to see that the church is wrought out of our human improbabilities. The miracle of the church is that it is created within our human forms of life. We have

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this treasure in earthen vessels. Out of weakness we are made strong. God is never limited to human forms and formulations, but He is free to work out His salvation through them, and this is what He has chosen to do. The weak things of this world have been chosen to confound the wise. A congregation is the forming of a people "in the very place" where they are in the world, the coming to be of a people in the midst of human existence and weakness.

Let us take this again into the life of our brotherhood. A congregation becomes most really the people of God when it discovers its humanness and its points of tension and becomes a people of God's transforming grace right there. Schism bespeaks failure. It is unbelief in the power of the grace of God to create the church at the very place where we are not a people—where only hearing the word of the Gospel anew can bring wholeness out of our human brokenness.

We have been rightly concerned to be a church without spot or wrinkle, but in seeking to iron ourselves straight on the surface we have too often failed to become the church in the depths of God's grace. In our congregations and in our larger brotherhood let us expose ourselves to God's in-working at the very points of tension where He desires to bring us forth as a new people. We dare not be afraid to open ourselves to God's grace in the very humanness of life where the church must come to be. We are not the church until the life of God in Christ takes shape in the forms of our human existence and brokenness and there brings us to wholeness. How does this take place?

A People Who Are Responding

A congregation is a people who are being formed in responding. "... they will be called 'sons of the living God.'" This third part of our text suggests that the church exists in a living, responding relationship to God. It is in this response that a congregation's being takes its form. Our problem in trying to define the church as an institution has been that it leads us into static terms, whereas the church exists in movement, not the movement of activity, but the movement of living and responding to God.

A congregation is never a model. It is a movement from God and to Him. When this movement ceases, a congregation stops being, for it exists only in responding, never as an entity in itself. The church exists in both a calling and an answering. It is a community that takes the form of its answering to God. This responding relationship is composed of at least four movements.

First, a congregation is formed by its hearing and answering the Word of God. This response may occur in basically two ways. It may be a hearing of and answering to the law of God. Or it may be a hearing of and an answering to the Gospel. Every congregation takes form either in law or in grace. How then can we reconcile the call of obedience to God's commands with the call to being a congregation in grace?

The answer lies in responding to "the truth that is in Christ." "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Christ brought the

truth together with grace, and when we now hear the Word of God, we respond to it not as law but as the life we are called to realize in Christ. A congregation is a people who are shaped by the truth in grace, and who respond to the Word as living encounter with Christ.

Therefore, the second movement that forms the congregation is its response to the presence and lordship of Christ. The church is a people who have been incorporated into Christ. The essence and form of a congregation's being is Christ. It has its past, present, and future in Him, and in this sense is always complete. However, it is always being called to grow up into Him. This "growing" response to Christ consists in both dying and rising with Him, seeking forgiveness and healing in repentance, but also experiencing resurrection to a walk in new life. We take corporately the form of Christ by dying and rising with Him.

The third movement that gives shape to a congregation is its responding to the Holy Spirit whose work is to re-present Christ and to impart His gifts in the church. As we respond to each other through the gifts the Spirit has imparted among us, the church is formed. Eph. 4:15, 16. The movement of the Spirit is not primarily to bring exalted individual experience, but to enable the brotherhood in its mutual response through the gifts that we share. A congregation is shaped in the way it embodies Christ through a sharing of His life "in the Spirit." The church is the *koinonia* of the Holy Spirit.

Yet a fourth movement that forms the church is its response to the world, the locus of Christ's activity. We must listen seriously to those who say that the church exists for the world and that it must structure itself in response to world mission rather than for self-purposes. The church discovers its being and the form of its being in mission. A congregation is a people in whom and through whom God's saving action is taking place. It is the form of God's salvation in the world.

The youngest in our family once said, "Daddy, am I a people?" That is a good question for us all to ponder in our "very place." □

The Carpenter

By Lorie C. Gooding

On a starred night of silence,
in a vision, in a dream
I saw a Builder in a far, strange land
polishing a beam.

Carefully He smoothed it, tenderly He touched
the whorled and shining grain;
and every flaw His hand found in it
seemed to cause Him pain.

"Builder, what makest Thou, working so intently?"
The Builder raised His head.
With love and tears in His eyes, He answered.
"A beam for my church," He said.

Deception on TV

Religious News Service reports that a college professor says deception is the main theme in TV situation comedies.

In the view of life offered by a disquieting number of television's situation comedies, deception is the way to get a good grade, improve your job situation, get your way with your family, and, in general, outwit the authority figures of this world.

This is the conclusion offered by a five-month study of TV programs conducted by Dr. Glenn E. Reddick, chairman of the creative arts division of North Central College, Naperville, Ill. He reported his findings in a recent issue of the *Christian Century*.

Dr. Reddick estimated that "25 percent of the situations presented involve deception as a major or minor part of the plot."

Is Deception Proper?

The "lesson" of these programs, he says, is: "Deception is a proper device to use when you make a mistake, want to interest or hold the interest of a member of the opposite sex, try to improve your working conditions or your family situation or change the rules of the game, hope to exercise more influence over your employees—or help someone else achieve any of these goals.

"Furthermore, by employing deception you will have a lot of fun, often achieve your goal even if your deception is discovered, no hard feelings or evil consequences will follow—in fact, the victim is so happy in the end that you can feel free to resort to deception the next time the opportunity arises."

As a result, Dr. Reddick fears, "the incautious viewer may very well conclude that deception has no evil consequences or at any rate none that cannot easily be overcome."

Authority Figures

He expressed even greater concern for TV's portrayal of authority figures as victims of the deception. "What might be justifiable satire when well motivated and presented occasionally, becomes incentive to disrespect when motivation is automatic and portrayals are repetitive."

At the present time, he found, the most popular authority figures for TV to throw satirical rocks at are "the employer, the commanding officer, and the father—with the deceiver deciding that the victim deserves to be outwitted because he is ignorant, unfair, pompous, inefficient, or hypocritical.

"Mothers are definitely out, as are physicians, scientists, political figures, and clergymen, while policemen, teachers, and school principals are less frequently used in this manner than formerly."

Dr. Reddick noted that some shows—such as "My Favorite Martian" and "Bewitched"—are built entirely on the idea of

deceiving everyone except the hero and the viewers about the identity of a character.

"The highly respectable place in the community the characters in situation comedies occupy would lead one to assume that many of them must be church members and that religion would have some effect on their concepts of right and wrong," Dr. Reddick speculated. "But if that is so, there is no evidence of it in the interpretations offered; references to religion seldom appear."

The Good Life

Dr. Reddick fears that younger viewers may be unduly influenced by television's version of the path to the good life. "We know enough to recognize that two conditions for high suggestability are present in situation comedies depicting family life: repetition and passivity. . . . It is probable that for the most part viewers watch the programs not out of active interest but because there is nothing better to do at the moment. They very well may be bored, but the passivity that accompanies their boredom strengthens rather than weakens suggestability."

He is concerned too because "the situation comedies involving deception end happily—even though intimidation may be necessary to insure that outcome."

Since television "supplies whatever sells," the remedy for the situation, the professor said, "is to stop buying." There is no doubt that the ultimate check on content is audience rejection, either through individual or group action—by selective viewing, by boycott of product, by letters to sponsors—or through political measures.

"Of these means, only selective viewing seems to me to be a long-range answer; the others would be effective only if employed on a scale almost impossible to achieve."

In order to have selective viewing, Dr. Reddick believes TV viewers need guidance in selection of programs. "What is needed from schools, churches, and other agencies to which we can expect to turn for help is not guidance of censorial nature but a program that will explain the role of mass media, particularly television, in American life." □

Wit and Wisdom

In Norfolk, Va., a patrol car received an emergency report that a small boy was lying unconscious on the sidewalk. Officers dashed to the scene and to the side of the little boy. He promptly opened his eyes and explained that he had been sleeping.

"But why on the sidewalk?" queried an officer.

"Because," replied the small boy, "that's where I got tired."

The Publican

*O God,
My heart seems so cold
I sometimes doubt
If even you could
Warm it
Enough to start
My blood flowing again.
I've neglected my neighbor
In his need—
Outright neglect.*

*I confess
My work has not been Samaritan work.
I've been a priest
And Levite, many times,
Pretending pious promptings
Push me past others.
I cannot continue
Prayer right now, God;
My neighbor's calling.*

Amen.



Our Mennonite Churches: Talcum

The Talcum Church is located 19 miles north of Hazard, Ky., on county road 1087. The church was built in 1952, with an addition added in 1964. It is a member of the Indiana-Michigan Conference. The bishop is Vernon E. Bontreger and pastor is Orlo J. Fisher. The present membership is 26.

Nurture Lookout

The Congregation and the Days Ahead (I)

It will be necessary in the days ahead for the local congregation to relate to programs beyond its own Christian education program. Church camps, for example, will be needed to supplement its program. As automation does more of the work, persons will be released to spend more time away from the job.

As urbanization continues increasingly to reduce the number of persons in rural areas, more people will be looking for something to do with the several weeks of vacation which are automatically a fringe benefit of their urban job. And even farmers are catching this spirit of vacation from their city friends. Automation on the farm in some cases is making it possible for the year's work to be done in a few months.

But what does all this mean to the local congregation? It means that the local congregation which has structured nearly all of its Christian educational emphases into the weekend will have no one to minister to. Christian educators are now beginning to talk about the "lost weekend."

With the work week being cut down to four days for some, the long weekend is available for people to go somewhere, especially in the summer when children are out of school. A creative church camp program can pick up some of the slack, particularly if the local congregation relates to the camp program.

We do not mean moving congregational emphases to the church camp. An entirely new type of nurture program uniquely fitted into the camp setting should be allowed to emerge. No structures for this should be imported from the local congregation. Let the new wine stretch new skins as stretching is needed. Let the local congregation accept and adjust to this emerging Christian educational opportunity for families who go away from home for the weekend.

Denominational church camping committees should develop their camping philosophy with the local congregation in mind. Such committees should be keenly aware that the people they serve are the same people who meet on other occasions in congregational settings. They should, therefore, complement in the Christian educational contributions already being made to the lives of these persons. They should attempt to do at camp what cannot be done at all or what cannot be done as well in the congregation.

Camping can be the leisurely setting in which total families can have worship and educational experiences. The camp can provide the context for groups such as conference youth leaders and church councils to get the benefit of corporate thinking along with a lengthy, relaxed, exposure not possible in any other way. The potential of the church camp to the congregation's Christian education program must be kept in mind in the days ahead.

—Arnold W. Cressman.

To My Son

The following letter was written by Ora M. Yoder, father of Pax man Leon Yoder, only a short time before Leon's death. Leon, from Shippshewana, Ind., was serving in Pax in Indonesia as an administrative assistant, when it was learned that he had a malignancy (melanoma). He died April 5, 1965.

Leon's last audible prayer request was that we remember the people of Indonesia that they may withstand the trials and hardships ahead—and that we pray for the doors to remain open so that Christians can continue to go and tell them about the plan of salvation. Said a friend, "He faced his death with the same committed unspectacular faith that he lived by."

The article, "Out of the Night—Reflections," was found among his belongings. It was written by Leon after spending a year in Indonesia and six months before it was known that he had cancer.—Ed.

Dear Leon:

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

Hundreds of Christians are holding you up to the throne of grace, and are not able to understand why this is happening.

You are able to see the beautiful handiwork of God in so many places and in so many different ways—especially in

flowers. I must often think of the lovely design and color combinations of that one flower, whose beauty you caught in that one picture. It was in its prime.

Now it seems that God wants a bouquet of flowers in their prime for a special occasion and would like for you to fill that one special place. Would to God, He would have selected me, but my petals are about ready to fall and the most beautiful and useful years are about past.

I, as a father, appreciate the inspiration you have been to me and the many lessons I have learned from your life. Your reliance upon God and His wisdom, your appreciation of God's handiwork as shown in nature, in trees, mountains, water, sky, and in the songs of the birds and insects.

And, above all, your appreciation of the beauty and revelations of God as you found them in flowers and nature. Your interest in the work of the kingdom and your enthusiasm for the things of God make a father happy that God has seen wise to let you live among us for these few years.

I am looking forward to the time I can see you across on that other shore.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

With love,
Dad

Out of the Night—Reflections

By Leon Yoder

It's now 10:00 in the evening with a full moon overhead. This afternoon it rained a bit, but now the sky is clear and the moon is shining. This afternoon the street beside me was bustling with activity; now it lies silent, waiting for another afternoon. It seems there is something about a tropical evening which cannot be matched, even in our own country. The glitter of the moon on the palm leaves, the intensity of the stars, and the quietness and peace which the evening brings.

The night has come, bringing with it its relief and peace. Now and then a bicycle passes by on the street, but the night is not disrupted. The watchmen have just sounded the ten o'clock gongs (a thudding sound made by striking a hollowed-out log with a wooden hammer). A gecko (a small lizard-like animal) has just announced to anyone that cares to know, that "all is well" ("gecko, gecko, gecko").

What about this country which is now so much in the news? Yes, it has a poor economy. And, yes, it has its ele-

ments of tension and unrest also, which are very real; therefore, allow me to tell you a bit about another Indonesia—the Indonesia you won't read about in your newspaper. It is a quiet country of culture and tradition. It is a country of great patience. This morning things were different here. The street was full of people going about their daily routines. The small yard where I am sitting was swept with a broom made of straws from the coconut leaf, as it has probably been swept every morning as long as it's been a yard.

Since there is no winter, it is a perpetual autumn here. Sprouting buds exist simultaneously all year long with falling leaves. Just now a leaf has dropped to the ground from the tree above me, so that by morning there are enough leaves to sweep the lawn again. Why not wait for several days since there are always leaves falling anyway? This possibility is not seriously considered. This is part of the cleanliness, order, and carefulness of life. You see, plants' leaves are dusted, each leaf at a time.

From somewhere outside of town comes the whistle of a small train used to haul sugarcane; this is the milling season and while cane may be harvested, the mill must be kept running day and night in order that the whole crop may ultimately be brought in.

When you just take time to sit and listen, you hear all kinds of sounds you never really have time to listen for. Down the street is a vendor selling noodles. When I can see no one, how do I know that this is a vendor, and that he's selling noodles? Quite simple really—you can tell by his particular call (every vendor has his own and this one's is made by every so often clacking together two pieces of wood as he walks down the street). Inoffensive to anyone, yet if you're looking for his product you pick this particular sound.

A cricket is happily giving competition to the vendor, but neither outbalances the other. Two men have just passed by, talking as they walked. What they are saying is not important to them—the fact that they are friends is sufficient. The Javanese comes from a culture that is centuries old. It is important to him whether or not one does things in the proper manner. Is he as riotous as one is led to believe? Perhaps, one side of him. But the other side is a happy individual with a patience many times greater than any of us are capable of mustering.

Time is "rubber" to him and is not merely a measure, but something to be enjoyed as well. Despite the fact that he lacks some things he might wish for, the Javanese is happy that he has what he does and confident that "tomorrow" will improve his lot. Who are we to try to change these people into Westerners? And who is it who really is the most happy with his lot?

Some things are the same here as in other countries, as is to be expected. A short distance down the street a group of men have gathered and are just enjoying being together and visiting (as at least our grandfathers had time to do at the "corner store"). And, what seems to be universal—a young fellow and girl have just passed by, out for a walk, each enjoying the companionship of the other.

Now the moon is directly overhead. And as I look up, the palm trees are still quietly standing there, as I presume they will stand there for a long time to come. During the past hour several more geckos have asserted that all "really" is well, and now one bids me good night as I must leave *this* Indonesia.

In the morning I will awaken to a different country—a bit more of a newspaper country.

But for tonight, I have lived and I have experienced a new country; and I have felt the oneness with the world that comes by being at peace with God and with nature. Tomorrow brings again a new day, and with it, its joys, problems, and discouragements; but let's not too quickly forget the lesson learned tonight—that there is a God overlooking it all, and He has made a world (when we take the time to try to understand it) "so full of splendor and of joy, beauty, and light. . . ."

Not Elected?

By Anna May Garber

The minister called for the newly elected officers and teachers of the Sunday school and church to come forward for a special prayer of consecration. Good! I am sure they needed it for their special tasks. But I began to wonder about the rest of us. We needed it just as much or maybe more.

Those of us not chosen for some special task in the church activities should not feel we are "left out." Sometimes one is elected and another time another is "voted in." Often we take turns.

"But my turn never comes," some complain. It is good to desire to serve—so much better than not being willing to accept a task. But we want our "desire to serve" to be cleansed of any selfish ambition or any opinion that we could do the job better than the one chosen. "'Tis so sweet to trust in Jesus," we sing. Indeed, it is sweet to leave all things, even the election, in the hands of the Lord.

It is just as important for those of us who have not been elected to some task to be consecrated. All of us should be wholly yielded to God and His will. It may be that those not chosen to teach have a harder task. The teacher chooses his line of discussion and prepares. The pupil must be ready to help no matter what slant the discussion takes. The teacher often asks the questions. Pupils are supposed to answer. The teacher talks of God and His wondrous works in the shelter of other Christians. It is more difficult for us and takes more grace to go among the unsaved with the message where it might not be received or where we may have no other Christian to help in the discussion.

Perhaps the reason some of us were not "voted in" was because God knew certain ones have the grace to endure and the gift for some other work He would lead them into.

So never complain about not having a task to do for the Lord. Our field of service is as wide as the world. The more difficult task of seeking the unsaved is wide open to those who are not elected to office. It might be less conspicuous, but we don't care about that. The joy and delight of being in the will of the Lord and leading others to glorify His name is a great reward.

Most anyone can hold an office, but only those with a *compelling love* for the unsaved can go out into the byways and hedges and "bring them in." We are elected to God's love and may it grow in our hearts and spread to others. □

There are racial conflicts and conflagrations all over the world. Why? I believe they are due to a lack of love in the world—love of God and for each other. We have nothing whatever to do with the coloring of our skins. This is God's business. He created the world, the plants and animals and people within it, and He saw that it was good—all of it! —Dale Evans Rogers in *Dearest Debbie* (Fleming H. Revell Company).

An Hour Ye Think Not

By S. L. Longenecker

Jesus warns us in Matt. 24:37-39, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and *knew not* until the flood came, and took them all away; so shall also the coming of the Son of man be."

Now surely it was not that they had no knowledge of the judgment that was to come upon them, for Peter refers to Noah as a preacher of righteousness. Jesus says further in verses 40 and 41, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Again, Luke 17:34 says, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." In Matt. 24:44 we read, "Therefore be ye also ready: for *in such an hour as ye think not* the Son of man cometh."

Do we really believe this? If so, why are we so quiet about so great an event? I was deeply impressed with what the apostle says in II Tim. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that *love his appearing*."

Do we really love to think of His appearing? Are we watching, waiting, and longing for His appearing, or could it be possible we are so occupied in studying the details of His coming that we fail to see the importance of preparing for this great event? Again and again Jesus warns us to be ready, for *in such an hour as we think not* . . .

The Lord gave us many accounts of His coming. At the ascension two angels stood by them in white apparel. They said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

Could it be possible that today we might become so occupied with the things of this life that we might forget the nearness of this great event? Let us be on our guard. In Heb. 9:28 the apostle warns us, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time *without sin unto salvation*." Oh, the need of daily cleansing from sin, watching, waiting, longing for, and loving His appearing!

In my younger years ministers would often speak of the Lord's return. It had a profound effect upon my life. So deeply was I affected that I dreamed one night I was being

caught up to meet the Lord in the air. This was so real and glorious that when I awoke I was sorry it was only a dream. This I will not forget so long as the Lord gives me a sound mind; and I for one do not want to miss out on His appearing.

In I John 3:2, 3 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Precious thought, that in that sight will be transformation. We shall be like Him. Praise the name of the Lord!

Paul in I Thess. 4:13-18 gives us such a plain and simple account of the details of His coming for His beloved church. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we *ever be with the Lord*. Wherefore comfort one another with these words." And what a comfort, what a blessed hope to be an actual partaker of so great an event! "Therefore be ye also ready."

John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I John 2:28 reads, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Notice also Col. 3:1-4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

May we catch a vision of the need of warning our fellowmen of the possible nearness of this great event. Oh, how sad to think of the left ones—two in a field, and one left; two women working together, and one left; two in a bed, one taken and one left. When we are caught up, we will leave just as we came into this world—no time or desire to pick up some of our special trophies.

To all who read this message, I would wish you would all meet me there. I am praying for you.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

What's Wrong with Our Church-Related Schools?

By Clemens L. Hallman

Some people think that a church school staffed by Christian teachers should produce the best school-education possible. They believe that such would occur because of the commitment of Christian teachers. However, is this actually taking place? My hypothesis is that it is *not*, and I suggest the following reasons for such a stand:

1. Our schools are for the most part run by non-educators. That is, to a great extent the church's bishops and ministers (plus a smattering of laymen) make up the boards, hold positions in administration, etc. We assume that the reason for this is so that the church can control the type and color of education our children receive. This is presumably done because they want to "protect" the children from the world. Such control leads us to an unfortunate situation where we find non-educators determining not only policies, but also the curricula.

Members of boards and administrators are too often chosen according to whether they fit the traditional clique of the Mennonite Church rather than according to their knowledge of and experience in education. As a result we water down the curricula and try to force our students into a spiritual box, into spiritual conformism. Why do they insist on forcing their religious convictions on their students? Why do they try to spoon-feed "ready-made convictions" that often couldn't stand even a mild test in the world in which we live? Is it because they are trusting themselves rather than God? Is our God too small?

The church is going to have to trust the school in matters pertaining to education and not meddle in administrative or educational affairs.

2. Our schools are not emphasizing creative or individual thinking. Students aren't given the opportunity to compare objectively religious or educational sides of a particular problem. The church does not have the right to insist that the schools become a vehicle for its own particular religious beliefs. I am not opposing the teaching of religion, but rather I feel that it is not the school's primary function. This job belongs to the home and the church.

The purpose of education, according to the Council for Basic Education, is for the learner to get "accustomed to

penetrating to the real roots of things and to take into himself their true meaning and usage, rather than read, perceive, memorize, and relate other people's opinions. . . ." Shouldn't this be our real aim of education? Once we give the student a foundation (based on facts rather than prejudices) we should encourage inquiry on the part of the student and *objective* presentation by the teacher. We should not stifle growth by aiming to produce spiritual conformists. When a school (backed by its board composed of non-educators) has as its ultimate goal the turning out of "plaster of Paris" molds, it is no longer in education—but rather in a narrow baby-sitting business.

3. Our schools cannot compete with public schools relative to offering a comprehensive educational program. Higher standards for teachers, increased student services in such areas as guidance, special education, extracurricular activities, and remedial work are examples of practices in public schools that non-public cannot match.

What is the solution? Have we gone too far afield? The answer is not simple. It behooves us to take a good critical look at our "educational" system as soon as possible.

On the positive side I would suggest the following steps:

1. Bring schoolmen rather than church leaders into the planning of school administration and curriculum. One might also consider using some laymen who are dedicated to quality education (rather than to forwarding the church "party-line").

2. Encourage the method of inquiry as well as penetrating thinking on the part of students—especially at the high-school and college level.

3. Recognize the schools' shortcomings in certain curricular areas and attempt to make these up by cooperating with local public schools.

4. Encourage admission of non-Mennonite students and the hiring of non-Mennonite teachers in our schools.

5. Hire the *best* administrators and teachers possible—based on knowledge of education rather than religious conformity. Then give them a free hand to do their job. If we can't afford these people, perhaps we should consider closing the doors of our church-supported schools. This alternative would be better, I believe, than handicapping our children.

The above list of suggestions is not exhaustive. However, one thing is clear: the school's purpose is education, free from church control. □

Clemens L. Hallman is Associate Director of Indiana Language Program at Indiana University, Bloomington, Ind.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

Don't Retire from Life, by Horace Greeley Smith; Rand McNally; 1965; 160 pp.; \$3.95.

This is a book of meditations for the retired. I recommend it very highly for all senior citizens. I already have a waiting list of my senior friends who are wanting to read it.—Glenn B. Martin.

* * *

God Is for the Alcoholic, by Jerry G. Dunn; Moody; 1965; 205 pp.; \$3.95.

This is one of the best books I have read on alcoholism. The author knows of what he writes, having been an alcoholic, but through God's work in his life, he has been able to keep from drinking.

The book is full of case histories and personal experience. It is written in simple, easy style. The reader will find it captivating. "God is for the alcoholic!" This is the solution, clear-cut and Christ-centered.—Glenn B. Martin.

* * *

God, Sex, and War, by D. M. MacKinnon, et al.; Westminster; 1965; 127 pp.; paper, \$1.45.

What these four lectures have in common is their discussion of specific ethical questions which preoccupy many today, and are doing so with great frankness and openness, yet constructively. There is none of the "I can be more open-minded than the next man" kind of attitude. Healthy realism for the **Honest to God** crowd; the kind of openness they ask for, but with substance.—John H. Yoder.

* * *

The Pacifist Conscience, by Peter Mayer; Holt; 1965; 319 pp.; \$7.95.

A compilation of documents from all ages documenting the history of pacifist thought of every type. Recommended to anyone seeking to articulate a peace witness in modern times, as a source of background, quotable turns of thought, and a reminder of the strength of this heritage of moral insight.—John H. Yoder.

* * *

The Prophets for Today, by Thomas Coates; Concordia; 1965; 115 pp.; \$2.00.

Random selections of the choice passages from the prophets of the Old Testament are made to speak in our modern day setting. These are devotional meditations which will warm the faith of Christians who are looking for the path of righteousness in practical life. No less, it will be disturbing to those honest hearts who are ready to see "the Lord, high and lifted up." A book of devotions is here offered that will cause the reader to confront his Lord again and again.—Ivan R. Lind.

* * *

Christian Comfort—Three Messages of Consolation for the Difficulties of Life, by R. Earl Allen. Broadman; 1965; 44 pp.; paper, \$1.50.

R. Earl Allen is known for his exceptionally comforting messages dealing with grief, death, and the Christian's hope. His earlier works are known as **Memorial Messages**. I believe these messages will be of comfort if read or preached at the funeral of any Christian. As funeral sermons, they are a good illustration of effective preaching during the time of grief, or when the Easter theme is emphasized.—Glenn B. Martin.

The Invisible War, by Donald Grey Barnhouse. Zondervan; 1965; 288 pp.; cloth, \$4.95.

The purpose of this book is to give a panorama of the continuing conflict between good and evil. In this day when there is a tendency to minimize the supernatural and to deny the personality of Satan, it should prove profitable to read a book that emphasizes the spiritual battle, even if one may not agree with the author on every point. The book is written in an interesting style and is easy reading.—Milo Kauffman.

* * *

We Found Our Way Out, edited by James R. Adair and Ted Miller. Baker Book House; 1964; 76 pp.; paper, \$1.00.

This is an interest-packed booklet of 15 short testimonies of persons who were delivered from false religious systems by the Lord Jesus Christ and His power to save to the uttermost. The stories are those of living people.

This should be a widely read and most helpful booklet in every home or Sunday school. Its message will be instructive and a real warning. It is highly recommended, especially for young people.—Nelson E. Kauffman.

* * *

He Gave Some Prophets: The Old Testament Prophets and Their Message, by Sanford Calvin Yoder. Herald Press; 1964; 252 pp.; \$4.50.

Many youth throughout the United States and Canada can pick up this volume on the prophets and relive some precious hours that they once enjoyed under this veteran teacher of the Bible.

This is not a commentary on the prophets of the Old Testament. The scholarly inclined will readily detect that there are many sources to which they have access that will lead them into far deeper experiences than will this book. For them, the author has not addressed himself. This work is the careful cumulation of lectures that have been given through the years of a faithful and devoted teacher of the classroom. As such it will guide many lay-readers, many alert lay-leaders, and Sunday-school teachers to a wonderful unfolding of what God has for us today through the voice of the prophets of long ago. In this Sanford C. Yoder is also numbered among the prophets of our own time. His former students will be delighted in the review that this book affords. Those who slept can discover some of what they missed! —Ivan R. Lind.

* * *

Acquiring and Developing Church Real Estate, by Joseph Stiles; Prentice-Hall, Inc.; 1965; 189 pp.; \$3.95.

Every congregation that begins to make plans for a building addition or for a complete new plant wonders "Just where do we begin?" For most congregations the building of a new plant or addition happens only once in a generation; therefore no one gets a lot of experience on how they did it the last time.

In this volume Joseph Stiles has rendered Christendom genuine contribution in writing a book on "How We Do It." A congregation will find this to be a very helpful resource in planning their building program.—Daniel Kauffman.

* * *

The Situation in Flushing, by Edmund G. Love; Harper; 1965; 246 pp.; \$4.95.

If you are over 30 or 35, were raised in a small town, or if you enjoy Grandpa's stories of the "good old days," this book will provide you an enjoyable evening or two. Anyone who reads for enjoyment will find this book well worth his time.—Dick Krall.

CHURCH NEWS



Packages for India

Members of the Homebuilders Sunday-school class of the Goshen College Mennonite Church met on Monday evening, Dec. 13, to wrap some 20 packages for missionaries in famine-ravaged India. Valued at \$5 a package and containing dried milk, cake mixes, pancake mixes, Bisquick, instant puddings, dried soups, etc., the gifts went to missionaries in Bihar, Madhya Pradesh, and Woodstock School; faculty members at Union Biblical Seminary at Yeotmal, and two other families. The idea for the project originated with Weyburn Groff (seated, right), associate professor of Christian Education for the Goshen College Biblical Seminary, who himself spent 18 years in India as registrar, dean, and teacher of the Union Biblical Seminary at Yeotmal. He is a member of the Homebuilders Class.

Attend White House

C. N. Hostetter, chairman of MCC, and John Hostetter, MCC material aid director, attended a recent White House Conference on International Cooperation.

The conference was called by President Johnson to "search and explore and canvass and thoroughly discuss every conceivable approach and avenue of cooperation that could lead to peace." Vice-President Humphrey expressed his hope to the 1,500 invited guests that the assembly would be a "marketplace of ideas."

Thirty committees were formed during 1965 composed of citizens to study the problems of where this country now stands in each area of international cooperation. They also sought for specific recommendations of new programs to strengthen these areas of cosmopolitan effort.

During the three-day session the report of each committee was read and the guests, who could attend any five of these panel discussions, were encouraged to comment upon the issues presented. Many speakers lauded the great part that nongovernment

voluntary agencies play as leaders in the work abroad.

John Hostetter said after the meeting that he felt the open forum had value, in that the citizen was allowed to give his views on various international issues. The conference may turn out to be a success if responsible officials will implement some of the good suggestions given during the joint discussions and if the participating citizens will attempt to build public understanding regarding the important role that international cooperation plays in easing world tension.

VS Unit Hosts Anti-Pacifists

Disregarding their better judgment, the VS unit at La Junta, Colo., answered the call to host some "anti-pacifists" with overnight lodging, reports unit leader Virgil King.

Morale Rearmament's "Sing Out '66" from Mackinaw Island, Mich., performed

in La Junta this fall. The same newspaper which asked for their housing told of their mission—that of "objecting to the objectors, the draft card burners, the pacifists. . . ."

"We were a bit hesitant," says King, "but when 90 beds were still needed the next day we called and asked for six. It's not quite like inviting Mennonite Hour chorus members to your home!"

"We attended their program and then sat up until midnight talking with our six. Scandinavian, Negro, White, and Japanese—we sat and shared and were amazed at the character and dedication of these youth.

"It was comforting to know—for all you other VS-ers—that these people didn't consider us as one of their objections. They were proud that we were standing and working for what we believe is right."

Three National Pastors

Nearly 40 Christians from churches in Hokkaido and Tokyo participated in an ordination service of two Japanese pastors on the evening of Nov. 28.

These ordinations have been a much hoped-for and prayed-for step in the Hokkaido church. This brings to three the number for ordained leaders in the Japanese church. There are currently two other unordained pastors serving in congregations in Hokkaido.

Koji Kaneo, pastor of the Kamishihoro church, and Hiroshi Kaneko, Japan Mennonite Hour worker and pioneer in the new outreach at Asahikawa, were ordained. Takio Tanase, the only ordained pastor until this time, led the service.

Conference chairman Hatano-san and missionary Ralph Buckwalter assisted in the laying on of hands. Eugene Blosser spoke, Tanase-san gave the charge, and the men each gave a testimony afterward.

In his testimony, Kaneko-san related his experience of joy at this privilege of or-



Receiving the charge (l. to r.) Kaneko, Kaneo, from Tanase, Kushiro: National pastors now number three.

dination while Keano emphasized the responsibility he felt now as an ordained pastor.

Kaneo-san, his wife, and six-month-old child now live in Kamishihoro. After his graduation from Japan Christian College he came to Kamishihoro to lead the fellowship there. He serves on the church education committee and teaches in the new Hokkaido Bible School.

Kaneo-san, his wife, and two children moved to Asahigawa nearly two years ago, where there is a growing group of Christians—an outgrowth of radio broadcasts. Recent conference action has recognized the group as a young congregation, with Kaneo-san as pastor. Asahigawa, with a population over 270,000, is the second largest city in Hokkaido.

The Asahigawa work is a good example of the radio ministry in Japan. Gospel broadcasts played a significant part in leading contacts to Christ there. Small radio groups meet to study Bible correspondence courses supplied by The Mennonite Hour.

Kaneo-san, as radio co-director, gives pastoral counsel and instruction to Home Bible students. In the case of the Asahigawa group, he gives personal oversight to study classes, held in his own home.

Kaneo-san's unusual testimony of his conversion is included in "The Touch of God," a booklet recently published by Herald Press.

Miller to Lead Seminar

Samuel E. Miller of Eastern Mennonite College, Harrisonburg, Va., has been chosen to lead the student seminar to El Salvador for the Council of Mennonite Colleges in the summer of 1966.

Bro. Miller, who heads the department of Spanish at Eastern Mennonite College, has had extensive experience in Latin America, serving with the Mennonite Board of Missions in Argentina from 1941 to 1952. During the summer of 1962 he made a study of Colombia for the Agency for International Development of the United States Government. He received the B.A. degree from Goshen College and the M.A. from New York University, where he is in the process of completing the work for the doctorate.



Samuel E. Miller

The seminar to El Salvador is open to students in Mennonite and Brethren colleges. It will form in El Paso, Texas, on June 16 and terminate in New Orleans on July 30. The lectures, which are in English, will be given principally by outstanding El Salvadorans, frequently followed by field trips to points of interest related to the discussions.

The Council of Mennonite Colleges will also be operating programs in Europe and the Caribbean. The Caribbean program will run from June 6 to July 30, including six weeks in Puerto Rico. This program will have special appeal to teachers since it will conclude with examinations of the educational systems in Haiti and Jamaica.

Further information can be obtained from the Secretary for International Education Services, Goshen College, Goshen, Ind. 46526.



Atlee Beechy

Beechy Interim Director

Atlee Beechy, dean of students and professor of education and psychology at Goshen College, has been appointed director of the Mennonite Central Committee's new inter-Protestant relief and service effort in Vietnam. He will serve for a seven-month period beginning in February, 1966.

Beechy will head a team of doctors, nurses, social workers, agriculturists, home economists, mechanical engineers, and builders, which is expected to number 56 by summer, 1966. He will also be responsible for liaison with the Evangelical Church of Vietnam, missions, other voluntary agencies, and the government.

Paul Longacre, director of the current program in Saigon, Nhatrang, and Pleiku, will become associate director of the enlarged new effort. Beechy and Longacre will be assisted by a business manager and directors of material aid and personnel services.

In addition to serving on the faculty of Goshen College, Beechy is chairman of the relief and service committee of the Mennonite Board of Missions, Elkhart, and a member of the MCC executive committee.

He has had two periods of overseas experience. After World War II he was an MCC administrator in Europe, and in

1960-61 he served as Fulbright lecturer at the University of Allahabad in India.

Beechy graduated from Goshen College in 1935 and received his M.A. and Ph.D. degrees from Ohio State University. He joined the Goshen College faculty in 1949.

The Beechys reside at 1916 Woodward Place, Goshen. They have three daughters, Karen, Judith, and Susan. Mrs. Winifred Beechy may join her husband in Vietnam in June.

Conrad Grebel College

Experience as Peacemakers

J. W. Fretz, president of Conrad Grebel College, was invited to speak to members of the Kitchener-Waterloo Kiwanis Club on the "Mennonite Experience as Peacemakers."

The *Kitchener-Waterloo Record* (daily newspaper serving the area) covered the meeting and reported that understanding had been furthered between pacifists and militarists. One veteran was quoted as saying: "You know, in the war I just thought they were people who wouldn't fight for their country. I never understood. But the way he put it today, it makes sense. And they carry their contribution on in peacetime, too."

Dr. Fretz, emphasizing that there is never only one way, pointed to the teachings of Jesus, particularly the Sermon on the Mount, as the basis for Mennonite pacifism. In wartime, he said, conscientious objectors seemed treasonable but the Mennonites persisted in their adherence to the teachings of Jesus in spite of suffering. At all times they sought honorable alternatives.

One of the positive "other ways" was alternative service, first allowed Mennonites in Russia after 1870. Dr. Fretz then described the nonmilitary services performed during the first and second World Wars. Peacetime services, he said, are still being carried on in the form of voluntary service, disaster service, mental health service, teaching in underdeveloped countries, and relief work in 32 countries—all paid for by the church.

Eastern Mennonite College

Cliff Robinson, former missionary to India and currently executive director of International Christian Leadership, spent several days on campus in early December. His chapel messages, to both high-school and college students, were inspirational and challenging.

J. Lester Brubaker, associate professor

of education, will receive his Ed.D. from the University of Virginia, having recently defended his dissertation, "A History of the Mennonite Elementary School Movement." The degree will be conferred in June.

The certificate of membership WEMC won from the Intercollegiate Broadcasting System marks an achievement for EMC's campus radio station. IBS membership entitles WEMC to easy access to a large library of taped programs offered on a tape exchange basis. WEMC was the first educational FM station in the Shenandoah Valley.

Vernon Wiebe, former director of the physical education and athletic program at Tabor College, spent two days on campus in December as a consultant to the administration and the physical education staff at EMC, as they reviewed the athletic program of the institution.

The annual Christmas music program was rendered by four choruses of the high school and college. The three high-school groups — Vesper, Touring, and Junior choruses—were directed by Reuben Yoder, and the college A Cappella Chorus was directed by Ira T. Zook.

J. Otis Yoder of the Seminary faculty is serving on the staff of the Millwood Bible School, Gap, Pa., Dec. 27 to Jan. 7.

The Annual Ministers' Week Program, Jan. 24-28, has for its theme, "The Minister as Evangelist." Speakers include Lloy Kniss, Roy D. Kiser, Philip Miller, George R. Brunk, Luke Stoltzfus, Nelson E. Kauffman, David W. Augsburg, and J. Otis Yoder.

Hesston Ministers' School

The Annual School for Ministers at Hesston College will be held Feb. 1-4, 1966, with forenoon sessions to be held on the Hesston College campus and the afternoon sessions to be held at Bethel College. The school has become a cooperative effort of Hesston, Bethel, and Tabor colleges, and the South Central Mennonite Conference, the Western District of the General Conference Mennonites, and the Southern District of the Mennonite Brethren.

The sessions will begin each day on the Hesston campus with a brief worship period, after which Clarence Bauman of the Mennonite Biblical Seminary in Elkhart will speak on the subject, "The Doctrine of God." Following a brief fellowship period, J. C. Wenger will lecture on "God's Word Written," the current Conrad Grebel lec-

tureship.

Immediately after lunch, the school will transfer to the Bethel College campus with the sessions to be held in the college church building. After a brief afternoon worship period, Clarence Bauman will lecture on "Christian Social Ethics." Following a brief afternoon informal fellowship period, Orval Shoemaker and Dean Kliever of the Prairie View staff will direct a pastoral clinic. This will provide pastors an opportunity to discuss practical problems faced in their ministry.

A women's auxiliary will arrange for refreshments to be available during the informal fellowship periods. They are also arranging nursing care for small children. Separate meetings for pastors' wives have been arranged for part of each day.

Ministers and their wives from any area of the church, as well as from any Mennonite group, are most welcome to attend. Hesston College and the South Central Conference are financing the tuition for their constituencies. The other two conferences sharing in the school plan to meet their tuition costs by charging a small registration fee.



Lester T. Hershey (third from left), speaker on Mennonite Broadcasts' Spanish program, and members of the DIA of which Lester serves as chairman. DIA is an interdenominational group responsible for distributing Gospel broadcasts and recordings throughout Latin America. Left to right are: Frank Cook, HCJB, Quito, Ecuador; Norman Mydski, Lima radio station; Hershey; Paul Pretz of Latin American Mission Radio Division, Costa Rica; Santiago Stevenson, HOXO, Panama; and David Jones, HRVC, Tegucigalpa, Honduras.

FIELD NOTES



The Kolo Ndoto Hospital in Tanzania was one of the recipients of 1½ tons of MCC goods that included bandages, bedding, clothing, meat, school supplies, soap, towels, and yard goods. In addition it received 110 layette bundles and 50 bundles for leprosy patients. The material and foodstuff were sent to this hospital in response to a request sent by Mahlon M. Hess, Eastern Mennonite Board of Missions.

Emanuel J. Hochstedler was ordained on Thursday, Dec. 16, to the office of bishop to serve the Rich Valley congregation, Kokomo, Ind. J. C. Wenger was in charge of the ordination, assisted by A. G. Horner.

J. B. Martin, Waterloo, Ont., will be

principal speaker at Ministers' Week, Michigan Bible School, Fairview, Mich., Jan. 24-28.

J. C. Wenger, professor of Historical Theology at Goshen College Biblical Seminary, will give the Conrad Grebel lectures for 1966 on "The Word Written" at the following places: Hesston College, Feb. 1-4; Goshen College, Feb. 7-10; Eastern Mennonite College, March 2-4; Mennonite Brethren Bible College, Winnipeg, March 15-18. The hours and the place can be learned locally.—Paul Erb, Executive Secretary, Conrad Grebel Committee.

Gene Herr, Scottsdale, Pa., at University Mennonite Church, State College, Pa., Jan. 16.

New Every-Home-Plan church for the Gospel Herald, La Jara, Colo.

Weekend Bible studies at Mt. Joy Mennonite Church, Mt. Joy, Pa., Jan. 21, 22. Speakers: John Ruth, Goshen, Ind.; Jacob Rittenhouse, Lansdale, Pa.; Glen Sell, Columbia, Pa.; William Weaver, Reading, Pa.; J. Elvin Martin, Ephrata, Pa.; and Noah G. Good, Lancaster, Pa. This meeting is sponsored by the Christian Education Board of the Lancaster Conference.

Oscar and Mable (Martin) Blosser, members of the Yellow Creek Church, Goshen,

Ind., observed their golden wedding anniversary on Dec. 5.

Mr. and Mrs. Jason Vance, Mouth of Seneca, W. Va., members of the Roaring Run Church, observed their golden wedding anniversary on Nov. 28.

By popular request, a third seminar for graduate students will be held Aug. 6-19. Director: William Klassen. Place: Associated Seminaries, Elkhart, Ind. Sponsoring agents: Student Services Committees of Mennonites, Mennonite Brethren, and General Conference. Stipends for travel are

available in cases of need. Address all inquiries to Director, Summer Seminar for University Students, 2600 Oakland Ave., Elkhart, Ind.

New members by baptism: one at West Union, Parnell, Iowa; twenty-four at Forks, Middlebury, Ind.; five at Bethesda, St. Louis, Mo.; seven at Plato, Lagrange, Ind.; two at Salem, Oreg.; nine at Plains, Lansdale, Pa.

Virgil Hershberger, presently at Asbury Seminary, Wilmore, Ky. 40390, was ordained to the ministry on Dec. 19, to serve his home congregation of Fairview, Mich. Harvey Handrich officiated, assisted by Ralph Stahly.

Change of address: S. Allen and Elsie K. Shirk from Harrisonburg, Va., to Box 5009, Kowloon, Hong Kong.

The two pictures with the article, "Praises I-W's," page 1109 (Dec. 21 issue), should have been credited to THE CHICAGO SUN-TIMES, and not the picture on page 1107.

There needs to be a band of persons across our church who are linked together in believing prayer relative to the coming Mennonite Youth Convention and the subsequent preparations. If you would like to receive letters to keep you posted on how to undergird this ministry, send a note to Youth Convention, Mennonite Building, Scottsdale, Pa. 15683.

A joint group from the Mennonite Church and the General Conference Mennonite Church met on Dec. 17, 18, to produce outlines for 1967 study materials on the theme, "The Church and New Nations." Writers of both denominations will use these outlines for study guides for children, youth, and adults. Representatives from the Mennonite Church included resource people from Mennonite Publishing House, Scottsdale, Mennonite Board of Missions, Elkhart, and Eastern Mission Board, Salunga.

Mrs. John H. (Lena Hauder) Miller, Milford, Nebr., mother of Truman Miller, missionary in Jos, Nigeria, died of a heart attack on Dec. 11. Funeral services were held at East Fairview, Milford, on Dec. 17.

Six souls have been added to the church in Coamo, Puerto Rico, during 1965, reports Pastor Addona Nissley. Bringing the membership to 42, their Sunday-school attendance continues to hover between 50 and 60. Coamo is a proud old town (fourth oldest on the island), says Nissley, and has a spirit of individualism hard to break down.

Mary Jane Brenneman, missionary teacher at Woodstock School, Landour, India, spent her Christmas vacation helping sell books in Ranchi's bookstore, "Good Books." She also shared in the final days of an evangelistic campaign sponsored by the Billy Graham team.



John will attend the Perkins School of Theology the second semester. The Drivers go to Uruguay in August, 1966.

Offerings amounting to \$69.54 from missionary banks of the Rock Mennonite Church, Elverson, Pa., went toward mission efforts among the Navaho Indians. Some \$21.48 of the total was the life savings of Billy Baker, 5-year-old member of the Sunday school who was one of three victims fatally injured in November from a corn-filled silo explosion.

The national headquarters of Selective Service claims to know nothing about published reports that camps for conscientious objectors similar to World War II Civilian Public Service camps will be reopened. A newspaper in the Los Angeles area published an article that such a proposal was being given consideration. The story was picked up by a religious news service and published in several church-related periodicals. J. Harold Sherck of NSBRO and Edgar Metzler of the MCC Peace Section have been trying to determine the origin of this report. They believe that it has not been discussed seriously at higher levels of government.

Mary Groh, Kitchener, Ont., returned from a three-year Teachers Abroad Program assignment at Fort Hall, Kenya, in early December. She plans to begin a second term in March. Daughter of Harold Grohs, Bloomingdale, Ont., she is among the first teachers in MCC's Teachers Abroad Program to begin a second term of service. MCC plans to send 40 new teachers to Africa in 1966.

"Prairie View," instead of "Prairie View Hospital" in Newton, Kans., was designated as the official name by the Prairie View Board of Directors in their annual meeting on Dec. 7. The shortened label is symbolic of a tremendous change that has taken place at Prairie View over the past five years. What began as a hospital has now become a Mental Health Center and this term will frequently be used to describe its program. "Prairie View Hospital" was no longer an adequate description of all its program. Outstanding in growth was the day hospital which increased its services by 16 percent during the past year. The total operational budget has now reached the half million dollar mark. Total number of patients served each month in the outpatient clinic, the aftercare program,

John Driver, missionary for 15 years in Puerto Rico, was recently appointed dean of the Evangelical Mennonite Seminary, Montevideo, Uruguay. Arriving in the States on Dec. 16, he and his family will spend a short time in Kansas and Minnesota before going to Dallas, Texas, in January where the Perkins School of Theology the second semester. The Drivers go to Uruguay in August, 1966.

day hospital, and the inpatient service averages 250 different persons a month. Staff for all services is now the full-time equivalent of 65 persons.

J. Harold Sherck, executive secretary of NSBRO, was a member of a panel appearing on WTTC-TV Sunday, Nov. 14, on the program, "Law on Trial." The discussion related to the law placing a heavy penalty on burning or mutilating draft cards. Sherck spoke in support of the "orderly procedure" provided by the Selective Service law for conscientious objectors.

Nearly 200 students at the Mennonite Vocational School near Taegu, Korea, will be able to wear their new official school uniforms, complete with the institution's button and emblem, for the first time in 1966. Apart from giving these MVS-ers the student "look," the outfits were ordered after it became apparent that the young scholars were "picked out" and labeled "orphans" by students from other schools because of their American clothes. Being tailored by the MCC widows' sewing project in Taegu, they will be ready to wear this month.

Two booklets, Christian Relationships to State and Community, by Guy F. Hershberger, and **What of Noncombatant Service**, by Melvin Gingerich, have been made available free of charge by the MCC Peace Section. To order copies, write to MCC, Akron, Pa. 17501.

Some 250 S & H Green Stamp books have been contributed toward the purchase of a "jeep" for VS work in Kentucky. The total needed is 800 books. Send all stamp books to the VS Office, Mennonite Board of Missions, Elkhart, Ind.

Ten to 12 teachers will be needed in 1966 for the two schools in Puerto Rico, supplied by VS personnel. Eight VS kindergarten teachers are also needed elsewhere. Details on these opportunities follow. Interested persons should contact the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind.

The Northridge Christian Fellowship, Springfield, Ohio, is planning to build a lodge-type center with an atmosphere adaptable to many types of meetings. Meeting now in the Northridge School Cafeteria, the congregation will build its new center on a two-acre site near the end of the local community shopping center. Furniture of the center will not be stationary, but seating can be rearranged to suit many purposes. Plans include a possible future sanctuary of the more conventional type. Dale E. Helmuth is pastor.

As of Dec. 14, some 1,008 stations have asked for one or both of the special Christmas programs prepared by Mennonite Broadcasts. This is the largest number of stations ever to respond to any of MBI's free program offers. More than one in five stations in the United States and Canada

have requested these Christmas programs.

Beth-El congregation in Colorado Springs has just completed an Every Member Enlistment. The enlistment is part of a year-round congregational program known as Stewardship for Mission, which guides the congregation in stewardship education, interpreting the church at work, planning and financing the congregation's strategy of penetration, and youth stewardship. Dale Weaver, Rocky Mountain Conference stewardship leader, says, "We presented three levels of programs to the congregation — \$12,100, \$13,500, and \$15,000. Pledges totaled \$15,159 plus several who did not pledge except to give a tithe. This is wonderful! There is an indication of increased interest and personal commitment. Commitment of time was also excellent." (This is a response of \$165 per member, an increase over last year of 33 1/3 percent.)



Your Overseas

Missionaries of the Week

Harold and Annetta Miller arrived in Tanzania on July 22, 1965, for their first term of missionary service under the Eastern Mennonite Board of Missions, Salungu.

Harold is in the Relief and Service Office in Dar es Salaam, which serves the East Africa area, and Annetta teaches music and directs a community chorus.

The Millers are both graduates of Eastern Mennonite College. Annetta, born in Tanganyika where her parents, Mr. and Mrs. Ray Wenger, were missionaries and where several years later her father died, has taught music and eighth-grade Bible at Eastern Mennonite High School.

A former Pax man to Germany (1955-58), Harold taught history at Eastern Mennonite High School before his Africa assignment.

He is the son of Mr. and Mrs. John F. Miller, Humboldt, Ill.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Grieser-Ricker—Merle Grieser, Archbold, Ohio, Central cong., and Karla Ricker, Wauseon, Ohio, First Christian cong., Nov. 25, 1965.

Kampen—Zimmerman—Nikolus Kampen, Winnipeg, Man., and Edith Zimmerman, Lititz, Pa., Indiantown cong., by Henry P. Fox, Sept. 25, 1965.

Lewis—Stutzman—Robert Ronald Lewis, Castle Rock, Colo., Methodist, and Diane Kaye Stutzman, Parker, Colo., First Mennonite, Denver, by Marcus Bishop, Dec. 19, 1965.

Martin—Beachy—Ernest Martin, Harrisonburg, Va., and Judy Beachy, Pigeon, Mich., by Willard Mayer, Nov. 25, 1965.

Nofziger-Schultz—Aaron R. Nofziger, Canby, Oreg., and Faye Schultz, Molalla, Oreg., both of the Zion cong., by John M. Lederach, Dec. 18, 1965.

Wyse-Short—Steven Wyse, Archbold, Ohio, Central cong., and Susan Short, Archbold, Evangelical Mennonite cong., by Charles Zimmerman, Dec. 18, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Benner, Galen and Eileen (Miller), Mt. Joy, Pa., fourth child, first daughter, Holly Eileen, Nov. 29, 1965.

Bontrager, Marion and Buetta (Wyse), Bedford Heights, Ohio, second daughter, Sonja Rene, Nov. 29, 1965.

Burrows, Edwin J. and Louene (Short), Newton, Kans., second daughter, Mary Margaret, Dec. 16, 1965.

Eby, Seth and Lorraine (Martin), Hagers-town, Md., second son, Myron Dale, Nov. 29, 1965.

Erb, Roy and Doreen (Gerber), Zurich, Ont., fifth child, third son, Matthew James, Dec. 3, 1965.

Goehnaur, Robert, Jr., and Naomi (Eberly), Lancaster, Pa., second child, first daughter, Bonita Dawn, Dec. 7, 1965.

Hersberger, Floyd and Barbara (Miller), Osceola, Ind., fifth child, third daughter (one deceased), Kristen Larae, Dec. 14, 1965.

Hochstedler, Eldon and Elda (Mast), Bedford, Ohio, second child by adoption, Janis Renee, born July 20, 1965; received for adoption, Dec. 3, 1965.

Calendar

Ministers' course at Eastern Mennonite College, Harrisonburg, Va., Jan. 10-21.

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.

Ministers' Week, Michigan Bible School, Jan. 24-28. Annual school for ministers, Hesston and Bethel College campuses, Feb. 1-4.

Annual Ministers' Fellowship meeting. Conservative Mennonite Conference, with the Cuba congregation, Grabill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 1-3.

Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Mauist, Dwight and Wanda (Stoll), Montgomery, Ind., third daughter, Melody Sue, Dec. 22, 1965.

Reinford, Donald and Helen (Sauder), Lebanon, Pa., second son, Ray Timothy, Nov. 30, 1965.

Reusser, Warren and Wanda (Schmucker), Orrville, Ohio, third child, second son, Lyle Edward, Oct. 10, 1965.

Swartz, Robert E. and Sara Jane (Graybill), Thompsonstown, Pa., third child, second daughter, Brenda Jane, Oct. 10, 1965.

Wittig, Donald J. and Meredith (Miller), Kalamazoo, Mich., third child, second daughter, Carla Annette, born Nov. 13, 1965; adopted Dec. 16, 1965.

Zimmerly, Glenn and Martha (Miller), Orrville, Ohio, second child, first son, Miles Miller, Nov. 29, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ginder, Phares S., son of Henry and Barbara (Shearer) Ginder, was born at Mt. Joy, Pa., April 15, 1887; died at Milton Grove, near Mt. Joy, Dec. 11, 1965; aged 78 y. 7 m. 26 d. He was married to Mabel Greiner 57 years ago. For 20 years he was a trustee of Risser's Church. Surviving are his widow, 3 sons (Victor, Ralph, and Roy), 13 grandchildren, and 14 great-grandchildren. Funeral services were held at the Risser Church, Dec. 14, with Peter Smith, Harold Forwood, and Clarence E. Lutz officiating.

Hartzler, David B., son of Joseph and Sarah (Bontrager) Hartzler, was born at Huntsville, Ohio, Aug. 5, 1875; died at the Wooster (Ohio) Community Hospital, Dec. 7, 1965; aged 90 y. 4 m. 2 d. He was married to Belle Hostetler Hartzler, who survives. Also surviving are 3 sons (Adrian, Paul, and Clarence), 5 grandchildren, 16 great-grandchildren, and one brother (Joseph). One son and 2 brothers preceded him in death. He was a member of the Smithville Church. Funeral services were held at the Greaser Funeral Home, Dec. 10, with David Esleman officiating; interment in Oak Grove Mennonite Cemetery.

Jantzi, Irvin, son of Michael and Magdalena (Erb) Jantzi, was born in Wilmot Twp., Ont., Jan. 26, 1906; died at St. Mary's Hospital, Sept. 15, 1965; aged 59 y. 7 m. 15 d. On March 18, 1942, he was married to Violet Kennel, who survives. Also surviving are one son (Elverne), one daughter (Beatrice), 2 brothers (Rudolph and Joel), and 2 stepbrothers (Allan and Rudy Gingerich). He was a member of the St. Agatha Mennonite Church, where funeral services were held Sept. 17, in charge of Peter Nafziger and Gerald Schwartzentruber.

Mumaw, Scott Edward, son of Harold and Alpha Mae (Ramer) Mumaw, was born prematurely at Elkhart, Ind., Nov. 3, 1965; died at Elkhart, Nov. 4. Surviving are his parents, 2 brothers, one sister, and grandparents. Grave-side services were held at the Yellow Creek Cemetery, Nov. 4, with John D. Zehr officiating.

Nice, Howard C., son of Edwin S. and Susan (Clemens) Nice, was born in Franconia Twp., Pa., May 13, 1893; died at the Grand View Hospital, Sellersville, Pa., Nov. 11, 1965; aged 72 y. 5 m. 29 d. On Dec. 2, 1916, he was married to Laura Moyer, who died Dec. 18, 1961. Surviving are his mother, one brother (Willis C.), and one sister (Mrs. Linford D. Moyer). He was a member of the Franconia Church, where funeral services were held Nov. 14, in charge of Charles Mininger, Leroy Godshall, and Curtis Bergey.

Ronk, Harry L., son of Philip and Mary (Kauffman) Ronk, was born in Bratton Twp., Pa., Aug. 22, 1880; died at the F. W. Black Community Hospital, Mattawana, Pa., Oct. 22, 1965; aged 85 y. 2 m. His wife, the former Laura Hesser, died in 1921. Surviving are 3 daughters (Ruth C. Ronk, Caroline—Mrs. Leigh Milliken, and Florence—Mrs. George Knepp), one sister (Mrs. Hebron Freed), and one grandchild. One daughter also preceded him in death. He was a member of the Mattawana Church. Funeral services were held at the Booth Funeral Home, in charge of Newton Yoder; interment in Hertzler Cemetery.

Siegenthaler, Richard Alvin, son of Alvin and Mable (Gros) Siegenthaler, was born at Boynton, Okla., Nov. 12, 1903; died at Kansas City, Mo., of cancer, Oct. 31, 1965; aged 61 y. 11 m. 19 d. On March 10, 1936, he was married to Geneva Kenagy, who survives. Also surviving are 2 children (Mrs. Bernadine Marie Davis and Faye Antionnette), 3 sisters (Mrs. Grace Dreskill, Mrs. Oma Martin, and Mrs. Ida Gilliam), and 3 brothers (Earl, Frank, and J. R.). He was a member of the Argentine Church. Funeral services were held at the Sycamore Grove Church, Nov. 2, in charge of Earl Eberly, R. P. Horst, and John Paul Wenger; interment in Clearfork Cemetery.

Snyder, Clayton, son of Christian and Mary (Benner) Snyder, was born near Richfield, Pa., May 8, 1889; died at his home, Richfield, May 2, 1965; aged 75 y. 11 m. 25 d. On Sept. 20, 1942, he was married to Elizabeth Kauffman, who survives. Also surviving are one son (David), 3 brothers and 2 sisters (Irvin, Thomas, Newton, Mrs. Samuel Hepner, and Mrs. Foster Hoffman). One daughter, 5 brothers, and 3 sisters preceded him in death. He was a member of the Cross Roads Church, where funeral services were held, in charge of Donald Lauver and Roy Graybill.

Stone, Harold Andrew, son of Wilbur Lee and Virginia (Basinger) Stone, was born at Salisbury, Md., Sept. 2, 1905; died at Princess Anne, Md., Nov. 14, 1965; aged 2 m. 7 d. Cause of death uncertain. Surviving are his parents, 4 brothers (Christopher, Robert, Ronald, and Wilbur), one sister (Kathy), and grandparents (Mrs. Basinger and Mr. and Mrs. Vencil Stone). Funeral services were held at the Holly Grove Church, Nov. 15, in charge of Harold Hostetler, Amos C. King, and Abram Minnich.

Stutzman, David A., son of Aaron and Barbara (Beckler) Stutzman, was born at Milford, Nebr., March 3, 1888; died at his home, Cairo, Nebr., Nov. 5, 1965; aged 77 y. 8 m. 2 d. On Feb. 9, 1911, he was married to Emma Jausi, who survives. Also surviving are 4 sons and 7 daughters (Arthur, Dean, Larry, Floyd, Elsie Brown, Nina Stutzman, Lucille Schieve, Margaret Telles, Anna Mae Troyer, Elmerna Matejka, and Dera Lee Klanecky), 39 grandchildren, 5 great-grandchildren, 2 brothers (Peter and Emmanuel), and 4 sisters (Mrs. Barbara Stutzman, Mrs. Tillie Schweitzer, Mrs. Cora Boshart, and Mrs. Kate Stutzman). He was preceded in death by 4 brothers, 3 sisters, one daughter, one grandson, and one step-brother. He was a member of the Cairo Church, where funeral services were held Nov. 8, in charge of Stanley Troyer and Jake Birk.

Tabbert, Berneda Pauline, daughter of Elmer and Jeanette (Yoder) Short, was born at Grabbill, Ind., May 5, 1920; died of cancer at her home in Holland, Ohio, Nov. 28, 1965; aged 45 y. 5 m. 23 d. On July 20, 1946, she was married to ——— Tabbert. Surviving are 4 daughters (Jane—Mrs. Neal Martin, Linda, Brenda, and Florence), one son (Paul), 5 grandchildren, her parents, 2 sisters (Margaret Klopstein and Evelyn Smith), and 2 brothers (Joseph and Alfred). In her youth she accepted Jesus as Saviour and united with the

Lockport Church. During her illness she renewed her covenant with the Lord and peacefully passed away. Funeral services were held at Reeb's Funeral Home, Dec. 1, with Freeman Aschliman and Marvin Grieser in charge; interment in Ottawa Hills Memorial Park Cemetery.

West, Harry, son of William and Lucy Ann (Fieldsend) West, was born at Morrison, Ill., Dec. 29, 1876; died at the McMinville (Oregon) Mennonite Home, Oct. 18, 1965; aged 88 y. 9 m. 19 d. On Nov. 16, 1899, he was married to Anna Stauffer, who died Feb. 17, 1945. On Feb. 3, 1947, he was married to Frances Bowel, who survives. Also surviving are 6 children (Glady —Mrs. Spencer Nice, Ray, Zelma—Mrs. Roy Kenagy, Mary—Mrs. Samuel Hostetler, Sr., Clarence, and Edna—Mrs. Leslie Hostetler). He was a member of the Zion Church, where funeral services were held Oct. 22, in charge of John M. Lederach and John Garber.

White, John H., son of Henry and Sarah (Witherspoon) White, was born at Princeton, Ill., Sept. 28, 1903; died of lung cancer at Peoria, Ill., Dec. 12, 1965; aged 62 y. 2 m. 14 d. On Sept. 12, 1936, he was married to Clara Schertz, who survives. Also surviving are 2 children (JoAnn—Mrs. Daniel Mast and Stanley), his parents, 2 grandchildren, 5 sisters (Mrs. Thelma Smith, Mrs. Mabel Montgomery, Mrs. Mildred Ristau, Mrs. Edna Brown, and Mrs. Virginia Poff), and one brother (Winfield). He was a longtime trustee, usher, and treasurer of the Ann Street Church, where funeral services were held Dec. 14, with J. J. Hostetler officiating, assisted by C. Warren Long.

Witmer, Benjamin E., son of Abram M. and Mary (Eshback) Witmer, was born in Lancaster Co., Pa., March 10, 1881; died at the Epier Nursing Home, Mountville, Pa., Aug. 17, 1965; aged 84 y. 5 m. 7 d. On Nov. 5, 1903, he was married to Annie E. Herr, who survives. He was a member of the Masonville Church, where funeral services were held, in charge of Benjamin C. Eshback and Aaron Souders.

Witmer, Edwin F., son of Abram E. and Mary L. (Frey) Witmer, was born in Lancaster Co., Pa., Aug. 31, 1910; died at the Oregon Nursing Home, Lititz, Pa., Sept. 24, 1965, after an illness of several months; aged 55 y. 23 d. His father preceded him in death. Surviving are his mother, one brother (A. Lewis), and one sister (Mary E.). He lived with his mother and sister at Millersville, Pa. He was a member of the Masonville Church, where funeral services were held Sept. 27, in charge of Benjamin H. Miller and Christian B. Charles.

Yoder, Amelia C., daughter of Christian J. and Amanda (Miller) Yoder, was born at Grantsville, Md., Oct. 15, 1908; died at her home at Grantsville, Dec. 9, 1965, of a heart condition; aged 57 y. 1 m. 24 d. Surviving are 6 brothers and sisters (Anna Wiseman, Norman, William, Luella (with whom she shared her home), Allen, and Mary Olive Miller). She was a member of the Casselman River C.M. Church. Funeral services were held at the Maple Glen M.H., Dec. 12, with Paul H. Yoder, Kenneth L. Yoder, and Ivan J. Miller officiating.

Yoder, Emma Katherine, daughter of Adam and Susan (Hostetler) Baker, was born in Lagrange Co., Ind., April 12, 1889; died at the Dunlap Memorial Hospital, Orrville, Ohio, Dec. 13, 1965; aged 76 y. 8 m. 1 d. On Oct. 12, 1913, she was married to Martin L. Yoder, who survives. Also surviving are 3 sons (Paul, Ralph, and Orie), one daughter (Grace—Mrs. Ross Hartzler), 8 grandchildren, and one brother (Samuel). Three brothers and one sister preceded her in death. She was a member of the Orrville Church, where funeral services were held Dec. 16, with J. Lester Grabbill, Bill Detweiler, and Paul Hummel officiating.

ing; interment in Crown Hill Cemetery.

Zeager, Paul L., son of Samuel K. and Amanda (Lehman) Zeager, was born in East Donegal Twp., Pa., Aug. 15, 1895; died at his home near Elizabethtown, Pa., Nov. 10, 1965; aged 70 y. 2 m. 26 d. His first wife, Mary Lehman Zeager, died April 5, 1921. He is survived by his second wife, Anna E. Landis Zeager. Also surviving are 17 children (Russel S. Anfa, Jeanette, C. Herbert, William T., Verna—Mrs. Luke Nissley, Harvey, Mary Ruth—Mrs. Paul Epsenshade, Almeda—Mrs. Russel Heiser, Paul L., Jr., James M., J. Frank, John A., Ethel—Mrs. Richard W. Fannell, David L., Arlene—Mrs. Christian Becker, Thomas, and Charles B.), 2 brothers and 2 sisters (Norman L., Walter L., Verna Zeager, and Elsie Stone). He was a member of Good's Church, where funeral services were held Nov. 13, with Jay Bechtold and Clarence E. Lutz in charge.

Zook, Lewis D., son of Daniel and Elizabeth (Smucker) Zook, was born at Greentown, Ind., Oct. 4, 1879; died at the Mercy Hospital, Iowa City, Iowa, Nov. 10, 1965; aged 86 y. 1 m. 6 d. On Aug. 27, 1905, he was married to Clara Stutzman, who died in June, 1953. Surviving are 6 children (Barbara, Mary Ellen, LeRoy, Willie, Oscar, and Vernon), 17 grandchildren, 3 great-grandchildren, twin brother (Albert), and one sister (Mrs. Albert Schlabaugh). He was a member of the East Union Church, where funeral services were held Nov. 13, in charge of J. John J. Miller and A. Lloyd Schwartzendruber.

Readers Say

Please accept my highest commendation for your publishing of "The New Frontier" by Roy S. Koch. I am so thrilled with this article that I have decided to renew my subscription to the Herald.

I am referring specifically to the following: "I propose that the Mennonite Church find a middle ground and walk the strait and narrow road on such thorny issues." And such as "right wing causes like the John Birch Society or to the militant fundamentalism of the McIntire type."

This is wonderful as far as it goes, but in the future, I think, our writers should complete the statement by adding the following—on one side, and on the other side to left wing causes such as atheism or to the militant fundamentalism.

Do you agree with me? If we are going to be in the middle of the road, then we must make the way clear, so that we can stay in the middle of the road. If we only see the pitfalls on one side of the road, how can we stay in the middle of the road? Thus by not being aware, we might slip on the other side. Changing the two sentences to read as follows seems to give the perfect answer: "Our world today needs the Gospel of the Lord Jesus Christ. It is not more civil rights, better education, higher income, a greater society, or a host of other desirable goals." Keep more articles like this coming to the church readers.—Robert Ehret, Goshen, Ind.

Every Bible reader that has read Gen. 9:6; Ex. 21, and Lev. 17 and 21 knows that God commanded the death penalty for murder, rape, kidnapping, and other crimes. "Whoso sheddeth man's blood, by man shall his blood be shed." It has been generally accepted that what God said in the Old Testament that has not been prohibited in the New Testament remains in force, but capital punishment has also been carried over to the New Testament.

Rom. 13 has put the sword (which means death) into the hands of earthly rulers. In the inspired writings, Paul said in the presence of an earthly ruler, "If I be an offender, or have committed any thing worthy of death, I refuse not to die" (Acts 25:11). By this we see that Paul recognized capital punishment.

God has put the power of life and death in the government's hands to act for Him in executing the death penalty for certain crimes. "Rulers are not a terror to good works, but to the evil. . . . He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:3, 4). God evidently knew that to punish crime was to reduce crime, else He would not have commanded it. It has been claimed there are five serious crimes every second, three hundred every minute. If such crimes would be punished promptly upon conviction instead of waiting months or years for the punishment, evidently there would be much less crime. . . . —J. D. Burkholder, Harrisonburg, Va.

I have read with interest the many articles and letters of the past months concerning the civil rights marches and the discussion of whether Mennonites should help in these or not. While the marches have brought to the attention of the public the problems of the Negroes, the problem of bringing equality to these people (especially in the North) has hardly begun. I believe we should be using our time and space in discussing ways in which we can help the Negro (and other minority groups) spiritually, socially, and economically.

Our family has enjoyed the privilege of entertaining people of other races in our home and also returning the visit to their homes. This has been a blessing to our home and a means of sharing in the spiritual and social areas of life. When I mention sharing, I believe there are many things we can learn from us as well as they learn from us. There are other ways that other brethren and sisters have used, which I would be interested in learning about.

As Christians in the middle income bracket, we should be concerned about the poverty which many of these people experience. Let us seek to find ways in which we can help these people economically as well as spiritually and socially. Let us not forget Matt. 25:31-46. Let us seek what the Lord would have us do in this problem, rather than sit in our luxuries and criticize what others are trying to do.

—Daniel L. Sauder, Bridgeton, N.J.

The author of "Response to 'A Call to Unity'" (Oct. 26 issue) leaves the impression that to minimize our differences means that we stifle dialogue. I would think that magnifying our differences does not provide us much help either.

It is our differences that have divided us in the past and to expect that we ever will get together on these is out of the question, nor do I believe that the Lord requires this of us. Unity is achieved, not by becoming one in doctrine, but by becoming one in Christ.

We have not, up to now, been serious enough to rectify our past records in dividing because of differences. However good our intentions may have been, it is certain that what we have done has not accomplished the purpose expected of it. The result has been—more differences within the different groups. Our procedures have resulted in magnifying differences, to the point where we felt justified to have more divisions within a divided group.

The fact that we are a divided group, above others, has not gripped or stirred us as it certainly should. We praise God there is a start. We are more or less a self-righteous group by

insisting that "our" group is right, and unless others come our way, we cannot come together.

Instead of coming together to discuss our differences, I would suggest that we try to come to an agreement on that which is "basic" in the Bible and abide by it by placing primary emphasis where the Bible places it.

Ordinances are a means to an end and not an end in themselves. At one time in our history, not so long ago, we were influenced to add ordinances to the two which Menno Simons upheld, proving that this emphasis was flexible in the past. Perhaps for the sake of unity it could be so today. We must be willing to do some things that we do not like to do if we are sincere to get away from the practice of sinful divisions. . . . —Abner Good, St. Jacobs, Ont.

It is with regret that we cancel our subscription. We have learned to appreciate the Herald very much and will miss especially the Field Notes and Items and Comments.

We are for more unity but this only can be with God's Word. It seems so many Mennonites and even church leaders are leaving doctrines and principles for which our dear "pioneers of the faith" gave their heads. We have had personal contact with members who were brought into the church from non-Mennonite homes who are losing out spiritually because of the change that is taking place. Non-Mennonites have asked us, "Just what is religion anyway if it is going to just pass away with the using?" They see our lack of practicing Bible teaching.

Personally I wonder what Jesus would say. In His day He told the religious people, "Woe unto you . . . ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

We need sound literature in our home that we can grow. We have read articles in the Gospel Herald that remind us of the Scripture, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." May God help you to discern what articles to accept and what not to accept for publication. —Paul Swartzentruber, Kalona, Iowa.

I say yea and amen to Bro. Halteman's letter (Nov. 9, issue) regarding capital punishment. As far as I can understand, God has not repealed Rom. 13:3, 4, which says, "Rulers are not a terror to good works, but to the evil. . . . He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The right for the state to exercise the right of capital punishment is God-given.

Underlying the policy statement of General Conference on capital punishment is a more important condition which we need to be made aware of. This is the general eroding away of the Anabaptist concept of the separation of church and state by the present Mennonite Church. We may ascribe to the principle by word of mouth, but in practice we are abandoning it, viz., policy statements on governmental policy, participation in governmental elective offices. The Mennonite Church is in the dangerous rapids of ecumenism. How do our leaders think they can escape the heavy hand of Rome? . . . —Wilmer D. Swope, Leetonia, Ohio.

I have been a reader of the Gospel Herald for over fifty years, and much of the time from cover to cover. I have received much spiritual encouragement from the reading thereof. I personally like the present format. I wish to call attention to two editorials which are well worth another reading: "The New Morality" (Oct. 12 issue) and "The Talking

Church" (Nov. 9 issue). The last paragraph in "The Talking Church" should be especially helpful in meeting our present needs.

There are a few questions in my mind. One is made to wonder why "Response to 'A Call to Unity'" by James A. Goering is put in the column "For Discussion." We believe Bro. Goering is factual in his presentation of our position, which is and should be the position of the Mennonite Church (Old Mennonite). There is not much to discuss unless we are dissatisfied with our former position. I will not try to improve on the writing of Bro. Goering, but only encourage a rereading thereof.

Another article which I would prefer to be in another department of the Gospel Herald is "Faithful Conservatism" by Lorenzo Schlachbach (Nov. 2 issue). Some of us may take issue with conservatism at times as understood by many; but faithful conservatism lends a ready ear and proper response to God according to His Word. More than ever we stand in need of a church organ which does not give an uncertain sound.—John H. Herr, Holtwood, Pa.

Items and Comments

One reason for the present-day "panic and pessimism" in this country is that Christians have forgotten how to pray, Bishop Kenneth Copeland of Lincoln, Neb., told the fourth annual meeting of the Methodist "The Twelve" movement at Wichita, Kans.

The movement, named for the twelve apostles, fosters organizations of small study and prayer lay groups which go out into the community to witness to their faith. Sponsors of the movement are the Methodist General Board of Evangelism and a national laymen's committee.

Planning the Simultaneous Evangelism emphasis for 1966 was a major item on the agenda of the General Conference Committee on Evangelism which met in Chicago on Sept. 30 and Oct. 1.

The emphasis was approved when the following resolution was adopted at the 37th Triennial Session of the General Conference Mennonite Church in July. "Resolved, That we urge all the congregations of our General Conference Mennonite Church to participate in a period of Simultaneous Evangelism in 1966—Ash Wednesday to Pentecost (Feb. 23 to May 29)."

Too much is expected of today's clergyman, Episcopal Canon Theodore O. Wedel told the weekly fall forum at Buffalo, N.Y., on "Your Neighbor's Faith." Canon Wedel, formerly of Washington National Cathedral and now a lecturer on preaching at Union Theological Seminary in New York, said today's "impossible burden" on the clergy will be relieved only when lay men and women assume their share of the church's work.

"Is the minister," he asked, "the only one who can say grace at a banquet or visit in a hospital or bring cheer to a lonely couple?"

* * *

One in six youths sever all connections with the church during their teens, according to a survey reported to the National Sunday School Association at its 20th anniversary convention at Milwaukee, Wis.

The Rev. Roy B. Zuck, executive director of the Scripture Press Foundation, Glen Ellyn, Ill., sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

Mr. Zuck asked the pastors to have recent teenage dropouts list reasons for leaving the church. He also asked the pastors' opinions on why they had dropouts.

Pointing out that 56 percent of the teenage dropouts considered themselves Christians, Mr. Zuck said: "To me, this says something is wrong with our Sunday schools."

He listed the reasons for quitting the church in order of their frequency with the youths mentioned them:

1. There are not enough youth activities in the church.

2. "Adults in church are hypocrites." An 18-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."

3. "Church is boring." An Indiana high-school graduate wrote: "I got bored with sermons and the Sunday-school class. They did not speak to me or my needs."

4. "Too many other conflicting activities."

5. "Parents didn't encourage me." A Minnesota boy said: "I just quit going. It was easy to stay at home because my parents didn't attend."

6. Lack of religious interest.

7. Too much schoolwork and school activities.

8. "None of my friends go to church."

* * *

The Conference of Methodist Churches in the states of Victoria and Tasmania, Australia, has decided to support conscientious objectors to military service. It endorsed a motion that conscientious objectors be the responsibility of the Department of Christian Citizenship.

W. J. Johnson, director of the Department of Adult Care, declared that this right of personal freedom should be supported, and L. G. Phillips of Burwood said that every effort should be made to help young members of the church who are genuine conscientious objectors.

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Beware of Hidden Handicaps

By Maurine Clements

One day I watched a man go walking down the street of our city, head up and shoulders thrown back, as though he were going to keep an important appointment. Had it not been for the tap-tapping of his white cane on the pavement I would never have guessed that this man's vision was gone.

By his side was a young boy, his legs encased in steel braces, cheerfully struggling to walk on his obviously new crutches. A miracle happened to me when I drew up close enough to hear those two handicapped persons laughing and kidding with each other.

Beware of Self-Pity

The miracle opened my own eyes and dried up the flow of self-pity in which I had been drowning. Those two persons with such physical difficulties—yet it had affected them only on the outside! Their sense of humor was evidently still intact and they were whole on the inside and mentally healthy, and—God bless them—they taught me that day that too much self-pity can be devastating and will, inevitably, deform one's personality.

Now, about twenty-three thousand insulin shots later, I have been able to knock the chip off my shoulder and consider myself the luckiest handicapped person in the universe. I have learned to live with the usual diabetic's limitations without turning sour on the world, my family, or friends. These past thirty-three years haven't been exactly a bed of roses, but I have come to enjoy the roses all the more, I'm sure, because of the thorns.

Don't Rust Out

As I talked to more and more handicapped people, after my doctor had written the word "Diabetic" on my hospital chart, I began to realize that the old cliché, "Patience is a virtue," was slowly and surely killing many people. Too many had patiently accepted their lot as unavoidable, or incurable, and were passively rusting out.

I decided that if, perhaps, I did have but a few remaining years to spend on this sphere, I was going to make the most of them before I left to go on to the next phase of life. Thus, I administered my insulin shots, morning and evening, curtailed my diet somewhat, and forgot it. I never regaled my family and friends with the *poor me* routine or called my misfortunes to their attention at mealtimes by sighing and passing up forbidden food with the remark, "Oh, I wish I could eat that!" Many hostesses were never aware that I was

a diabetic. I simply ate what I should and talked and laughed with the rest.

After living these many years with this "inconvenience," let us say, I have learned that one may be afflicted far more seriously, sometimes, with the *hidden handicaps* than those who have handicaps more readily observed.

Having a crippled leg is unfortunate, but having a crippled personality is ruinous and spells sure doom. There may be no permanent cure for the physical handicaps, but there are definite steps that can be taken to improve the personality, if it isn't allowed to become chronic.

Face Faults

The first and best advice I could give anyone suffering from any of the hidden handicaps would be to face up to one's own faults. Every human being has a multitude of them and I have learned that you can't begin to hide them all under a bushel basket, and try as we will to subdue them, they are continually slipping out to embarrass us.

So, knowing that we possess some unlovely traits ourselves, wouldn't it be more charitable of us not to go looking for little mannerisms or undesirable characteristics to criticize in others? They may be trying desperately hard to overcome them, even as you and I, and calling them to their attention only tends to aggravate and enlarge them. The only sure remedy is to ignore them, as one does the outward physical handicaps, and replace them gradually with constructive, lovable qualities. In time the hidden handicaps will either disintegrate or be relegated to a minor position.

Grudges, jealousy, snobbishness, envy, lack of understanding and sympathy for our fellowman, greed, or self-pity all become hidden handicaps and, once they have gotten a strong foothold, become very difficult diseases to treat.

Even if we find we have only one likable quality to start with, we can pet and pamper it until it, like the Biblical mustard seed, can grow into something so big that it will provide shade and comfort for all who stop by.

An inferiority complex can become a hidden handicap and destroy personality if we refuse to face it and replace it with positive thinking. Stagnation not only kills the fish in a pond, but kills personality and initiative in the person who is bogged down with hidden handicaps.

Even as the shot of insulin gives a life-giving boost to the diabetic, frequent, heavy shots of love and concern for the welfare of others will boost one's outlook on life and will help to eliminate many of those crippling inner handicaps.

Hindrance to Prayer: Self-Righteousness

By Floyd Kauffman

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:9-13).

The Pharisee prayed with himself, Jesus said. He trusted in his own righteousness. He thought himself so good that he despised the taxgatherer. Self-righteousness looks down on others. This hinders fellowship in prayer. This Pharisee recounted the good he did—I fast twice a week; I pay tithes of all I possess; I am not like others; I am better; I don't do like others; I am worthy of God's blessing. By his attitude he barred his fellowship with God.

How often we are like this Pharisee. We have class spirit; we feel important for the good we do, and so we look down on others. Jesus said the Pharisees trusted in themselves and despised others, a self-righteous attitude. We may sometimes have such feelings and attitudes that hinder our prayer fellowship with God. The attitude of the taxgatherer was that of humility and sorrow for sin, and it gave him audience with God. God heard and they had a fellowship together. Jesus said he was justified, which means he was right with God.

How often we say, in speaking of certain people, that we want them here but they are to keep their place, indicating that they are not equal to us. James says this is partiality and ought not to be. To overcome this self-righteous attitude that hinders our prayer fellowship, we need to take our place as sinners saved by grace. In Christ we have righteousness. We have neither merited it nor earned it. It is a gift of God to all who receive Christ, making us one in Christ.

How often have we carelessly gone by someone in need and did not help? Was it because we had no time or may it have been that we did not want to be bothered, unconscious that we were expressing a self-righteous attitude, a better than thou feeling? We would not want to admit it, yet in the depth of our heart we knew this was the reason for not helping. May God help us to forsake our self-righteousness and humbly help those in need.

In the Parable of the Good Samaritan the religious persons did not help the man in need, but a despised Samaritan did. How like the priest and the Levite we are because we do not want to be involved in human need. Jesus met the need of all men because He loved them. Let us be loving and humble enough to help and encourage the needy we meet in life. □



MY TIME IS OURS

by J. Paul Sauder

Time is God's daily gift to man,
Time fits so well into His plan.
It is for use.

Receive with thanks God's gift to you,
Let each day's time give service true
And not abuse.

Time gives me chance to share a smile
And with my friend to chat awhile,
For I like men.

My brother's shoulder needs a rub,
Or maybe I some floor should scrub
Once and again.

Time's not a drag upon my hands,
A thing despised. God understands
All, everything.

He gave me time to work for good
To work with leather or with wood,
And time to sing.

The stranger passing near, you see,
Enjoys a road kept up by me.
Good going, man!

The service-privilege is mine,
So on today I rise and shine,
Do what I can.

And what if I don't know the name
Of him I serve? It's all the same
As if I know.

He is God's creature: I am too,
And so I serve the whole day through.
To God I'm true.

My Father, you made heaven and earth
And gave me breath for what it's worth;
I am your man.

As I find chance to do some good
I'll try to do it as I should
All my life-span.

Lord, keep me singing all my life,
So keep my heart from hateful strife.
Time in my hand

Shall be for you, my Father-God.
For me your food, and staff, and rod.
I am understand.

The Congregation and the Days Ahead (II)

Leadership training will be an increasingly important feature of the congregation's Christian education program in the days ahead. But leaders will not necessarily be trained to serve specific agencies such as the Sunday school, or the weekday school, or the daily vacation Bible school. If the congregation is to have a flexible Christian education program (with a primary concern for "settings" rather than agencies), then the leaders who are trained must be trained so that they can shift easily from one setting to another.

Leaders should be trained to be experts in the use of the democratic leadership technique. They should be equipped to draw out the resources of whatever group they happen to be leading. They should be trained to see the Christian education program holistically. And they should be helped to see how each facet of the congregation's program makes its unique contribution to the whole program.

Thus the training of leaders who are loosely linked to agencies can provide another kind of flexibility. And flexibility is one of the key concerns that the congregational Christian education planners will need to deal with in the days ahead.

There will need to be opportunities for "yes, but" sessions in the days ahead. If the line between pastor and people is to be less sharply drawn, if the lay person is to see his role as an active participant in the mission of the congregation, if he is to be involved in decision, then he will have questions about what is said in lectures, speeches, and sermons. Opportunity will need to be provided for him to react.

It will be important first of all to work on the problem of erasing the line of difference between pastor and people. The place to work at the problem will be to see that the difference between pastor and people is really only a functional difference, not a qualitative difference. Even now there are many areas in which the "lay" person is more "expert" than the pastor. Or to say it the other way, the pastor is a "lay" person in more of life's activities than the lay person is.

Once response is expected and provided for, sermons themselves will become more relevant and they will deal with issues closer to the cutting edge of the congregation's mission. A Mennonite church at Lombard, Ill., has regular "yes, but" sessions. The discussion of the sermon follows three guidelines. First, there is clarification, later there is consensus; and finally, there is commitment and action. Such a pattern could well serve as a general guideline for other Mennonite churches who want to take their "brotherhood" seriously.

—Arnold W. Cressman.

*O God,
You are unchanging.
Thank you
For this assurance
When everything
Which I thought was nailed down
Seems to be coming loose.
Help me to perceive
The passing
And prefer the permanent;
To love truth
Which outlasts time;
And seek peace
Which outlives adversity.
Give the grace
Which settles the soul,
And the joy
Which sustains the spirit.
For it is in Thee
Life becomes stable,
And it is your shakings
Which reveal
The things that remain.*

Amen.



Evangelical Mennonite

The Evangelical Mennonite, Fort Dodge, Iowa, was started by the Manson congregation, beginning with a Bible school in 1953 and later Sunday school. In 1956 the Iowa-Nebraska Mission Board accepted responsibility for the work, and Roman Hershberger accepted the call to serve as pastor in June, 1957. The building and parsonage were purchased from the United Brethren congregation. The first service in the church building was held on Sept. 7, 1958, and the congregation formally organized on Sept. 21, 1958, with a membership of 31. Roman Hershberger was ordained as minister, and served until July 31, 1965. D. Richard Miller has served as pastor since Aug. 1, 1965. Present membership is 39.

God Is Not Dead

The latest fad to set off some excitement in seminaries in particular is the so-called "Death of God" movement. However, since only three theologians are identified with this viewpoint at present, it can hardly be called a movement. These three, however, have gained a lot of publicity through *Time*, the *New York Times*, and *The New Yorker*. Other papers, secular and religious, across the land have picked up the news, still trying to figure out what these theologians are trying to say and probably making much more out of the fad than it deserves.

Leading the new (perhaps very old) school of thought are Thomas J. J. Altizer, Emory University; William H. Hamilton, Colgate Rochester Seminary; and Paul Van Buren, Temple University.

The *New York Times* report clarifies in part this position: First, they assert the unreality, or "death" of God for modern man. These new theologians have decided that Nietzsche was right that God is dead. They say that the word "God" is meaningless and that even if there once was a God, He no longer lives. Talk of a divine or otherwise supernatural force is meaningless and irrelevant because such "God-language" is not related to contemporary experience. So also there is opposition to traditional church practices, such as worship, the sacraments, and prayer.

Second, these men set an affirmation of the secular world as the source of spiritual and ethical as well as physical standard. They look to the historical figure of Jesus as One who makes a claim upon men and guides to a secular salvation. They still desire to be called Christian.

Although these theologians differ among themselves and start at different places, what they mean is what the German philosopher Friedrich Nietzsche meant when he coined the phrase in the nineteenth century that there *is* no God.

If you ask how this idea differs from plain atheism, you are asking the same question many other theologians are asking. Hamilton and Van Buren do not as yet answer this question. Altizer points out that while an ordinary atheist would say that God was never anything but a projection of man's imagination, he speaks of God as a past reality. God's death, he says, must be recognized as "a historical event" which has taken place in our own time. Moreover, he says, we should welcome this and make it the basis to a whole new approach to religion.

These radical theologians do not offer any proofs of God's death. They simply announce it as a self-evident fact which must be accepted. Says Willem A. Visser 't Hooft in his Christmas message, "When men shout: 'God is dead,' this can only mean that He is not in the place where they are looking for Him."

One of the most confusing aspects of the new theology is the attempt to put Jesus in the place of God. Jesus is put forth as the exemplar of ethical human conduct. It is confusing because Christ was so God-centered. Jesus called men to have faith in God.

Thus it is confusing to center your faith in Christ and yet reject His major emphasis. The real reason Jesus is important to many is that He relates people to God. Why choose Jesus if He was such a badly misguided one who so completely believed in God? If one thinks of God as dead, he must also bury Jesus.

But the radical theologians are wrong of course. God is not dead. They are not wrong in assuming that faith in God on the part of many professors is dead. God will survive the attack. He has before. Years ago Thomas Hardy wrote a poem, "The Funeral of God." Yet as one writer put it, "God has survived many undertakers."

On the wall of a subway station in New York City someone wrote the words: "God is dead"—Nietzsche. The next day, these words appeared below: "Nietzsche is dead"—God.

Man has, through the centuries, sought to construct a view of life independent of God. The psalmist speaks of such as fools who say "there is no God." And how often they have proved this foolishness. Man cannot by searching find God. God is revealed to the faithful and obedient heart. Perhaps what these theologians are saying most clearly is that they themselves have not found God.

Suppose a scientist takes apart a violin. Suppose he places all the pieces under a microscope and says, "I do not find music here. The violin is worthless." What does he prove? —D.

Do We Loiter?

Spurgeon was one who saw the urgency of time. He continually pressed the claims of Christ upon persons knowing that the Scripture warns that there may be no tomorrow. Today is the day of salvation. He says some professors of Christianity cause sinners to loiter because of their own loitering.

One day a man about to take a seat in the church asked the minister, "Do I understand that if I become a seat holder, I shall be expected to be converted?" "Yes," was the reply. "I hope you will, and I pray that it may be so. Do you object?" The answer was, "I desire it above everything."

Did not the answer of expectancy and feeling of hopefulness which pervaded the church give real urgency to the man? True spiritual and warmhearted Christians cannot remain careless or indifferent to man's constant and immediate need of Christ.

Should we not confess that too often, rather than giving an urgent call to repentance and faith, we urge the sinners to take time? By our loitering and lack of urgency we cause sinners to procrastinate.—D.

Mennonite Giving: 1964

By Daniel Kauffman

Has Mennonite giving reached a plateau? How much does the Mennonite Church give? And how is it distributed? Do Mennonites give more or less than other Christian brethren?

These are questions which are often asked. A report has just been completed for the 1966 *Mennonite Yearbook* on 1964 giving.

Contributions are up, according to the new report. Per member contributions increased from \$105.77 in 1963 to \$110.09 in 1964.

The report was compiled by the Stewardship Council of the Mennonite Church with cooperation of congregational treasurers. The report covers reported income given through the local congregation. Any contribution sent direct to a church agency is in addition to the figures reported here.

Congregational treasurers responding to the questionnaire reported for 59,181 members or 77.7 percent of the total denominational membership.

Per Member Giving

Table I compares per member giving for the past four years.

	1961	1962	1963	1964
	\$ 81.00 per member	88.52 per member	105.77 per member	110.09 per member

Table II shows the per member giving by conference districts. The 1963 figures are also given for comparison purposes.

Conference	1963		1964	
	Percent Reported	Per Member	Percent Reported	Per Member
1. Rocky Mountain	100.0	\$157.85	46.6	\$182.03
2. South Pacific	100.0	149.35	100.0	160.50
3. Franconia	100.0	131.95	100.0	148.51
4. Illinois	71.6	168.28	90.3	146.50
5. South Central	98.0	107.93	98.8	128.40
6. Indiana-Michigan	53.7	101.54	61.8	122.70
7. Ontario	96.0	111.26	95.0	115.42
8. Pacific Coast	91.1	98.55	66.0	108.50
9. Iowa-Nebraska	93.0	98.75	95.0	105.69
10. Washington-Franklin	4.6	344.28	30.0	105.00
11. Allegheny	76.4	105.32	84.6	101.16
12. Ohio and Eastern	84.0	100.36	64.9	98.04
13. Virginia	85.0	98.11	94.0	94.75
14. Lancaster	45.4	81.19	44.8	94.02
15. Alberta-Saskatchewan	90.0	94.81	82.0	89.47
16. North Central	89.0	107.87	100.0	87.10
17. Conservative	26.0	126.54	45.0	84.39
18. Western Ontario	100.0	57.22	100.0	65.31

Amount Distributed to Each Agency

Table III shows the reported amount distributed to each agency of the church in terms of dollars, percent of total, and per member.

Item 13 in Table III is the total disbursed by congregations to causes away from home. We call this General Mission of the church. Item 14 covers all local operating costs, while Item 15 is any major capital, repair, or new construction within the local congregation.

Column four in Table III is the 1963 per member giving. It is reported here for comparison purposes.

TABLE III

Agency	Total Dollar Distribution	1964 Percent of Total	Per Member	1963 Per Member
1. MBMC	\$1,107,990	17.0	\$ 18.72	\$ 18.30
2. WMSA	145,126	2.2	2.45	2.51
3. General Conference	66,488	1.1	1.12	1.02
4. Higher Education	196,613	3.0	3.32	3.24
5. High Schools & Elem.	229,894	3.5	3.88	4.01
6. Dist. Church Conference	89,864	1.4	1.52	1.23
7. Dist. Mission Board	773,679	11.9	13.07	11.81
8. Dist. Chr. Wrks. Conf.	14,956	.2	.25	.24
9. Dist. Home for Aged	47,973	.7	.81	1.08
10. Dist. Church Camps	61,881	.9	1.05	1.14
11. Other Menn. Causes	408,726	6.3	6.91	5.88
12. Other Non-Menn. Causes	80,593	1.2	1.36	1.15
13. Total General Mission	\$3,223,783	49.5	\$ 54.47	\$ 52.25
14. Local Cong. Operating	\$2,427,928	37.3	\$ 41.03	\$ 37.78
15. Local Capital Costs	863,390	13.3	14.59	15.74
16. Total Local Giving	\$3,291,318	50.5	\$ 55.61	\$ 53.52
17. Total Giving All Causes	\$6,515,101	100.0	\$110.09	\$105.77

Distribution Between General and Local Mission Causes

The question is often asked, "What percent of the contributed dollar is used by the congregation to maintain itself?" Table IV was prepared to show this ratio. Again 1963 figures are given for comparison purposes.

It is interesting to note from Table III that the average for the denomination is 49.5 percent for general mission (line 13) and 50.5 percent for local mission (line 16). This is a commendably high percentage for general mission. It is a ratio that will be very difficult to maintain.

TABLE IV

Conference	1963		1964	
	Percent to General	Percent to Local	Percent to General	Percent to Local
1. Alberta-Saskatchewan	61.8	38.2	67.4	32.6
2. Washington-Franklin	93.6	6.4	62.8	37.2
3. Virginia	61.5	38.5	57.2	42.8
4. Iowa-Nebraska	64.3	35.7	56.3	43.7
5. Western Ontario	54.1	45.9	54.5	45.5
6. Conservative	31.1	68.9	54.4	45.6
7. Franconia	54.7	45.3	53.9	46.1
8. Pacific Coast	47.8	52.2	53.4	46.6
9. Lancaster	55.8	44.2	53.2	46.8
10. North Central	59.7	40.3	51.5	48.5
11. Ohio and Eastern	58.8	41.2	49.9	50.1
12. Ontario	44.8	55.2	45.6	54.4
13. Allegheny	47.5	52.5	45.1	54.9
14. South Central	49.3	50.7	44.5	55.5
15. Indiana-Michigan	48.7	51.3	44.0	56.0
16. Illinois	33.7	66.3	40.7	59.3
17. South Pacific	32.0	68.0	29.9	70.1
18. Rocky Mountain	30.3	69.7	27.1	72.9

Daniel Kauffman is Secretary of Stewardship of Mennonite General Conference.

Compared with Other Denominations

Many of our members asked how Mennonites compare in their giving with other denominations.

Table V shows 41 United States groups and six Canadian groups. You will note we are number 18 in Table V. The Mennonite Church can hardly be characterized as a "giving church."

TABLE V

1. Free Methodist Church (53,601 members)	\$358.17
2. Wesleyan Methodist Church (38,715)	\$282.00
3. Evangelical Free Church of America (45,021)	247.50
4. Pilgrim Holiness Church (30,185)	233.70
5. Brethren in Christ Church (9,378)	210.80
6. Evangelical Covenant Church of America (64,713)	201.81
7. Evangelical Mennonite Church (2,531)	201.56
8. Orthodox Presbyterian Church (8,067)	195.70
9. Ohio Yearly Meeting of Friends (6,335)	179.40
10. Church of the Nazarene (349,270)	160.38
11. Church of God (Anderson, Ind.) (139,539)	155.75
12. United Brethren in Christ (21,100)	141.09
13. General Conference Mennonite Church (35,651)	137.83
14. Pentecostal Holiness Church (61,599)	135.91
15. Reformed Church in America (230,731)	126.44
16. North American Baptist Gen. Conference (53,346)	120.44
17. Presbyterian Church in the U.S. (944,716)	114.61
18. Old Mennonite Church (84,111)	110.09
19. Lutheran Church Missouri Synod (1,777,185)	103.90
20. Moravian Church, Northern Province (27,706)	103.54
21. Synod of Evangelical Lutheran Churches (15,435)	96.06
22. United Presbyterian Church in U.S. (3,302,839)	92.29
23. Evangelical Congregational Church (30,117)	89.25
24. Evangelical Lutheran Synod (9,811)	88.79
25. Disciples of Christ (1,181,265)	86.44
26. American Lutheran Church (1,714,129)	83.83
27. Churches of God in North America (36,300)	80.99
28. Wisconsin Evangelical Lutheran Synod (243,876)	80.24
29. Brethren Church (Ashland, Ohio) (17,912)	80.22
30. Protestant Episcopal Church (2,287,604)	76.66
31. Lutheran Church in America (2,226,706)	76.35
32. Evangelical United Brethren Church (740,860)	76.34
33. Church of the Brethren (200,067)	76.08
34. United Church of Christ (2,228,080)	49.94
35. American Baptist Convention (1,495,994)	69.99
36. Seventh Day Baptist Gen. Conference (5,730)	67.46
37. Cumberland Presbyterian Church (80,231)	65.15
38. Moravian, Unity of the Brethren (4,901)	61.14
39. The Methodist Church (10,304,184)	59.09
40. Southern Baptist Convention (10,801,515)	55.80
41. Associate Reformed Presbyterian Church (27,017)	52.63

Canadian Churches

1. Baptist Union of Western Canada (17,833)	135.25
2. Baptist Convention of Ontario and Quebec (50,640)	113.52
3. Presbyterian Church in Canada (202,566)	66.74
4. United Church of Canada (1,065,951)	63.05
5. United Baptist Convention of the Atlantic Provinces (69,081)	53.60

Another comparison between denominations that is interesting is the amounts used per member for various areas of the church's work. Table VI gives this comparison. Column one is the total contributed per member to all causes; column two the amount used per member to maintain the local congregation; column three is what we call "general mission" and it covers Items 1-12 in Table III; column four is that per member amount of column three that is used for foreign missions. In Table VI you will note we are Item 18 and we are listed as giving \$21.00 to foreign missions. The \$21.00 is made up of all the MBMC areas amounting to \$18.72 per member plus the WMSA contributions totaling \$2.45 per member or \$21.00* in round figures.

*This does not take account of the overseas mission budget of the Eastern Board of Missions and Charities, and other district mission boards which have foreign programs. While all of the money given to Mennonite Board of Missions and Charities is not for foreign missions, it still is probably true that our overseas missions giving is as high or nearly as high as any other denomination.

TABLE VI

Denomination	Per Mbr.	Cong. Exp.	Total Benev.	Foreign Missions
1. Free Methodist	\$358	\$167	\$190	\$17
2. Wesleyan Methodist	282	226	55	13
3. Evangelical Free	247	173	74	46
4. Pilgrim Holiness	233	200	33	13
5. Brethren in Christ	210	158	51	18
6. Evangelical Covenant	201	161	40	11
7. Orthodox Presbyterians	193	145	48	19
8. Ohio Friends	179	140	39	16
9. Church of the Nazarene	160	128	31	12
10. Church of God	155	135	20	3
11. General Conference Mennonite	137	76	60	16
12. Baptist (Western Canada)	135	110	24	5
13. Pentecostal Holiness	133	121	12	4
14. Reformed	126	93	32	6
15. North American Baptists	120	94	26	6
16. Presbyterian in U.S.	114	86	27	4
17. Baptist (Ontario-Quebec)	113	93	20	7
18. Old Mennonite Church	110	55	54	21
19. Missouri Lutheran	103	80	23	2
20. United Presbyterian	92	74	17	3
21. Evangelical Congregational	89	72	16	5
22. Evangelical Lutheran	88	57	31	31
23. American Lutheran	83	68	14	2
24. Evangelical United Brethren	76	61	15	39
25. Moravian	61	50	11	1

Giving to Missions?

In my work with individual congregations one of the most frequently asked questions is, "Are we really giving enough to missions? Shouldn't we be giving more of the contributed dollar for this area of the church's work?" I don't know what the right ratio of distribution should be. But with this report we are able, for the second time, to say what we are spending for missions. In this table we compare 1964 with 1963.

Table VII is an extraction from Table III. The four causes listed in Table VII will pick up most of our mission efforts. Column one is the percent of the total contributed dollar for the agency and column two is the dollar per member for the agency.

TABLE VII

	Percent of Contributed Dollar	Per Member Contribution	Percent of Contributed Dollar	Per Member Contribution
1. MBMC	17.3	\$18.30	17.0	\$18.72
2. WMSA	2.4	2.51	2.2	2.45
3. Dist. Mission Bds.	11.2	11.81	11.9	13.07
4. Other Menn. Causes	5.6	5.88	6.3	6.91
	36.5	\$38.50	37.4	\$41.15

Note that of every dollar contributed, 37.4 percent of it is spent for missions. As a denomination we spent about \$41.15 per member in 1964 for mission outreach.

The full report from which this article is taken will appear in the 1966 *Yearbook*. It is a very meaningful report. It will be most helpful in helping us to plot our strategy of mission in the future. Each conference district will want to work out its own analysis of its giving and distribution. □

I will place no value on anything I have or may possess except in relation to the kingdom of Jesus Christ.—*Stewardship Facts*.

The Congregation Nurtures for Mission

By Ross T. Bender

Two of the three key terms in my topic are to be found in the conference theme—*congregation* and *mission*. One way of developing this topic would be to conceive of the congregation as an entity—that is, to answer the question, What is it? and to conceive of its mission as being an activity—that is, what does it do? My topic would then be, How can this *entity* be equipped in terms of skills and knowledge to engage effectively in this *activity*?

This approach is made extremely difficult by the way in which both of the key terms of reference have been defined in this conference. *Congregation* has been defined not in terms of essential qualities or characteristics which can be seen, touched, handled, felt, observed, described; it has not been defined as something which holds still out there so that we can look at it leisurely, objectively, disinterestedly and discuss it in the abstract. Nor has *mission* been defined in terms of a particular set of activities done by this particular entity known as a congregation.

Process of Becoming

No, we are told that the church does not exist in isolation or at rest as a thing-in-itself; nor is it to be found as a thing-in-itself in motion so that we can isolate it and view it as we view one frame in a moving picture by stopping the projector and holding a particular frame in focus at our pleasure. The congregation, we are told, is always in process of becoming—a people who are being formed by the creative and redemptive action of God out of something that was not anything and into something that is not yet fully what it is someday to be.

Now if that got us somewhat off balance when we preferred to plant both of our feet squarely on the ground, we may have found some satisfaction and sense of identity in Richard Detweiler's second and third points which had to do with the "thereness" of the church in time and place and with the movement or activity of the church.

But even here he snatched our sense of identity out of our hands just as we thought it had settled down like a butterfly and we reached out to grasp it and hold it in our hands. For the "thereness" of the church he was speaking about does not lie fundamentally in its forms and structures, its organizations, programs, and budgets. The "thereness" of the church has to do with the quality of its presence as the body of Christ in the world. And the movement or activity of the church

does not lie in any *primary* sense in its program of activities whose planning and execution and evaluation lie in our hands and are subject to some extent at least to our pleasure and disposal.

The congregation is a people who are being formed in responding, who exist not in themselves, nor by themselves, nor for themselves. The congregation exists in a living, responding relationship to God so that it ceases to exist in any authentic sense when it ceases to respond to God even though the structures, forms, organizations, programs, and activities continue. The character of the response was described in terms of four movements:

- (a) hearing and answering the Word of God,
- (b) responding to the presence of the living Christ,
- (c) responding to the guidance of the Holy Spirit,
- (d) responding to the world.

Now that is activity, to be sure, but it is not self-generated activity in the sense of the initiative arising from within a group of persons who have determined and given shape to their own existence which they now possess and whose motion or change they now direct as they choose. The action of the congregation of which Christ is the living Head is always set within the rhythm of God's action to which it is an answer, a reply, a response. It is not that once God acted and now He is still. It is not that God acted in the past and now we act as though we have displaced Him on the stage of history. It is rather that God is acting even now; so we must act. The mission of the congregation in its simplest, most basic terms is responding to God's action, i.e., *discovering what God is doing and participating in what God is doing* as He invites the church to do and in ways which are appropriate.

Discernment

The problem with which I am faced in the light of all this is that having defined *congregation* and *mission* (the key words in my topic) there is nothing else of real and primary importance to say. For all else is secondary to this and instrumental to it. My counsel to congregations is simply this: In your congregational life you should seek to discover what God is doing (that's *discernment*) and you should participate in what God is doing as He invites you to (that's *responding in obedience*). You'll have to take it from there.

I could add this additional word of admonition and warning: We can talk about *discernment* and *obedience*, making a distinction between them or setting them in a one-two sequence for purposes of discussion. In actual experience,

Ross T. Bender is dean of Goshen College Biblical Seminary and Elkhart Biblical Seminary. This is a digest of his message to General Conference in August, 1965.

however, there is no spiritual discernment without obedience. I am impressed with the close relationship to be found in the New Testament between knowing and obeying.

Luke 6:46-49
John 7:16, 17
John 8:31, 32
I John 2:3-5a

We keep hearing intimations of a sense of dissatisfaction across the church with the Sunday school. Some suggestions have been heard as to what should be done to remedy the situation.

We should get rid of the Uniform Lesson Series.

We should get rid of the Sunday school.

We should prepare elective quarterly units which deal with living current issues.

We should sit in a semicircle and learn to use group methods instead of the lecture method.

We should meet in each other's living rooms during the week instead of sitting on church benches on Sunday morning for Bible study.

We should get a good book like Peter Berger's *The Noise of Solemn Assemblies* and study that.

We should get a Biblically and theologically trained teacher to serve a cluster of churches in a community and support him—a theologian-in-residence.

Teaching Structure

Now there is some wisdom in this multiplicity of suggestions and I do not reject them out of hand. But none of them really come to terms with the basic root of the trouble. Before I comment on what appears to me to be the root of the problem, let me comment a little further on this ferment in the congregations regarding the structure of our teaching program. There has been some rather heady talk about new wine requiring new wineskins by which some would be meaning to say, "Let's scrap our teaching program—the Sunday school and all the rest—and let's start from scratch to build a teaching program for our day."

We had a chance to dream a little about this at the Christian Education Seminar in Goshen in June when some 40 program builders from across the church, including representatives from the agencies and committees under General Conference, were encouraged to be wide-eyed in their thinking. It was to be a brainstorming session to produce an ideal model for a congregation's teaching program. I was dismayed at how timid and unimaginative we turned out to be. We did not come up with a new structure for the congregation's teaching program, but we did learn, I believe, to cling a little less tightly to the security and familiarity of existing programs where these no longer serve their original purpose.

We are encouraging congregations to experiment freely in the light of the particular situation in which they find themselves. An urban congregation may require a different program than a rural one. An emerging congregation may require a different program than an older established one. A

small congregation may require a different program than a large one. If there are ten or a dozen congregations which would be willing to set up pilot projects in an attempt to build a teaching program which adequately fits their situation and meets the challenge of our times, the MCCE will make available its best resources in terms of our field secretary and the divisional secretaries to visit these congregations and give their counsel. Out of such experiments can emerge some learnings which can be helpful to other congregations, to the MCCE and the CDS of MPH which carry responsibility for program building and the preparation of curriculum materials.

What I am trying to say in more popular terms is that we should "sit more lightly in the saddle" with respect to our congregational teaching program. We should not be characterized by an intensity of concern either to get rid of our organizations and agencies in favor of something new; nor, on the other hand, should we cling to them once their usefulness is no longer clear.

And the ground for such a statement is to be found in what was said earlier about the "thereness" of the church and the movement or activity of the church. The congregation is not to be defined in any primary sense in terms of its structures and forms, organizations and programs but in terms of a living response to the living, presently acting God. Once that is clear, then the true significance may be seen of those structures and forms, organizations and programs which are a necessary expression from a human point of view of the congregation's response as it seeks to carry out its obedience.

But because its primary focus and orientation is never upon its forms and structures, the faithful congregation can be relaxed and flexible in its program building and make whatever modifications and adaptations which are found to be necessary or desirable with a minimum of stress and strain.

Root Problem

Now that this digression is ended, let me return to the main point which concerns the root of the problem we began to explore. The root does not lie in particular structures so that exchanging one set for another or getting rid of them altogether will not solve our problem. The root lies rather in our approach to teaching and learning. It lies in the fact that all too often we tend to assume that we can know the will of God without doing it.

Let me illustrate what I have in mind with reference to the Sunday-school class by drawing an analogy. Picture a group of military officers—a general and his field staff—getting together once a week to discuss military strategy. They consult their manuals and maps. They study the location and strength of the enemy and try to anticipate his movements and his strategy. After an hour of this, they get up, shake hands all around and congratulate themselves on having had a good discussion, and agree to meet again the following week. Can you imagine this going on week in and week out for years? Obviously not, because there's a real war going on and these men have to do something more than sit around and discuss the war. They have to get in there and fight or

they and their armies will be destroyed and their territory overrun by the *enemy*.

Obviously, the chain linking thought and discussion with decision making and action is so essential that we cannot seriously entertain the thought of breaking it. The consequences are too disastrous. Only in the congregation do we tolerate the armchair general mentality. This is the thing that is lacking in many Sunday-school classes. We consider and discuss the issues with greater or lesser degrees of insight. But do we make decisions? Are we aware that we're on the spot and must make up our minds and do something about it?

We Are Changing

We are living in a world that won't hold still. The world is changing rapidly; things are going on around us; crucial problems are staring us in the face demanding to be reckoned with and resolved. Maybe that's not an accurate description of the community in which your congregation is located. Maybe things are peaceful and quiet where you come from, stable and orderly. If so, you have done your job well; maybe it's time for the entire congregation to pull up stakes and move to a troubled situation where your presence is needed. The peace and quiet of your community may well be a sign of your disobedience, for it may be a sign that God is calling you elsewhere.

Is it time for another mass Mennonite migration? Of course, there is some evidence that this very thing is happening, if not out of a missionary compulsion, at least out of economic necessity.

As our economy is beginning to shift from a rural to an urban one, Mennonites are finding themselves in the city. Let us rejoice that God is giving our church another opportunity to participate in His work of reconciliation and healing the sick in body and mind and the estranged in spirit. The Macedonian call to the city was heard loud and clear at the Mission Board meeting in June. Our teaching materials and program will be put to the test to see if they have adequately equipped us for this new challenge.

As we take the Gospel to the city, we will face the problems of poverty, of slums, of illiteracy and illegitimacy, of disease, of malnutrition, of an exploding population, of inadequate housing, of racial discrimination and prejudice, of restless underprivileged people who are easily incited to violence on the streets and exploited by those who have unworthy ends in view. We can ignore these issues and problems; we can refuse to make up our minds about them and act upon them, but we cannot do so and be the obedient church in mission. To talk about the Biblical imperative for mission apart from actually being involved in mission is unprofitable. No wonder we are tired of it; it lacks authenticity.

But Bible study in the living context of involvement in mission is Bible study that is alive and fruitful. The questions that emerge from our encounter with the world as we go out in mission will be authentic questions. The answers will be found only through a serious search of the Word of God with a view both to *knowing* and to *doing* the will of God. □

Missions Today

Social Gospel

There is danger that when we place a great deal of emphasis on the social application of the Gospel we lose our message. There is a comparable danger that if we concern ourselves only with "saving souls" our Gospel becomes largely irrelevant to the needs of men. The Mennonite Church does not permit herself to be caught in an "either or" position. We are clear on our soul-saving emphasis but just as clear on our social emphasis.

Appalling physical needs in the world today make terrific demands on our resources for relief and service. With the love of Christ in our hearts and entrusted by so much of this world's good, we cannot but respond liberally. Would to God that we could respond even sacrificially. The love of Christ is revealed when His children give themselves and their gifts in response to human need.

We serve Christ by serving men. How else could we serve Christ? "Lovest thou me?" Jesus asks. "Thou knowest that I love thee," we answer. Then Jesus says, as He did to Peter, "Feed my sheep." Simply professing with our lips that we love Him means nothing if this love is not proved by deeds.

We love Christ by loving men. The Bible says, "If a man say, I love God, and hateth his brother, he is a liar" (I John 4:20). Jesus also said, "I assure you that whatever you did for the humblest of my brothers you did for me" (Matt. 25:40, Phillips).^{*} It is clear, therefore, that love of men and love of Christ are inseparably bound up together.

There is really no way of loving Christ besides loving men. Of course worshipping Him and keeping His commandments is an expression of our love for Him. So we need only ask how much Jesus loves and cares for men. He cared enough to die for men. If I worship Him, then, I can have no other attitude; I cannot love and care for men's need less than He does or else my worship becomes hypocrisy.

But this is no mere humanism. We must guard against this danger. A man asked me recently why it is that when a man loses out in his faith and experience he is apt to put ever greater emphasis on social service. There may be several explanations.

1. It is easier to be a mere humanist than to be a lover of men because of having been captivated by the love of Christ in our hearts.
2. Fervent social service can be a compensation for loss of evangelical faith.
3. It is easier to do physical service than to witness. Unfortunately it is possible to serve human need and still be lacking in the inner assurance that Jesus is the Saviour. There needs to be an inner spiritual certainty before true witness can be borne.

By word and by deed we make clear the eternal redemptive love of Christ.

^{*}From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

CHURCH NEWS

Seminaries Meet

Opening the inter-faculty meeting of the seminaries of the three Peace Churches, at Winona Lake, Ind., Dec. 17, 18, Dean Wilmer Cooper said, "We hold that Christ is present, that He guides and directs, and that His will can be made known and obeyed."

Mr. Cooper is dean of the Earlham School of Religion; his statement was a quotation from the School's catalog.

Forty-one faculty members from the Associated Mennonite Biblical Seminaries (Goshen - Elkhart), Bethany Theological Seminary (Oak Brook, Ill.), and Earlham School of Religion (Richmond, Ind.) met to discuss "the changing patterns of ministry in the Historic Peace Churches."

The program was divided into four parts: the history of the ministry in the three traditions, present patterns and trends of the ministry, what the pattern of ministry should be in the light of our heritage and the needs of the world, and the program of the seminary.

Those taking part in the three traditions did not try to gloss over differences, but nevertheless found real parallels both in their ministries of the past and in the problems which they face in the present. Dale W. Brown (Theology, Bethany) and J. C. Wenger (Historical Theology, AMBS) reported that in their respective traditions the ministry very early developed three degrees: deacon, minister, presiding elder or bishop.

T. Canby Jones (Earlham, part-time) noted that from the first Quakers recognized both the universal and the special ministry. By the universal ministry is meant that every Christian is a minister; by the special ministry is meant that a congregation recognizes a given man's ministry and records this in its official minutes. It was only in the first part of this century, due to the influence of rationalism, that some Quaker Meetings moved away from the concept of a special ministry.

The Brethren Ministry

As to present patterns, Earle Fike, Jr. (Homiletics and Director of Field Ministries, Bethany), saw a recruitment problem. Formerly, ministers were called by the local congregations, and a large percentage of men entered the ministry for this reason.

Today, however, congregations no longer give this call. Nor is a call issued by the denomination.

Mr. Fike sketched the plight of the ministry over the last 15 years of Brethren

history. The first five years (1950-55) there was an emphasis to get in step ecumenically.

The second five years (1955-60) were given to self-examination. The Brethren asked: "What is the church?" "What is the minister?"

In the third five-year period (1960-65) it was felt that the church was over-institutionalized, ingrown, run by organization men, and that it needed new forms which would help it to face outward toward the world. Many Brethren now think that there may be an advantage of a smaller group in mission, a flexible institution in which one may work with integrity. Since one cannot be free of institutions, one must assess the ministry within institutions.

The Friends Ministry

Charles Thomas (Applied Theology, Earlham) held that the Friends had from the beginning the universal and special ministry. With the development of the pastoral system, however, the two types pulled apart. In 1924 the London Meeting quit recording and the special ministry died out.

In the last 15 years a low ebb was reached, both in the pastoral and non-pastoral ministry. Because of a depreciation of the spoken word, superficiality resulted. There is today a lack of background of Bible knowledge and of dedicated concern. Because of a lack of re-

spect for the two ministries, many ministers were lost to other denominations.

The present mood of the Friends is to reconsider the ministry and to balance the two types. The purpose of the pastor is to build the koinonia ministry. By teaching, counseling, and pastoral care, the minister acts as a catalyst, directing the congregation in total evangelism.

The Mennonite Ministry

Paul Miller (Practical Theology, AMBS), having traced for the Mennonites some of the same patterns, though with less fluctuation, was asked whether the purpose of the trained leader was to turn the church toward the world. His response was that Mennonites need trained leaders to turn the church to its heritage. "It is not a question of either-or. The strategy of penetration gains power by opening the Scriptures in depth."

The discussion was continued on Friday evening by a panel chaired by Paul Robinson (President, Bethany). The panel felt that the congregation needs to get on with its mission in the world.

To do this, one cannot be satisfied with old categories and forms but needs to reshape them for the new task. One should not merely borrow, however, from forms fitted for heritages other than his own. With reference both to the free-church heritage and to the world, one must free his mind of other thought patterns enough to be illuminated by his own heritage. That heritage is more flexible to meet the needs of the world than is a heritage which starts with the Constantinian (state church) point of view.



WORLD DAY FOR LEPROSY SUFFERERS

Sunday, Jan. 30

Remember, especially, the 400 persons at the Shantipur Leprosy Homes and Hospitals in India. John A. Friesen, superintendent. COMING Feb. 1: An article on the new approach to leprosy treatment.

What Should Seminaries Do?

The second day was devoted to reports on curriculum developments by Wilmer Cooper (Earlham), Graydon F. Snyder (Biblical Studies, Bethany), and Ross T. Bender (Dean, AMBS) and to a general discussion on what the seminaries should be doing.

Three questions arose. Should theological studies be approached from practical involvement? There seemed to be wide agreement that some studies should begin with a current human problem, such as the recent racial upheavals in Watts, Calif., and then bring to bear all the resources of the Christian heritage—Bible study, church history, theology, ethics—to resolve such a problem.

But some objected to building a total curriculum around such situations, even if it were possible.

Is the Seminary interested in producing not only intellectually competent but also spiritually competent persons? There was a consensus that the B.D. degree should involve the total person; it is not strictly an academic degree.

What conditions will aid the development of a prophetic ministry? A number of suggestions were made, but there was no definitive answer.

Erland Waltner (President, MBS) led the concluding session in which all participants were invited to express their judgments about the values and conclusions of the meeting and the desirability of meeting again.

Caribbean Seminar

Teachers and other graduates will be able to obtain six hours of graduate credit in the summer of 1966 while studying at the University of Puerto Rico and visiting Haiti and Jamaica in a new program to be operated by the Council of Mennonite Colleges.

The program will begin June 6 and end July 30. During the first six weeks participants will be able to take two of the following courses: History of the Caribbean; The United States and the Caribbean; Popular Movements of the Caribbean; Caribbean Economic Problems; Religions of the Caribbean; Governments and Politics in the Caribbean. During the last ten days visits will be made to Haiti and Jamaica to see the educational systems that operate on these islands. Haiti has French and Swiss systems of education, while Jamaica operates on the British system.

The program will originate in Washington, D.C., will cost each student \$550.00, including transportation, room and board, and tuition. It is also open to seniors in Mennonite and Brethren colleges. Further information and applications can be ob-

tained from the Dean of any Mennonite or Brethren college, or from the Secretary for International Education Services, Goshen College, Goshen, Ind.



Your Overseas Missionaries of the Week

Nevin, Barbara Ann, and Terella Sue Kraybill arrived in Tanzania on Sept. 1, 1964, for their first term with the Eastern Mennonite Board of Missions, Salunga.

A former Pax clerical worker in Shirati, Tanganyika (1956-59), Nevin is now administrator at Shirati Hospital, Tanzania.

Son of Mr. and Mrs. Martin R. Kraybill, Elizabethtown, Pa., Nevin is a 1964 graduate of Eastern Mennonite College. He also holds a Certificate of Hospital Administration from Georgia State University.

His wife, the former Barbara Ann Keener of Lancaster, is a licensed practical nurse. A graduate of Lancaster Mennonite School, she received her nurse's training from the Lancaster Practical School of Nursing.

Terella Sue, pictured above, is one year of age.

Missionary Children Die

According to a letter received from Tanzania, Valerie Ann and David Randall Clemens, aged 4 and 3, children of David R. and Erma (Smoker) Clemens, houseparents at the Mara Hills Primary School in Tanzania, met accidental death on Dec. 21, due to taking an excess amount of malarial drug without the knowledge of the parents. The drug was taken some time between 10:00 and 10:30 a.m. Shortly after 11:00 David became pale and weak and was rushed to the nearby Nyabasi Clinic, where

nurses Mary Harnish and Elva Landis (Elva was on local leave from Shirati) administered proper medical aid. At 11:30 a.m. he lapsed into a coma and passed away. Medical assistance was immediately given to Valerie but to no avail. She too lapsed into a coma and passed away at 12:30.

The bodies were taken to the Shirati Hospital, about 50 miles away, where a postmortem was performed by Drs. J. Lester Eshleman and J. Harold Housman.

See obituary for further details.

Barbara Sevits, Fort Wayne, Ind., is reaping benefits from her ministry of correspondence with a dozen prisoners. Now confined to her home, a parolee who joined her church after release from prison records the worship services and plays them to her. A further service is now rendered her by having all church services piped to her home.

The school at Channel-Port aux Basques, Newfoundland, where two MCC teachers (Carl Newswanger and Kay Schrag) are on the staff, was officially dedicated on Nov. 18 by Newfoundland's Premier Joseph R. Smallwood. Other distinguished guests attending the opening ceremony included H. V. Earle, the province's Minister of Education, and Charles L. Roberts, Superintendent of Schools. The premier disclosed the name chosen by the school board as Roberts Collegiate, named in honor of the superintendent of schools. Mr. Smallwood also expressed his thanks for the many people coming into the island province to serve in its schools and hospitals.

Golden wedding anniversaries: Alvin and Emma Springer, of the Hopedale, Ill., congregation, were married Jan. 11, 1916—observed their anniversary on Jan. 1.

Levi A. Weaver and wife, of the Argentine Church, Kansas City, Kans., on Dec. 30.

Abe Wiebe and wife, Perryton, Texas, on Jan. 2.

Edward and Nettie Kropf, of the Roanoke congregation, Eureka, Ill., on Dec. 30, with open house at the church on Jan. 1.

Abraham L. and Emma Barbara (Eichelberger) Troyer, of the Salem congregation, Shickley, Nebr., on Dec. 19.

Perry and Mattie Burkholder, of the Springdale congregation, Waynesboro, Va., on Dec. 22.

John and Amanda (Brubaker) Heckman, of the Lauver and Cross Road congregations, Juniata Co., Pa., 58th anniversary, on Dec. 26.

Henry Bishop and wife, Blooming Glen, Pa., 55th anniversary, on Jan. 2.

Amos and Sarah Weldy, North Main Street, Nappanee, Ind., 68th anniversary, on Jan. 2.

FIELD NOTES

The article, "Change and Questions of Morality," by David S. Schuller, **Gospel Herald**, Jan. 11, p. 30, was reprinted by permission from **Interaction**.

Conestoga Bible School, Morgantown, Pa., Feb. 24, 25. Classes and instructors: Ephesians and Bible Introduction, Richard Buckwalter; Bible Doctrine, John Glick; Learning to Understand Pupils and Youth and the Christian Life, Herman Glick; Deuteronomy and What We Believe, Omar Kurtz; Song of Solomon, Amos Hershey; Music, William Weaver.

Noah Kauffman of the Central congregation, Archbold, Ohio, observed his 90th birthday on Dec. 30.

Grandma (Mrs. Frances) Nissley, Mt. Joy (Pa.) congregation, celebrated her 100th birthday on Dec. 30. She is well but feeble.

William M. Weaver, Reading, Pa., in visitation evangelism services at Ybor City Mennonite Church, Tampa, Fla., Feb. 11-20.

John R. Smucker has moved from Fort Wayne, Ind., to 1401 S. Main, Goshen, Ind., and is employed by the Indiana-Michigan Mennonite Camp Association. He will be dividing his time between Camp Amigo and Amigo-Bethany Fund Drive until June, when he will manage Camp Amigo, Sturgis, Mich. Phone: 533-7067.

A full set of records of the Old Testament and two sets of the New Testament will be given to a blind person who can use them. 33 1/3 speed. Anyone knowing a blind person who could use these, write to J. H. Kauffman, Route 2, Haven, Kans. 67543.

Elam Stauffer in midweek services at Neffsville, Pa., on studies concerning "How to Walk More Closely with God." Jan. 5, 12, 26, and Feb. 9.

Personnel Needed: Secretaries: Teacher Education Department; Science Department; Office of Student Finances and Staff Personnel. **Janitors:** Agency: Goshen College. **Contact:** Walter Schmucker, Director of Staff Personnel, Goshen College, Goshen, Ind. 46526.

Change of address: **John Driver** from Aibonito, P.R., to 5310 Martel Ave., Dallas, Texas 75206. **Clyde Wagler** from Hillsdale, Mich., to 1022 North Avenue, Zanesville, Ohio. **Irvin Nussbaum** from Benton, Ind., to Route 4, Box 213 G-1, Goshen, Ind. 46526.

Leon King was ordained to the Christian ministry at the Hartville C.M. Church to serve the Canton C.M. Mission, Dec. 19. Roman Miller, Fred Hostetler, and Valentine Nafziger officiated.

Ronald Hargett was installed as pastor

of the Mennonite Church, La Jara, Colo., on Jan. 2. E. M. Yost, Overseer of Rocky Mountain Conference, preached the sermon.



This summer he received his master's degree in nursing administration with a minor in business management.

Samuel Janzen will serve as director of institutions in the Aspen-Glenwood Springs area.

Mrs. Naomi Mayo will continue as supervisor of nursing service at Aspen.

Correction: Titus Bender delivered the dedicatory message at Nanih Waiya Mennonite Church, Nov. 28, instead of Nevin Bender, as stated in the Dec. 7 issue.

Joseph Kropf was ordained as deacon and William Shrock as minister at the Fairfield A.M. Church, near Tampico, Ill., Sunday, Dec. 12. Herman Hostetler and Valentine Nafziger officiated.

J. Mark Martin, Park View, Harrisonburg, Va., was ordained to the office of deacon at the Staunton Church, Staunton, Va., Jan. 16. Linden M. Wenger preached the sermon, and Franklin E. Weaver officiated.

Lon Sherer, of the department of music at Goshen College, was awarded the degree of Doctor of Musical Arts in performance at the University of Michigan on Dec. 18. His area of study is the violin.

Evangelistic meetings: **Eli Yutzky**, International Falls, Minn., at Beemer, Nebr., beginning Feb. 7. **Dale Oswald**, Beaver Crossing, Nebr., at Sheridan, Oreg., Jan. 23 to Feb. 6. **Fred Augsburg**, Youngstown, Ohio, at Salem, Wooster, Ohio, Feb. 13-20. **Benjamin Lapp**, Watsontown, Pa., at Mt. Joy, Pa., Feb. 19-27.

Plans for a Protestant chapel, under the auspices of the Anglican Church at Anzac, Alta. (location of an eight-member VS unit), were dropped in favor of a non-denominational, community-owned chapel—available to any religious group but with certain controls on its use. Enthusiastic about the proposition, representatives of many groups have signed for implementation of the plan—among them a few nominal Catholics, an Anglican, a Presbyterian,

a Baptist, and seven Mennonites. Senior VS-er Harold Lauber is on a committee of three to help plan for the church.

Virgil Hershberger was ordained as minister at Fairview, Mich., on Dec. 19. Ralph Stahly preached the sermon.

New members by baptism: seven at Zion, Morgantown, Pa.; one at Midway, Columbiana, Ohio. By confession of faith, five at Upland, Calif.

Albert Buckwalter, missionaries to the Argentine Chaco, arrived in Hesston, Kans., on Dec. 20 for a three-month furlough. Their address: c/o Earl Buckwalter, Crystal Springs, Kans.

Robert Stetter, back in Algeria for his third missionary term, has increased his English teaching load to 24 hours a week with a total of 170 pupils; he also again directs a chorale of youth at the Palmeraie. Stetters are serving in the capital city of Algiers.

Stuart Briscoe, missionary evangelist from England, will be guest speaker at the Missionary Convention to be held at Central Christian High School, Kidron, Ohio, Feb. 27 to March 2. Also represented at the convention will be counselors and displays of the General Mission Board, Mennonite Central Committee, Ohio Mission Board, Conservative Mission Board, and the Virginia Mission Board.

Mennonite House of Friendship will dedicate its new 91' x 34'8" two-story chapel, fellowship, and educational facility on Feb. 12, 13. Construction for the \$110,000 structure began June 21, 1965. John I. Smucker is pastor.

Gerald and Sarah Jane Lehman, Lancaster, Pa., left for Kingston, Jamaica, on Dec. 2, for a two-year VS assignment at the Christian Deaf Fellowship Centre, 4 Cassia Park Road, Half-Way Tree, Kingston. They had begun service in Tampa, Fla., and transferred to Salunga while awaiting their visa to Jamaica.

Daniel Wert left Somalia on Dec. 11, after six weeks with the medical relief team in Galcaio and four months assisting in school and hospital in Jamama, Somalia. Traveling through East Africa, Europe, and the Holy Land he expects to arrive in the States in mid-January.

Archie Graber, veteran Congo relief worker, has been commissioned to direct the relief program of the Congo Protestant Relief Agency in the Kwilu province for one year. On loan from MCC and the Congo Inland Mission, he will begin to serve in February, using Kikwit as a base of operations. Mrs. Graber and daughter will join him later in June. After the one-year assignment with the Congo Protestant Relief Agency, the Grabers will work with the Congo Inland Mission for an additional period of two years.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Nelson M., son of Enoch and Veronica (Martin) Bauman, was born near Elmira, Ont., April 11, 1902; died at St. Mary's Hospital, Kitchener, Ont., after a lengthy illness, Dec. 14, 1965; aged 63 y. 8 m. 3 d. In 1945, he was married to Lillian Lipskie, who survives. Also surviving are 4 brothers (Enoch, Daniel, Clayton, and Clarence). Six brothers and 2 sisters preceded him in death. He was a member of the St. Mark's Lutheran Church, where funeral services were held Dec. 16, in charge of A. A. Schweitzer; burial in Memory Gardens, Breslau, Ont.

Clemens, Valerie Ann and David Randall, daughter and son of David R. and Erma (Smoker) Clemens, were born at Lansdale, Pa., Aug. 11, 1961, and Sept. 28, 1962; died within an hour of each other at the Nyabasi Clinic, near Mara Hills School, Box 76, Tarime, Tanzania, Dec. 21, 1965. Accidental death was caused by an overdose of malarial drug. Surviving are the parents, one sister (Marilyn Louise), and grandparents (Mr. and Mrs. Elam Smoker and Mr. and Mrs. Earl A. Clemens). Funeral services were held at the Shirati Mennonite Church, with Don Jacobs, J. Lester Eshleman, J. Clyde Shenk, and Nason K. Nyambok officiating; burial on the Shirati Hospital Compound.

Detwiler, Esther Marie, daughter of John W. and Vertie (Lehman) Detwiler, was born near Columbiana, Ohio, Sept. 5, 1920; died at the Salem (Ohio) Hospital, after an illness of one year, Dec. 8, 1965; aged 45 y. 3 m. 3 d. Besides her parents, she is survived by one sister (Ruth—Mrs. Paul Bowman) and one brother (John H.). She was a member of the Midway Church, where funeral services were held Dec. 11, in charge of Ernest Martin and Paul Yoder.

Eash, Edwin, son of Moses and Polly (Hershberger) Eash, was born in Somerset Co., Pa., Feb. 6, 1885; died at the Memorial Hospital, Johnstown, Pa., Dec. 14, 1965; aged 80 y. 10 m. 8 d. He was married to Ada Thomas, who survives. Also surviving are 8 children (Robert, Kenneth, Irvin, Earl, Vernon, Betty—Mrs. Harry Boyd Blough, Edwin, Jr., and Daisy—Mrs. Leroy Flory), 24 grandchildren, and 2 great-grandchildren. Three sons preceded him in death. He was a member of the Blough Church, where funeral services were held Dec. 16, with services in charge of Harry C. Blough and Elvin Holsopple.

Erb, Christian L., son of Joel and Barbara (Licht) Erb, was born in Wilmot Twp., Ont., Aug. 10, 1877; died at Avon Crest Hospital, Stratford, Ont., Dec. 2, 1965; aged 88 y. 3 m. 22 d. He was predeceased by three wives: Leah Moyer in 1922; Mary Moyer in 1937; and Barbara Bender in 1947. Surviving are 4 sons (Clarence, Curtis, Elton, and Floyd) and 3 daughters (Lavina—Mrs. Peter Z. Bender, Sarah—Mrs. Norman Baechler, and Violet—Mrs. Elgin Roth). He was a member of the Tavistock W.O. Mennonite Church. Ministers officiating at the funeral services were David Schwartzentruber, Henry Yantzi, and Dan Wagler.

Erb, Joseph R., son of Daniel and Catherine (Reschley) Erb, was born in Wellesley Twp., Ont., May 30, 1886; died at the St. Mary's Hospital, Kitchener, Ont., Dec. 2, 1965; aged 79 y. 6 m. 3 d. On Feb. 9, 1911, he was married to Mary Nafziger, who survives. Also surviving are 2 sons (Ervin and Joseph), 2 daughters (Frieda—Mrs. John G. Erb and Marie—Mrs. Gordon Leis), 23 grandchildren, 6 great-grandchildren, one brother (Daniel) and one sister (Lavina—Mrs. Daniel Steinman). Two grand-

children and 2 brothers predeceased him. He was a member of the Maple View Church, where funeral services were held Dec. 5, in charge of Chris O. Erb and Alvin Leis.

Gerber, Solomon K., son of Joseph and Magdalene Gerber, was born at West Branch, Mich., Nov. 12, 1910; died at Fairview, Mich., Dec. 17, 1965; aged 55 y. 1 m. 5 d. On Dec. 17, 1939, he was married to Kate Weaver, who survives. Also surviving are one son, one daughter, one grandchild, 7 brothers and 6 sisters. He was a member of the Fairview Church, where funeral services were held Dec. 19, in charge of Harvey Handrich.

Glick, Henry John, son of Samuel L. and Catherine (Sharp) Glick, was born at Vicksburg, Pa., Nov. 3, 1884; died unexpectedly at Lancaster, Pa., Nov. 11, 1965; aged 81 y. 8 d. On Dec. 12, 1909, he was married to Minnie Miller, who survives. They celebrated their 55th wedding anniversary in 1964. Also surviving are 4 children (Elva—Mrs. George Gramer, Naomi—Mrs. Amos S. Harnish, H. Harold, and Paul J.), foster daughter (Mary—Mrs. Jay Aument), foster son (David H. Hartman), 10 grandchildren, 3 great-grandchildren, 7 foster grandchildren, and one sister (Emma Kauffman). One son, one daughter, 2 grandsons, and one great-grandson preceded him in death. He was a member of the Vine Street Church, where funeral services were held Nov. 13, in charge of D. Stoner Krady, assisted by Samuel G. Glick and Amos C. King.

Hershberger, John, son of Samuel and Lizzie (Tice) Hershberger, was born near Grantsville, Md., Oct. 13, 1898; died at the Goodwill Mennonite Home, Grantsville, Dec. 25, 1965; aged 67 y. 2 m. 12 d. In July, 1930, he was married to Hazel Kuhns, who survives. Also surviving are 2 sons (Robert and Allen), one grandson, 3 sisters (Amanda—Mrs. Eli L. Yoder, Effie, and Barbara—Mrs. Norman L. Yoder), and one foster sister (Anna—Mrs. Calvin Baker). He was a member of the Goshen College Mennonite Church. Funeral services were held at the Conservative Mennonite Church, Dec. 27, in charge of Ivan J. Miller and C. L. Graber. Further services were held at the College Mennonite Church, Goshen, in charge of John H. Mosemann, S. C. Yoder, and C. L. Graber; interment in Elkhart Prairie Cemetery.

Horst, Susie B., daughter of Henry H. and Susie (Horst) Baer, was born near Hagerstown, Md., March 23, 1881; died Dec. 13, 1965; aged 84 y. 9 m. 20 d. On Feb. 1, 1906, she was married to Abraham G. Horst, who died Feb. 24, 1954. Surviving are 3 daughters (Edna Mae, Elva Marie, and Mabel Irene), 3 sons (Adin H., Irvin J., and Lester B.), 21 grandchildren, 25 great-grandchildren, 2 sisters (Anna—Mrs. S. Lester Horst and Amanda—Mrs. E. L. Martin), 3 half sisters (Leah—Mrs. Stanley Martin, Lizzie—Mrs. Jonas Hege, and Martha M. Baer), 4 half brothers (Henry M., Adam M., Isaac M., and Benjamin M. Baer), and one stepbrother (Jacob Risser). She was a member of Miller's Church, where funeral services were held Dec. 17, in charge of Irvin S. Shank, Samuel Martin, Mervin Martin, and Reuben Martin.

Hostetler, Edward W., son of Jacob and Elizabeth (Suntheimer) Hostetler, was born near Middlebury, Ind., Oct. 15, 1878; died at the Goshen (Ind.) Hospital, Dec. 17, 1965; aged 87 y. 2 m. 2 d. In 1902, he was married to Edna Mary Yoder, who died in Sept. 1949. To this union 5 children were born (Glen, Mabel—Mrs. William Hostetler, Arloine—Mrs. Leslie Schoemaker, Clifford, and Wilbur E.). On Feb. 28, 1953, he was married to Florence Elliott Hess, who survives. Also surviving are his 5 children, one stepdaughter (Mrs. Arthur Berkey), and 5 stepsons (Mark, Paul, Vern, Howard, and James). He was a member of the North Goshen Church. Funeral services were held at the Yoder-Culp Funeral Home, Dec.

19, with J. C. Wenger officiating; burial in Forest Grove Cemetery.

Hostetler, Martha Elizabeth (Bare), was born at Marion, Kans., Sept. 18, 1885; died at the Albany Mennonite Home for the Aged, Albany, Oreg., Dec. 5, 1965; aged 80 y. 2 m. 17 d. In 1913, she was married to Monroe Hostetler. Surviving are 2 children (Ferne—Mrs. Lloyd Driver and Paul), 2 sisters (Nannie Weaver and Kate Underwood), one brother (Joe Bare), 9 grandchildren, and 20 great-grandchildren. She spent her last years working with her sewing machine, piecing comforter tops and knitting bandages for use in foreign countries. Funeral services were held at the Zion Church, Hubbard, Oreg., with Claud Hostetler and John M. Lederach officiating.

Schaffer, Barbara, daughter of Ervin Schaffer and Mary Schaffer Ebst, was born in Franconia Twp., Pa., Oct. 11, 1898; died at the Souder-ton (Pa.) Mennonite Home, Nov. 19, 1965; aged 67 y. 1 m. 8 d. Surviving are one stepbrother (John Ebst) and one stepson (Mrs. Jacob Kolb). She was a member of the Hereford Church, Bally, Pa., where funeral services were held Nov. 22, in charge of Winfield Ruth and Paul Longacre.

Wayre, Orville Byron, son of Jonathan and Sarah (Hoff) Wayre, was born near Emporia, Kans., Jan. 30, 1887; died at Hubbard, Oreg., Nov. 19, 1965; aged 78 y. 9 m. 19 d. On Nov. 26, 1925, he was married to Clara Greider, who survives. Also surviving are 3 children (Byron R., Norma Jean—Mrs. Jacob Leichty, and Duane E.), one brother (John Elton), and one sister (Mary—Mrs. W. W. Miller). He was a member of the Zion Church, where funeral services were held Dec. 2, conducted by John M. Lederach and John Garber.

Zehr, Joseph B., son of Christian I. and Elizabeth (Bender) Zehr, was born in East Zorra Twp., Ont., March 6, 1889; died at the Stratford General Hospital, Dec. 15, 1965; aged 76 y. 9 m. 9 d. His wife died Nov. 6, 1965. Surviving are 3 sons (Lloyd, Oliver, and Arnold) and 4 daughters (Emma—Mrs. Sidney Everatt, Katie—Mrs. Wesley Sommers, Ruby—Mrs. Alvin Bender, and Mabel—Mrs. Arley Shantz). He was a member of the Tavistock W.O. Mennonite Church. Funeral services were held at the East Zorra W.O. Church, Dec. 18, with David Schwartzentruber, Daniel Zehr, Vernon Zehr, and Henry Yantzi officiating.

Zook, Laura, daughter of Emmanuel and Margaret (Keafaber) Hostetler, was born in Cass Co., Mo., Dec. 18, 1880; died at the Goodwill Mennonite Home, Grantsville, Md., Dec. 7, 1965; aged 84 y. 11 m. 19 d. On Oct. 6, 1910, she was married to J. Roland Zook, who died April 4, 1951. One son also preceded her in death, and she was the last survivor in her immediate family. She was a member of the Allensville (Pa.) Church, where funeral services were held Dec. 10, in charge of Raymond R. Peachey and J. Elrose Hartzler.

Calendar

Ministers' Week Program, Eastern Mennonite College, Harrisonburg, Va., Jan. 24-28.
Ministers' Week, Michigan Bible School, Jan. 24-28.
Annual school for ministers, Heuston and Bethel College campuses, Feb. 1-4.
Fifteenth annual School for Ministers, Goshen College Biblical Seminary, Feb. 8-26.
Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grapill, Ind., Feb. 23 to March 2.
I-W Sponsors' Conference, Indianapolis, Ind., March 1-3.
Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Readers Say

The inadequate indoctrination and grounding in the Scriptures of our youth is briefly analyzed by Bro. Cressman (Nov. 9, page 980). Thanks. Possibly the greatest tragedy concerning our lack of indoctrination of our youth is that we don't know it. For this has been true of our Mennonite people for 350 years. If we had retained only our own posterity since coming to America, we would number no less than two million. Let us reflect.

For the first fifty years after 1525, every Anabaptist was a missionary. When the small remnant of our forefathers who survived persecution finally came out of hiding and prison, they had lost their missionary impulse.

Poor, scattered, from Switzerland and Holland to Russia, then to America, to pioneer in woods and prairies, their first concern was to preserve their Christian faith, for us, their posterity. This is why they braved months of sailship travel to cross the Atlantic to religious freedom. But from Reformation days to the 1850's and 1870's covered several centuries.

They were happy if they had Bibles, the *Martyrs Mirror*, and Menno Simons' and Dirk Philips' writings. Mennonite literature, as we know it today, is only several decades old. John Horsch's *Mennonites in Europe* was not printed until 1942.

Before Sunday-school days there was no organized teaching endeavor, other than preaching. The Sunday-school movement in America grew out of the revivals of the eighteen and nineteen hundreds in Protestantism by the pioneering of the American Sunday School Union, and the Uniform Lesson system, established about 1861. This was intended to help the people of the nation to get some general Bible knowledge. It would seem that the lessons were well adapted to what they were intended to accomplish. But it is now over 100 years since these lessons were created. They were not designed for church indoctrination. But we are still using the same lessons made over a 100-year-old pattern, for the main teaching institution every Sunday morning. True, supplementary teaching endeavors have been making a good contribution, but this was on a take it or leave it basis, so that only a small percentage of our people are able to give a good exposition of Bible doctrine.

Compare this with the knowledge of the Scriptures with which Anabaptist men and women confounded their inquisitors, recorded in the *Martyrs Mirror* and our church history books. They were happy to have a Bible or New Testament, and often not that. But they memorized the Scriptures and understood them, and knew how to use them. We should far exceed them with today's opportunities, but we lag far behind them. Their enemies said that before they unite with the Anabaptists they can neither read nor write. But as soon as they unite with them they can both read and teach. Possibly what we are most in need of is a spiritual urgency which only the Spirit of God can give, to guide and impel us in the spiritual nurture of our people.

The present graded lessons arranged in three-year cycles of Redemption, Church, and Discipleship through the intermediate level should afford a good understanding in Gospel basics in those categories. But we urgently need similar lessons for our youth, and adults as well. Since the senior lessons are already outlined, surely a way should be found to write those lessons also. The Wycliffe Bible Translators sing, "... laugh at impossibilities," and their records show that they can afford to. Should they have more faith than we? There is surely no glamour in sitting in the world's jungles with tribal people, a lifetime translat-

ing the Scriptures for them, but there will be, when those people will "go marching in."

What we consider impossible, would become immediately possible, if we realized that our salvation depended on it. Well, brethren, it does, and the salvation of our children also. —Shem Peachey, Quarryville, Pa.

* * *

In recent months some indications have appeared through articles published and readers' reactions in the "Readers Say" column that conservatism has been placed on the seat of judgment with the cry, "Away with it," sounding and echoing from various parts of the country.

While traditionalism has under certain circumstances been a hindrance for people to grasp the full importance of the marvelous grace of God in redeeming us through Jesus Christ, yet such traditions as modest dress, avoiding such types of entertainment that create impure thoughts whether in the theater, in the home, or elsewhere, keeping our bodies free of the tobacco filth, keeping out of the snare of politics, could profitably be preserved as a testimony that we have been redeemed from the fallen state of lost humanity for whom Christ died.

When such ideals are laid aside, what then takes their place? When the *Gospel Herald* in a measure carries the voice of the Mennonite Church, it becomes important that such a vital issue be given some defense along with the effort to dispose of or discredit it.

No custom or method with religious involvement should be discarded until a replacement is provided that brings us to a closer fulfillment of God's instructions for us or gives more glory to Him.—C. N. Steiner, Dalton, Ohio.

* * *

Today's *Gospel Herald* (Nov. 16) disturbed me. Please accept this as a compliment.

Today I was exposed to approximately 1,500 advertisements, a handful of pamphlets and brochures, several periodicals, a couple of newspapers, a radio program or two, and an evening of T.V. In other words, I've been saturated with journalism.

Most of it—99 percent and more—made no impression on me. I passed it by because it didn't interest me. It was amateurishly produced, or was worthless.

Too often church publications have been a part of the 99 percent. A part of the journalism wasted because I wasn't interested in duplication of clichés, wasted because this religious journalism was carelessly or unimaginatively produced, wasted because it said nothing of import.

But today's *Gospel Herald* startled me. The front cover forced me to see close-up the people across the tracks; the layout guided me into reading the articles quickly and easily; the photographs and artist's sketches caught my attention and helped interpret the articles; and the articles wrestled with me, forcing me away from the don't bother me—I'm saturated with journalism—excuse and demanding a response.

If *Gospel Herald* continues at its present intensity, the Mennonite brotherhood will have discovered one of the most effective ways of making Christ relevant in a journalism-saturated culture.—J. Daniel Hess, Goshen, Ind.

* * *

Is there no voice to cry out and warn us of the dangers of the ecumenical movement? Will we never learn from church history?

At one time the church was gathered together under one huge organization. This ushered in centuries of religious degeneration, dictatorship by the clergy, oppression of the poor, and persecution of the few dissenters. Must we help that happen again?

There can be only one true basis for unity

and that is the Bible. To pattern after the Apostolic Church, some of us may need to recover evangelistic fervor, or return to simplicity of dress and life, or restore to the Scripture its rightful place as the Word of God. There could be no other way of uniting that would please God.

A striking story of the sixteenth century recorded in *Martyrs Mirror* is that of three men from the Thessalonian church, which claimed to have preserved Paul's epistles and to have retained the same doctrines and practices of the apostles. Searching western Europe for others of the same faith, they were disappointed until they met some of our Anabaptist forefathers in Germany. In spite of the difference in language and culture, they found that they agreed on all points. With great joy, they commemorated the Lord's Supper together, and the Greeks went home rejoicing to know brethren of like faith. This is an example of unity in its true sense.

Power heaped up to men is a dangerous thing. Only when it is given to Jesus Christ and His Spirit in an unlimited way is it safe.

We should not waste time in denominational rivalry, but cooperate heartily when it is for the common good. But a closer tie without real unity could cause strife within and create more problems than it would solve.

—Alta Bauman, Denbigh, Va.

Laurelville Mennonite Church Center

Tentative 1966 Schedule

Church Councils Retreats—Feb. 11-13, March 18-20
MYF Leadership Weekend—Feb. 18-20

Snow Camp—March 4-6
Business and Professional Women's Retreat—

March 25-27

Western Pennsylvania Ashram—July 3-8
Junior Camp (ages 9-11)—July 17-23

Camp for Retarded Children and Families—

July 18-23

Junior Hi Camp (ages 12-14)—July 24-30

Ministers and Wives' Retreat—July 24-29

Family Week—July 30 to Aug. 6

Music Conference—Aug. 6-13

Businessmen's Family Week—Aug. 20-26

Youth Retreat—Aug. 26-28

Senior Citizens' Retreat—Aug. 29 to Sept. 2

Weekend Ashram—Sept. 3-5

Items and Comments

One year ago the Free Methodist Church launched its VISA (Volunteers in Service Abroad) program. During the summer of 1965, three teams of young crusaders ministered in Haiti and Mexico. These 55 young people participated in literature distribution, radio broadcasts, house-to-house visitation, public evangelistic services, and street rallies.

VISA has a twofold purpose: exposure to the world's needs, and evangelism.

* * *

Dr. Eugene Carson Black, chief administrative offices of the United Presbyterian Church, said that "we cannot use American men and materials to kill Asians much longer without repercussions more negative than any possible advantage."

U.S. foreign policy is "increasingly un-

der fire in the Christian community at home and abroad," he told 300 Western New York Presbyterian clergy and laity at a conference on laymen in today's world at Buffalo, N.Y.

Weakest leadership of the churches in any field during the past 20 years has been on the pressing problem of war and peace, Dr. Blake said. The Vietnam policy of the United States "should not be decided by government officials or the American Legion or women's clubs or by any other one group," he asserted. "The church must speak out too."

* * *

Whether the cities of the future will become the "new Jerusalem" or a "nightmare worse than 1934" is up to the churches, a leading Protestant spokesman for church involvement in secular urban affairs declared in New York. Dr. Harvey G. Cox, professor at Harvard Divinity School, warned at the annual dinner meeting of the Society for the Scientific Study of Religion that increasing pressures and complexities of urban technology threaten a "necropolis" made up of two classes.

"The first will be made up of those who make all the decisions," he explained. "The second class will be those who are done for, who are cared for, who have lost all power over their own lives."

It is to the latter people that he urged the church to address itself in an effort to help them regain power. This is a new role for the church, he pointed out; in the past, the church "has dealt with power either by refusing it or acting as if it didn't have it."

* * *

High interest in conscientious objection among draft-age men was seen in Philadelphia by the Central Committee of Conscientious Objectors, which cited a strong demand for its booklet on the subject.

Arlo Tatum, executive secretary of the committee, said 7,000 copies of the **Handbook for Conscientious Objectors** have been sold since last April. Orders have come not only from civilians but also from men in the armed forces "who want information on how to apply for discharge and what will happen to them if they refuse to go to Vietnam."

Stressing that the committee does not run a "school for draft dodgers," Mr. Tatum pointed out that the booklet tells "how to obtain conscientious objector classification. And, of course," he added, "conscientious objectors are drafted."

Mr. Tatum, who served federal prison terms in 1940 and 1948 for violating the Selective Service Act, has included in the book a chapter on how to get the most out of prison life.

* * *

The Muria Mennonite churches of Indonesia have established a new theological seminary in the city of Pati. Eleven students form its first student body.

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JOHN M. DRESCHER, *Editor*

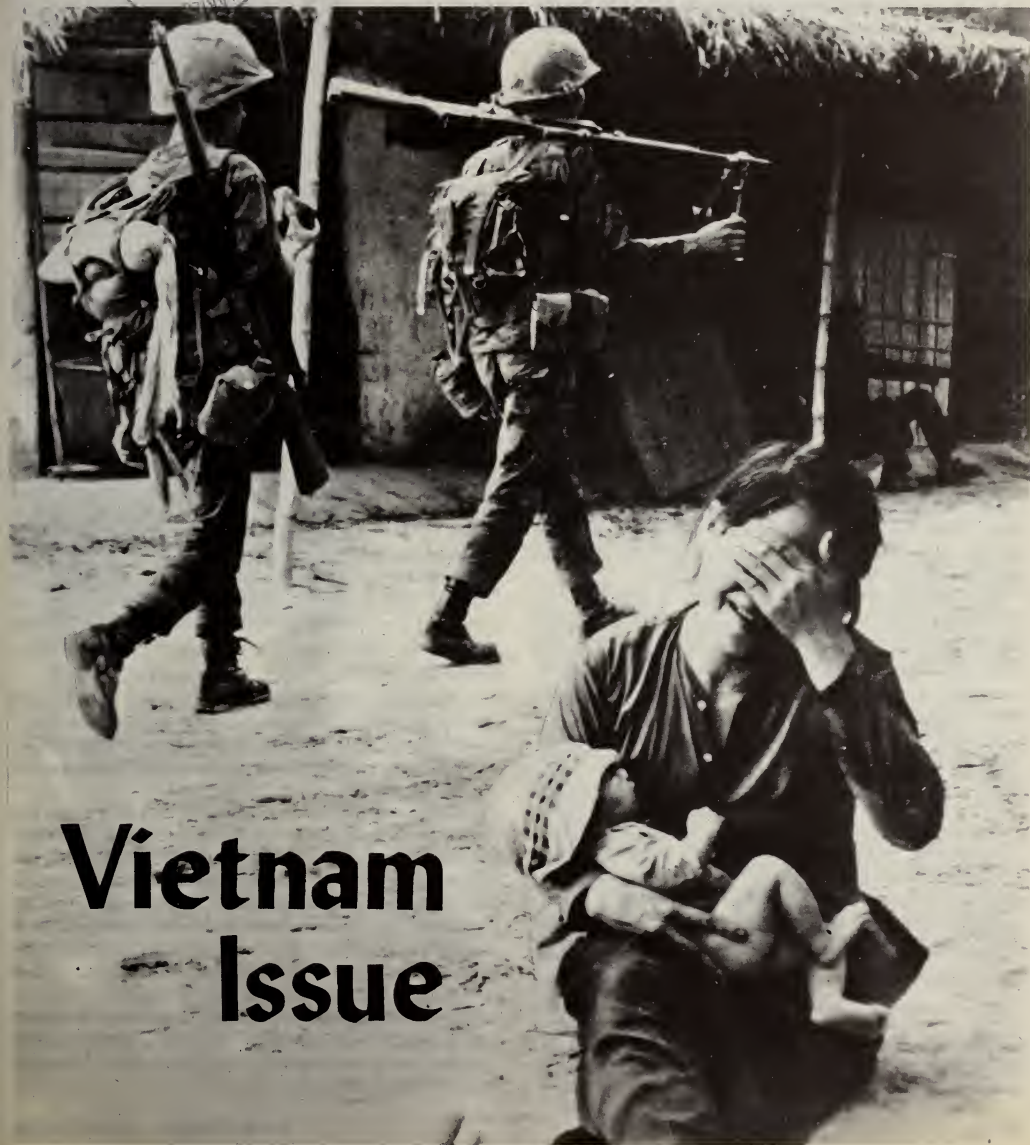
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Vietnam Issue

Vietnam: Soul-Sick and War-Weary

By Willard S. Krabill

The smoke bomb was laid down by a small fighter plane to localize the place where the pilot thought the Vietcong were. From somewhere out of the stratosphere came the jets screaming vertically toward the earth, depositing their bombs, then leveling off and leaving the scene of destruction.

Vietnam is a beautiful country with a sick soul—weary from the long ravages of war. She is a country divided, geographically and politically. An estimated 80 percent of her land mass is controlled by the Vietcong. Her major towns can be visited only by air.

And there are the refugees—between six and seven thousand children, women and older people. The absence of men between the ages of 15 and 45 in these refugee camps is striking. Their men away with the troops of one side or the other, these refugees don't know and can't find out where their true sympathies lie—with the Vietcong or with the South Vietnamese government.

Tragically, many families are split—one time one son is conscripted by the South Vietnamese, later another son of husband is conscripted by the Vietcong. Brother fights against brother in this land of tragedy.

Million Refugees

We saw the mountains of war material, the planes, the trucks, the ammunition dumps. We saw the Chu Lai beach, south of Da Nang, where our Marines first went ashore last summer. Our own military personnel told us there will probably be a million refugees in Vietnam by 1966.

We saw soldiers lining up and waiting at airports to go off to battle in a few minutes—men soon to become statistics about which we read the following day: "176 Vietcong Killed by Body Count; Our Losses Moderate." One of the most difficult experiences in my life was to look into the faces of those about to kill or to be killed.

We saw a military government in Saigon and in all of South Vietnam generally. It is estimated that some 15,000 South Vietnam government leaders (village, district, and province chiefs) have been systematically assassinated by the Vietcong, thus leaving a real leadership vacuum in Vietnam.

We saw the bars in Saigon more by the hundreds than in 1955. Prostitution was again evident—something nearly nonexistent during the days of President Ngo Dinh Diem.

We saw many different types of Americans—those associated with the military and those with the civilian arm of

our government. Especially noticeable was the better quality personnel (than 10 years ago) staffing our foreign aid programs. Among our U.S. Aid personnel are ex-Peace Corps people who carry with them some of the idealism and dedication characteristic of that agency. Also civic action units within our own military follow up the fighting very closely with food, clothing, and medical care.

Dedicated International Voluntary Service personnel, until very recently unmolested by the Vietcong, are doing a good job in very exposed situations. We saw the missionaries—Mennonite, Christian and Missionary Alliance, Seventh-Day Adventists, and Southern Baptists. Also present were those who man our voluntary agencies: CARE, Foster Parents Plan, Catholic Relief, World Relief Commission, the Asia Foundation, to name a few.

Dedicated MCC personnel are enjoying their work, though often with a heavy heart in the face of all the military preoccupation of the country. Effective in spite of the many needs, they need the support of the church desperately.

Sounds Are Worse

We not only saw in Vietnam; we also heard. From our beds in the Saigon hotel, we heard the bombardments at night, the whine of the jets overhead, the rumble of the trucks, the chop-chop of the helicopters. We also heard people—people asking for help, for medicine, for doctors, nurses, teachers. Their stories of life were a bitter tale, a horrid description of suffering.

In the case of Christians, we heard them asking for our prayers. I can think of no better description of this human suffering than that of Steve Cary, member of a recent Quaker mission to Vietnam, when he wrote:

Misery and suffering in Vietnam, resulting from 25 years of war, surpasses that found in Europe during and after World War II. In Europe and Africa in 1946 we saw suffering, but the misery of the people was tempered by hope.

The people of Vietnam, after a quarter of a century of almost uninterrupted war in which they feel themselves to have no stake, see only the promise of worse to come. Both sides are now employing tactics that numb the soul. The agony of rural Vietnam where 75 percent of the people live must be seen to be comprehended. It is found in the faces of widows and orphans, the hurt and the homeless, the harassed and the fearful, and their name is Legion.

Although homelessness, hunger, and disease plague the people, it is the agony of incessant uncertainty which oppresses the population most. There is no front, and the front is everywhere.

Willard S. Krabill, M.D., Goshen, Ind., a former MCC relief director in Vietnam, was part of a six-member investigative team representing voluntary agencies working in Vietnam. Sponsored by the U.S. government, the team was commissioned to make recommendations to the government as to the extent and solution of the refugee problem in Vietnam. Theirs was a five-day tour (Oct. 18-23, 1965). This article is a condensation of Krabill's message given to Elkhart, Ind., Mennonite churches on Thanksgiving Day.



Vietnam: Seven hundred thousand refugees—one million in 1966.

The village never knows in the morning if this will be the day when death comes from the air, and never knows at evening whether this will be the night death comes with stealth. Living in this situation produces a constant agony that is hard to describe.

Twenty-Five Years of War

The term "Vietnamese refugee" is not a new term. There has been war in Vietnam for the past 25 years. First it was the French versus the Japanese, then the Vietnamese against the Japanese, then the Vietnamese versus the French, and finally the South Vietnamese against the North Vietnamese.

Through all this warfare, the United States has become steadily more involved. And, unfortunately, throughout this period of social revolution and military conflict, although our country has subscribed to generally worthwhile goals for the Vietnamese people, it has succumbed increasingly to the premise that there can be military answers to social problems.

The suffering this period of war has brought the Vietnam-

ese is almost unimaginable to us in the United States.

Today, the refugee in Vietnam is a different person than in 1955. Then he was a refugee from communism—an ideological refugee. Today, he may be a refugee from typhoon and flood, sometimes from communism, but mostly from war.

He is not necessarily pro-Saigon, nor is he necessarily pro-Vietcong. Our own military leaders in Vietnam estimate that there are three groups of people in South Vietnam today: 10 percent strongly pro-communist; 10 percent strongly pro-Saigon; the other 80 percent—non-committed.

The latter are people buffeted about by war for more than 25 years—disillusioned, cynical, and having no real stake in the outcome of this conflict whatsoever. They only wish the whole thing would come to an end and that all foreigners would go home.

These refugees are a concern to the U.S. government, not only because of their large numbers, not only because of the massive human need, but because of the political implications. They are a potential asset to the South Vietnamese government if their allegiance can be won by Saigon.

Thus, our government has encouraged both its own and private agencies to increase their programs in Vietnam. Some evidences of this interest have been: Senator Edward Kennedy's Senate hearings this past summer; the president's sending of Dr. Howard Rusk on an investigative mission of refugee needs; the president's sending of our team at his personal request.

What Shall We Do?

What is our recommendation concerning the refugee problem? First, because of the intense need, our voluntary agencies will have to expand their ministries. Second, we suggest a greater degree of cooperation between these agencies for maximum impact.

We felt our government should give greater freedom to U.S. Aid men on the field. Generally, the refugee problem is a manageable one. With the relief activities being carried on by the U.S. military, the U.S. Aid programs, and the expanded programs of the voluntary agencies, the basic need for food, clothing, and shelter can be met.

We are concerned, however, that no one in Vietnam is really doing anything designed for the rehabilitation and reconstruction of the country so badly needed when peace comes. Great is the need for trained personnel to assist the Vietnamese help themselves to build programs which will be of benefit in the future.

Our voluntary agencies are perhaps the best equipped to meet this need. Not limited to refugees, this need is obviously apparent in all segments of the population.

Lastly, we felt that the greatest need in the Vietnamese refugee problem is to quit making refugees. The best medicine is preventive, and the best way to help refugees today is to quit producing them. No effort should be spared in ending the war.

Challenges Facing United States

Several challenges face the U.S. and her citizens concerning Vietnam. First, to become aware that the real aspiration of

the Vietnamese peasant is for land, preferably that of his forebears. He wants to live on his own piece of land; live in peace, and be left alone.

Second, we need to become aware that the real revolution in Vietnam is not basically military. It is rather a search for a Vietnamese national identity, for Vietnamese solutions to their problems. The people want all foreigners to leave; they want land reform; they want tax reform; they want to build a new Vietnamese society.

For a hundred years they have been pawns of the white man, and even today they have few stakes in this conflict. The procession of Saigon's government has thus far done very little for them.

Third, the U.S. must acknowledge the natural antipathy of the Vietnamese toward the Chinese. Naturally a rival, the Vietnam nation, for the first ten centuries after its formation, struggled against Chinese domination. That struggle still continuing, it is a mistake for us to push the Vietnamese into the embrace of China.

Fourth is the need for us to admit the weakness of the military approach. General Collins in Washington very candidly told us that top military leaders fully realize the Vietnamese conflict will not ultimately be resolved militarily.

Fifth, we need to recognize the necessity for the right government in Saigon if there is to be a successful solution in Vietnam. Needed is a government responsive to the needs of its own people; leaders more concerned about Vietnam and the welfare of her people than with their own pocketbooks.

Sixth, we need to own up to the weakness of our policy—a policy resulting in the pulverization of South Vietnam and the loss of thousands of Vietnamese and American lives. Again, military leaders invariably tell us that it will be a long, long struggle. What seems to be developing is a military stalemate.

One is saddened to see a country as great as ours surrender the moral leadership required to bring about a better solution in Vietnam. One would expect greater courage and imagination to find a better alternative for ourselves and the South Vietnamese than the present military escalation.

Challenges Facing the Mennonite Church

Having said all this, how shall we, a small pacifistic group serving in a war zone, proceed? How shall we proceed in a situation where we represent a small minority of the Americans present, a situation where we are working alongside 200,000 U.S. military in small zones representing 15 percent of the country's land area?

Obviously, there is the problem of identity. How can we as mission and service representatives show the love of Christ in a war zone such as this? Transportation is also a problem. Going by road is impossible; transportation by sea and air is the only alternative and such is completely controlled by the military.

Thus our relief goods must be transported by the military, or at least by leave of the military. And, of course, trans-

portation of relief goods takes second place to the transportation of war material. Many times our personnel must travel in military planes. These problems daily face especially our MCC personnel working in South Vietnam.

Despite the drawbacks, we are able to help alleviate human suffering there. As the only Protestant relief agency operating in Vietnam for the past ten years, we have gained the confidence of the people. Our government and the South Vietnamese government are anxious to assist us in our program. And our unique contribution as Christians is to construct programs of peace—programs designed to meet the long-range needs of the people.

During our ten years we have had tremendous opportunities to develop good working relationships with the Vietnamese church. Numbering some 40,000 people, the Evangelical Church of Vietnam is a national church open to our witness. They also welcome our fellowship.

Furthermore, in our cooperation with other Protestant relief groups such as Church World Service and Lutheran World Relief, and in our ten-year ministry of refugee relief, assistance to the church, and medical programs—first at Ban Me Thuot and now Nha Trang and recently also at Pleiku—we have become trusted by the national church and by these other relief and mission agencies. They prefer our taking the leadership in Protestant relief efforts in South Vietnam.

We can hardly leave in the face of these opportunities. Our goods are needed, our people are needed, and our witness is needed. Where in the world today is there a greater need for a witness for peace and reconciliation? Nowhere in the world is there a greater focus of suffering than in Vietnam.

Let us pray for Vietnam; for the leaders of the governments involved, that they will make those decisions which will bring the conflict to an early close; for the people of Vietnam; for the church in Vietnam as it attempts to witness in conditions of suffering; and for all those working in Vietnam to help these sufferers. □

Christian Citizenship

... Let us take the opportunity of saying clearly that the church, the people of God, does not seek protection from its enemies—whoever these may be—in war, and especially not in war of the modern type. We are the mystical body, and Christ is our Head. He refused to defend Himself and His mission by the swords of His disciples, or even by legions of angels, the ministers of God's justice and love. The weapons of the Gospel are not nuclear but spiritual; it wins its victories not by war but by suffering. Let us indeed show all sympathy for statesmen in their immense difficulties; let us gratefully acknowledge their good intentions. But let us add a word of reminder that good ends do not justify immoral means; nor do they justify even a conditional intention of meeting immoral attack with immoral defense. *Our help is in the name of the Lord, who made heaven and earth.*

Christopher Butler, OSB, *The Catholic Worker*, Oct. 1965. (Intervention in the debate on "The Church in the World Today" at Vatican Council.)

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The Cosmic Christ

One of the clearest concerns of the Scripture is to present Christ as the cosmic Christ. He is come to be the Saviour of the world. He died for all men, and He cares for each person.

One of our chief difficulties is to really conceive Christ as the cosmic Christ. We love to localize Him. We think He is a respecter of persons. We demand that He become a national, denominational, or personal God only.

Especially, during wartime, in spite of confessions of faith, we many times do not put into practice this truth that Christ's love knows no bounds. It seems difficult to believe that He came to save the Russians and Vietcong just as much as He came to save us. We rather request Him to be a respecter of persons, placing us above others.

So we try to confine Christ in the small container of one country, one community, or one church. We label Him with our little slogans and speak of Him as being on our side. How much better if we would seek to be on His side. We make long speeches about His love for us and longer speeches against those whom we do not love, thinking He always agrees with us.

But Christ cannot be so confined. He is calling people to be His followers from every tribe and tongue and nation. And to assume God has His favorites is foreign to the heart of God.

No doubt the church is being tested today as at few times in history. There is a sharp, sweeping wave of conviction cutting across denominational camps that all war is wrong. The conviction is growing that the Christian to follow Christ can have no part in killing. The world is our neighbor. We can hardly imagine Christ taking a gun and killing His fellowmen, dropping bombs, or cutting men down with a bayonet.

Certainly we can say that the aims of the military and the aims of the church of Christ are contrary. The words of Charles Clayton Morrison still ring true, "Nothing more antithetical to Christianity can be imagined than war. It is the denial in the boldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."

Sidney Smith's statement still stands, "God is forgotten in war; every principle of Christianity is trampled upon." And William C. Allen describes the discrepancy of the Christian having a part in warfare when he writes: "When I heard of the sergeant who called out to the lads fresh from bayonet practice, while instructing them how to cut at the vitals of the enemy, 'Now, boys, you must forget all you have learned in Sunday school,' I realized that the Sunday school teaches one thing and the army another." Isn't it strange, in the great cry for church unity today, that not much is said, even now, about the great division war brings?

Always and in all ways it is the church's calling to preach peace. Christ comes as the Prince of Peace. In our own brotherhood we have not preached peace or practiced peace

as we ought. When was the last sermon we heard on the Biblical basis of redemptive love and nonresistance?

So also we must pray for peace. Our homes and church must be places where we follow the Bible instruction to pray for peace. We are told to pray for all those in leadership.

We must seek ways of working for peace. Otherwise our words and prayers are weak and invalid. We are to become God's instruments of peace. Otherwise our prayers are cheap. We are called to sacrifice and serve in the middle of the wrecks wrought by war. We dare never exert merely a negative refusal to fight. There must be a positive overcoming of evil with good, a forgiving spirit to all, and a love and prayer even for one's enemies.—D.

This Vietnam Issue

Vietnam comprises an area of 127,300 square miles along the eastern coast of southeast Asia. It has a population of about 30 million. This small country has been torn by constant conflict for twenty-five years. Many assume that war is a way of life.

For more than ten years the Mennonite Church has been in Vietnam, seeking to share Christ and to sow seeds of love and peace. During that decade war and suffering have multiplied. We are there today in increased numbers because we believe Christ's call is clear; where there are those who do not know Christ we are called to present Him; where there are hungry people we are called to feed them, and where people suffer in any way we are called to administer aid.

This issue of the GOSPEL HERALD is devoted to bringing needed and helpful information to our readers regarding Vietnam. It is not an attempt to give simple answers to complex questions. Certainly no side in Vietnam is all right or all wrong. It is not an attempt to merely criticize the government or denounce foreign policy. What is presented, it is hoped, is more positive.

Here is an attempt to give background information and to tell why our church is in Vietnam, what we are doing there, and how we are working.

Certainly it is clear, in these articles, that we do not believe that war is the way to peace. Hence we cannot condone bombings, fightings, and killings regardless of where they be or what country commands them. The wrongness of war in Vietnam is the same wrongness of all war.

Even if we say Christians cannot expect governments to follow the commands of Christ, it is certain that, as Christians, we cannot follow the way of government in that which we believe contrary to the commands of Christ. We are called to pray and work for peace even in a world at war.

To pray and work for peace intelligently we need to be informed. Those who will read this issue in its entirety will be better informed. Such, also, will be better able to give a clearer testimony of peace. For what is said in this issue points not only to our faith and work as it relates to Vietnam but also to war and need wherever and whenever they are found.—D.

Vietnam "Hour of Truth"

By Paul Peachey

Why are Americans fighting in the jungles of Vietnam? According to government explanation, our men are there to defend freedom. A weak and hapless nation has fallen victim to outside aggression. This aggression is a local incident in a vast global conspiracy. The fate, not merely of 14 million South Vietnamese, but of free men everywhere, hangs in the balance. To guard the gates of freedom is a responsibility that we did not seek. Rather, it has been thrust upon us by virtue of our great power. To these victims of aggression we have made a commitment which we must honor.

This explanation is simple, forthright, and, to many people, convincing. Public opinion polls indicate that two thirds or more of the American people support this definition. Some do so after careful consideration, sincerely convinced that this policy serves our national interest.

More often, no doubt, people support the administration with a shrug of the shoulders. They may be too engrossed in private affairs to give serious attention to public issues, or they may feel that the complex questions of foreign policy lie beyond the ken of the ordinary citizen. In any case, what can the man in the street do, even if something is amiss? Sooner or later all of us may be attracted by this viewpoint.

Why Be Concerned?

Regular readers of these pages, however, likely confront a further temptation. In a Christian tradition that rejects all war, why should we become exercised concerning the merits or demerits of this one? In any case, is it not the task of the government to bear the sword? Indeed, might it be the duty of the government to wage this war in Vietnam, even though Christians should have no part in it?

In another article, consideration is given to these arguments. Our task here is to identify some of the issues behind the events which occupy us from day to day. For over against the simple formula and the seeming consensus stands the serious doubt of responsible public figures like Senator Fulbright, former Ambassador Kennan, and columnist Walter Lippmann, as well as of millions of ordinary Americans.

Urgent though the need to reaffirm our repudiation of all war, the meaning of that witness has still to be worked out in terms of the specific situation which we now confront. Indeed it must be asked whether we understand our own commitment if we do not face the complexities of particular conflicts. Is the war in Vietnam the noble undertaking that the policy claims, or is it rather as evil as the critics charge it to be?

A Dual Problem

We face a dual problem. What are the facts, and what do they mean? The first is difficult because our perception of the facts is limited by the narrow range of our experience. The second is difficult because the yardstick whereby we measure these events is made in our own image. We possess neither concepts nor standards that will bring within a single scope the several interests and the complex forces at work in the power confrontation between China and our own country.

Unfortunately, even our Christian concepts have been debased by our own national myths. In our American churches we tend to concentrate on the Biblical imagery of personal salvation, while in public or international matters we are often secular or actively pagan. In any case, our perspective is so short and self-centered that we cannot recognize the larger contours of events in Asia today.

The Long View

In a televised interview several months ago, Premier Yew of Singapore observed that while Mao Tse-tung of China thinks in terms of generations and centuries, American leaders find it hard to think beyond the next election.

Special Vietnam Issue

In a joint meeting at Goshen, Ind., on Nov. 5, 1965, the Peace and Social Concerns Committees of the General Conference Mennonite Church and the Mennonite General Conference acted to request the GOSPEL HERALD and *The Mennonite* to devote a special issue as a congregational action manual on the war in Vietnam. Committee representatives consulted constantly with the editors in the preparation of the materials. The two agencies conducting work in South Vietnam—the Eastern Mennonite Board of Missions and Charities and the Mennonite Central Committee—were consulted and invited to present their programs and concerns. Many people, whose names cannot all be listed, submitted suggestions. While the materials here included thus represent a broad consensus, the writers listed carry ultimate responsibility for the item in question.

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Civilians are affected by war. This 12-year-old Vietnamese girl is a map of pain as she hobbles to an evacuation helicopter during the battle of Dong Xoai in June, 1965.

As a young nation, unhampered by history, we are indeed ill equipped to comprehend the glacial character of Asian events. About a decade ago an Indian historian, K. M. Panikkar, placed this generation into significant perspective. We are witnessing today, he said, the "end of the Vasco da Gama era" in history.

That era began with the arrival of the Portuguese explorer off the coast of South India in 1498 and ended with the departure of the Europeans from India and China in the late 1940's. During these four and one-half centuries the maritime powers of Europe came to dominate the affairs of the great land masses of Asia. Today Asia is on a rebound.

Asia was the birthplace of civilization—and of our Biblical faith. While our European ancestors were still barbarians, high civilizations flourished in India and China. There were made the basic discoveries on which our modern technological civilization is based.

Ironically, however, the modern scientific and industrial revolutions broke through first in Europe. Thanks to this advantage, the peoples of Europe wove the network of trade and political intercourse that now envelops the globe. Their great leap forward, however, disrupted the ancient equilibrium of the Asian world. European enrichment often meant, indirectly at least, Asian impoverishment.

Sense of Superiority

Technological superiority, however, soon fostered attitudes of disdain in the white man for men in less developed societies. Sometimes, even, Asians were willing to concede his superiority. This sense of superiority was reinforced by religious conviction. Europeans championed the true religion. Indeed, thought some, the Christian religion was the key to their technological superiority.

In any event, the Vasco da Gama era was characterized by the white man's cultural imperialism. He was entrusted

with a civilizing mission to all mankind. His civilization and his faith were destined to penetrate to the ends of the earth.

Colonialism brought not only bane but also blessing. The colonial presence in Asia introduced ferments that in time were to destroy colonialism itself. Western political concepts came to be taken seriously. Even the communism which has meanwhile become the American national scapegoat is a Western faith. Communism began as the cry of Western men against the injustice of their own society. Leaders like Lenin were soon to link that cry to the groans of the oppressed everywhere, of peoples or of nations as well as of classes.

But America, suddenly rich and powerful, seems unable to assess profound, often traumatic, impact of the "Vasco da Gama era" on the peoples of Asia. Theoretically we have long since condemned colonialism. Yet at the deeper human and social levels we fail. Somehow we seem unable to surrender the advantages of political and economic power which the colonial era achieved for the Western world.

We are like a ball team which cheats its way through the game to a point where victory is assured, and then suddenly demands that all rules be strictly observed. The West achieved its dominance by actions which it now labels "violence" or "aggression" when practiced by others still dispossessed. In an age of "wars of national liberation" we insist instead on "peaceful change."

There is another side to the matter, to be sure. Premature independence in Congo illustrated the great danger of precipitate withdrawal. American companies cannot be expected simply to scuttle their investments abroad, and to accept total loss. The instability of country after country provides endless temptation and opportunity for evil men.

In many cases representatives of Western power have shown greater wisdom than ambitious national leaders, jockeying for position in newly independent countries. Wrongs must be righted wherever they occur. Colonialism is evil, but this fact no more means the automatic guilt of the West than the automatic innocence of the non-West in the complexity of human affairs generally.

As Americans, nonetheless we face a task seemingly greater than our capacities. How can we slide over on the bench of privilege to make room for others? How can we do this wisely so that at least from our side we avoid the perils of extreme haste or delay? How do we uproot in ourselves the paternalistic reflexes which the Vasco da Gama era has built into souls?

The Trauma of Communist Victory

Communist victory in China in 1949, followed soon by war in Korea, sent an earthquake-like tremor through the American body politic. China had been taken into the United Nations as one of the four major powers, and as a pillar in the postwar world order. Suddenly, from the American viewpoint, a major asset turned into major liability. An ally became a determined opponent.

However the communist victory in China may be judged, it is the consequences which concern us here. For fear now

transformed American foreign policy from benevolent flexibility to the aggressive "containment" of communism. The goal of containment increasingly eclipsed our support of "the revolution of rising expectations." In effect our actions now began to say: Better to prolong colonial or feudal *dependence* than to risk communist-led *independence*.

Communism—must it be said again?—is an aggressive political faith, capable of brutal and enslaving action. Its atheism repels not only Christians but many other religious people around the world. But the record also shows that the strength of communist appeal and power is often a good barometer of economic and political desperation.

Perhaps no one who is immersed in the prosperity and security of American life today can comprehend the agony of many non-Western peoples who must achieve in a decade tasks for which the West had generations and even centuries.

Many face but three alternatives: (1) anarchy or chaos; (2) intervention or subjugation from abroad; and (3) iron-handed self-rule. The third, of course, may be military dictatorship, or rule by a "strong man." Rarely, however, does the "strong man" bring a vision or the political resources necessary to new institutions. Communism, on the other hand, though ruthless in method, does bring a comprehensive blueprint. Under today's circumstances in Vietnam, why should we wonder—or object—at the continuing appeal of Ho Chi Minh? If you were a loyal Vietnamese, how would you choose?

From Colonialism to Anticommunism

The rebound of Asia from colonialism and the American trauma produced by communist victory in China provide the key to American action in Vietnam. In his presidential memoirs, *Mandate for Change* (Doubleday, 1963), General Eisenhower admits candidly that we entered the Vietnam struggle because of our own strategic interests, that is, concern for the balance of power and for Vietnam's natural resources. It was the importance of Vietnam in our grand design for communist "containment" rather than the primary interests of the Vietnamese themselves that brought us in.

Vietnamese resistance movements had long fought against the French colonial masters, and against the Japanese who succeeded them during World War II. The U.S. wanted French colonial rule to end, and during the war, worked with Ho Chi Minh. Though important population groups opposed communism, by war's end, Ho Chi Minh had become the recognized national leader. In December, 1945, the French signed an agreement recognizing him as such, and the following month he won a national election. The new French high commissioner, however, worked toward a French comeback.

While Ho was abroad, and without authorization from Paris, the commissioner set up a separate government in Saigon but the forces of Ho Chi Minh, too, dealt treacherously. Their mutual perfidy led to the bloody struggle that ended eight years later in the French defeat at Dien Bien Phu, and after two months (July, 1954), in the Geneva Accords.

The communist victory in China and the Korean War both

fell within this eight-year period. As General Eisenhower indicates, the American government was eager to undergird the French effort. We sought to make a "moral case" for intervention that would satisfy "free world" opinion. The French struggle was to be redefined so as to become "a clear case of freedom defending itself from communist aggression" rather than "an effort on the part of the French to sustain their former domination" (*Mandate for Change*, p. 336).

But the French, given their colonial holdings elsewhere, could not accept the new definition. So the U.S. was limited to indirect aid, while in the end, the French were forced out.

As the French position disintegrated, the U.S. began to move in unilaterally, picking up the remnants of French rule. Already when the Geneva Accords were made, we refused to sign, and two years later, to permit the elections for which the Accords provided.

We were committed rather to build a new state in the South, even though no legal basis existed for such a state, and we admitted that 80 percent of the Vietnamese backed Ho Chi Minh. Just before the Geneva Accords were enacted we brought in Ngo Dinh Diem as premier, a Catholic mandarin who was living in exile in the United States. It was to this ruler whom we set up that we made the famous "commitment" which underlies our policy.

Because Diem lacked a legal and a popular base for his rule, he resorted to many police state measures to gain and then to maintain power. Eventually, however, he fell in disgrace. In the instability which followed, the U.S. eventually dropped its "advisory" military pretenses, and committed its own forces to savage battle.

Basic Concepts

A brief sketch such as this oversimplifies. The basic contours, however, are clear—and shocking. Against a regime which in 1946 had achieved national status, and which after eight years of fighting forced the French to withdraw, and still commanded the loyalty of 80 percent of the populace, we set up a competing government which possessed neither popular nor legal base. We took this action, not because of the best interest of the Vietnamese people, but because of our strategic designs in Asia more broadly.

Usually, in international relations, when a nation interferes in the internal affairs of another for its own reasons, such intervention is labeled "aggression." Brazenly, however, we insist instead that the North Vietnamese are the aggressors.

It must be stressed that this critique does not exonerate the National Liberation Front (NLF) and the Hanoi regime, nor, for that matter, Moscow and Peking. The actions of the NLF in South Vietnam have indeed been terrifying and repugnant, while Peking and Moscow likewise seek their own advantage.

Neither does this critique deny that our government has extended constructive aid to South Vietnam, nor that many of its motives have been generous. But the central fact dare no longer be evaded. Neither communist atrocities nor our aid to Vietnamese villagers can create the moral basis which our presence in Vietnam lacks. "Victory," if it could be had,

would not establish the righteousness of our cause.

This is crucial in the question of negotiated settlement. From the standpoint of the "enemy," whoever he may be, our offer to discuss "unconditionally" is meaningless, as long as we presuppose the retention of our illegal state in the South. How the administration is to untangle itself is not easy to foresee, nor are we competent to outline specific solutions. But until we, the United States, are willing to recognize and to admit the perfidy of our action in Vietnam, how can we hope to devise sound alternatives?

An Hour of Truth

Vietnam thus becomes for the American people an "hour of truth." Our present policy implies that communism is already so pervasive in power, so evil in character, that in order to stop it we may on occasion suspend our Constitution, our treaties, the charter of the United Nations, and international law generally. It attributes to communism the power to crush the diverse and creative forces of human behavior which in the end frustrate all tyranny. And what is all this but to imply that communism thwarts the sovereignty and freedom of God? But if these assumptions are valid, perhaps our policy in Vietnam is appropriate.

If we choose this option, however, what of our democratic

institutions and values, to say nothing of Christian faith and trust in God? Will we not fall under the same judgments whereby we condemn the communism which we profess to combat?

If we reject these assumptions and policies, as surely we must, let us not embrace alternative illusions. Having sown to the wind, perhaps we shall reap the whirlwind. It would be irresponsible, therefore, to wave painless and risk-free panaceas. However unreasonable Chinese reactions may seem to us, the Vasco da Gama legacy of bitterness has now been enhanced by our own folly. Yet surely, once we begin to act in discernible good faith, new relations can be built. Once we recognize that our armies in Vietnam mean to them what Chinese bases in Mexico would mean to us, perhaps we can proceed more dispassionately. Indeed, do we not dishonor our own national leaders when we attribute to them, in our misguided patriotism, the inability to devise more creative policies than those they now pursue?

The war in Vietnam is but a chapter, not the whole book, of our confrontation with China. Can our national self-conception and our perception of world events be brought closer to reality, before it is too late? Now that we have peered into the abyss, let us turn back.

□

Why Speak to Government?

By John Howard Yoder

We should speak because *Jesus Christ is Lord*. He is seated at the right hand of God even though His lordship is not acknowledged by the powers of this world. Within that framework, the authorities have their limited place; it is part of the Christian proclamation to remind them what these limits are. Their place in the world is not to make war but to keep peace; to reward and protect the good and to repress evil within the area of their authority. (See Rom. 13 and 1 Pet. 2.)

We should speak to government because *we love our neighbor*. Government action, whether in the field of war or in the realm of education or racial injustice, contributes to the welfare or to the suffering of our fellowman.

We should speak to government because *we reject idolatry*. In much of the life of a nation, and especially in times of war with regard to international conflict, the national state becomes much more than a modest and necessary instrument of organizing social life; it becomes an object of religious

loyalty. Since the Old Testament times, it has been part of the task of the prophets and God's people, who have a concern for the unique claims of the one true God, to unmask idolatry.

We should speak to government because *the statesmen in North America are church people*. Most persons in major public office in North America feel they are exercising a Christian responsibility in a Christian way. Whether they are sincere or hypocritical in this claim, is not a matter on which we can have a settled judgment without having first made the effort to speak to them. The committed Christian therefore must witness to such persons in every realm, but especially when a proposed action is harmful to his fellowman. This is the duty of reprimand which every Christian owes in principle to the erring brother.

We should speak to government about its international behavior because *we are Christian missionaries*. The fact itself is most regrettable, and it is the result of a theological misunderstanding, but in other parts of the world the political activities of the Western governments are taken as a commentary upon the Christian churches.

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American involvement in Vietnam is being identified with the Christian message.

This means that unless we speak to the contrary, American military involvement in Vietnam, as is furthermore dramatized by the military chaplaincy and by the religious involvement of the Diem family, the war in its goals and its methods, will be identified in the minds of the local population with the Christian message.

If we have any interest in preserving the Christian message from distortion and corruption so as to make it more understandable or more believable to men who we wish would give it a hearing as the Gospel for their lives, we must expressly disavow the religious motivation claimed by some Americans and assumed by many Vietnamese.

We should speak to government because *we live in a democracy*. Now good reason exists for doubting the usefulness of the slogan that we have "government by the people." We must sometimes reject the idea that because we live in a democracy, or if we vote, we are therefore because of our "participation in the entire system" morally responsible for everything that happens. This is an unrealistic description of the democratic process or of moral accountability.

Nevertheless, a democratic organization does represent an openness, to which the agents of government are formally committed, to any kind of communication, including the expression of moral concern or condemnation, concerning the way in which they carry out their governmental functions.

Selfishness may be involved in many citizens' speaking to government, both in what they communicate to government about what it should do, and in what the governmental leaders themselves decide. Yet the rulers still claim, by which they open themselves to our witness, that they are serving the will and welfare of the population.

Even should we choose not to respect the claim of persons in high office to be Christians, we still must face the challenge of their claim that they are doing what we tell them to do. The very fact that that claim is made involves us, if we say nothing, in a degree of moral responsibility for our apparent acquiescence in what goes on.

We should speak to government because *we are already involved*. Not only because governments of North America have chosen to consider us citizens, but for much more substantial reasons as well. Mennonites are already speaking in Vietnam. We are providing relief assistance to many needy persons, especially war sufferers, within the part of the country under the control of the Saigon government. For obvious practical reasons, Mennonites are not providing relief services in the parts of Vietnam dominated by the National Liberation Front or the government of North Vietnam.

Not only does this threaten to give the wrong impression that Mennonites take the side of the Saigon regime and the American army, but this impression is intentionally fostered by the American military, who want to use these material contributions to strengthen the acceptance of their authority by people whom we help.

Thus if we say nothing but merely continue our relief

activity, we are by our very silence saying something; we are taking sides in the war itself. The only way *not* to be understood as being willingly and partisanly involved in the war effort is to be vocally committed to the peace effort.

What Do We Say?

God is on the side of man. Every human being is a man for whom Christ died. Rather than getting involved in speculation about the nature of creation and just what "the image of God" means, it is more appropriate for us to say this in terms of atonement. The death of Christ at the hands of and for the sake of unworthy men is itself the foundation which makes every man, regardless of his human qualities or merits or achievements, the object of our love and responsibility.

This absolute Christian responsibility for the neighbor allows no justification for distinguishing between friend and enemy, good and evil, Christian and communist in our obligation to seek the welfare of the other.

God is on the side of the poor. This is not only the idea of a few of the more socially minded Old Testament prophets; it is powerfully stated at the beginning of the New Testament story in the Magnificat (a most strange kind of thing to be said by the tender maiden Mary) and in the latter part of the New Testament in the Epistle of James.

The statement that God is on the side of social revolution, which is currently being made in much popular Protestant writing, is confusing and should not be used; but the cause of and the needs of the poor have a special place in God's intentions and, conversely, that the rich and mighty in this world face a very special kind of judgment.

Man cannot be trusted to be his own judge. Perhaps the greatest threat to the wholeness of the life of any society is the tendency of man to be judge and jury in his own case. The value of democracy is that it provides checks and balances and sources of criticism whereby the persons wielding power must recognize their weaknesses and limits. Modesty is therefore the first virtue of the statesman, and it will express itself in attitudes, institutions, and procedures contributing to effective self-criticism. In the case of Vietnam this would mean subjecting to legal analysis our claims to be there in the first place, remembering the inappropriateness of any nation's claim to be policeman to the world, challenging the validity of the assumption that it is the American government's responsibility to stop communism wherever it occurs, and using the available channels to find out what the rest of the world thinks.

Violence is no basis for social peace. The arguments which can be made in the extreme case for the moral acceptability of a certain amount of force used within limits in certain cases to maintain peace and order have been radically misunderstood as promising in principle that if sufficient power is used, peace can be imposed.

Mennonites especially have fallen prey to this idea as an overcompensation for the fear of being associated with humanistic pacifists. The opposite is the case, both in the lessons of history and in the intention of traditional Christian acceptance of the police function and war.

The Church Speaks

On War in General

"We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel; that therefore war is sin. . . . We believe that strife and wars are born of the selfishness and greed of individuals, groups, and nations. Jas. 4:1. We invoke divine aid that we might be emancipated from a covetous passion for material gain and that we might be sensitive and responsive to the basic needs and wishes of our neighbors both near and far." (Adopted by the General Conference Mennonite Church, Portland, Oreg., Aug. 22, 1953.)

"That war is altogether contrary to the teaching and spirit of Christ and the Gospel, and to God's will as revealed in His Word; that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results; and that if we profess the principles of peace and nevertheless engage in warfare and strife we become guilty of sin and fall under the just condemnation of God." (Adopted by Mennonite General Conference, Aug. 23, 1951.)

"1. Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace.

"2. Even though they may reject the highest good in favor of relative and lesser values, statesmen must nevertheless be challenged to find the highest possible values within their own relative frames of reference. In so doing, the Christian may and can rightfully speak to decisions which the Christian ethic will not permit him to assist in carrying out.

"3. The evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statesmen." (Adopted by Mennonite General Conference, Aug. 25, 1961.)

"Human life is sacred unto God, and a Christian has no right to destroy life. War is evil, brutal, and inhuman. It glorifies might, greed, and selfishness. The nature of war remains incompatible with the new nature of a regenerated Christian." (Adopted by the General Conference of the Mennonite Brethren Church, Oct. 28, 1954.)

The War in Vietnam in Particular

"We recognize that many countries, including the United States, share responsibility for the war in Vietnam, and we abhor the subversion and aggression of the communists in Vietnam. In the first place, we call on the United States government and the other governments involved immediately to halt and disavow the bombing of noncombatants, the torture of prisoners, and other such acts of war which are particularly abhorrent even to many in the general public, which seriously damage relationships to the peoples of Asia.

"Furthermore, as a conference, we appreciate the efforts of the United States government to negotiate a settlement and urge that it continue to explore every possible means to end the war. Acknowledging the complex nature of the problem

and the ambiguities involved we would propose consideration of the following steps:

"Use the United Nations and agencies of government neutral to the conflict in negotiating and controlling a settlement of the war.

"Use the reduction of military acts and increased economic aid to demonstrate our good faith and sincere desire to end the conflict. We believe that intensified and increased economic development in the Mekong Delta would contribute to the resolution of the total southeast Asian problem.

"Initiate negotiations for a united Vietnam arrived at by an internationally supervised system of self-determination, without insisting strictly on our preference of a political, social, and economic order." (Adopted by General Conference Mennonite Church, Estes Park, Colo., July 15, 1965.)

"... we must question the moral basis of the American involvement in Vietnam.

"Thus we must ask: However abhorrent Vietcong atrocities may be—one of our young missionaries has been for three years a Vietcong prisoner — has not the historical moment passed when the United States can hope to control world affairs by unilateral military intervention, particularly since in the eyes of the majority of the people of the developing countries this merely means new forms of colonialism? May not the bitterness of Vietcong acts—these we neither ignore nor condone—stem in part from the conviction that the independence of the peoples of Vietnam, indeed, of other developing countries, is imperiled by the military presence of a powerful Western state? Have not we as a nation, because of the extraordinary blessings accorded to us, assumed exaggerated notions both of our responsibilities and of our power? Does not our present course of unilateral action compromise, in the eyes of the world, the Mekong Valley development project, otherwise so full of promise? Would not this undertaking, if placed on an assuredly international basis, enlist the support of those who now distrust it?

"We recognize that it is not within our province to propose specific solutions. However, once the nation faces the moral issues at stake, ways can surely be found to reverse the present march of events. In the end, 'national honor' will be served, not by persistence in a hazardous course simply because the nation is committed, but by a readiness to retrace misguided steps.

"In expressing these convictions to you we are not unmindful of our failure in the churches always to 'love mercy and to do justice,' whether in questions of social justice at home, or of reconciliation abroad. Of these failures we would repent. We dedicate ourselves anew to the ministry of love among the peoples of Southeast Asia. In every way possible we would seek to overcome evil with good." (Adopted by Mennonite General Conference, Kidron, Ohio, Aug. 24-27, 1965.)

On the Response of the Churches to the War in Vietnam

"We have committed ourselves as a church to expand our aid to Vietnam through the agencies of the national churches there. We are urging the congregations of the General Conference Mennonite Church to:

"Study the situation in Vietnam and discuss the issues involved in their congregations;

"Communicate our spiritual and moral concern for Vietnam to the public, and to stimulate others to study and express their concern over Vietnam;

"Support faithfully by prayer and through gifts the expanding work of the Mennonite Central Committee in Vietnam;

"Continue in prayer that the government leaders involved will be given wisdom and understanding to fulfill their responsibilities and that peace will come to Vietnam; and

"Pray for the welfare and safety of all Christian workers in Vietnam, including our own, and especially for Daniel Gerber, Dr. Eleanor A. Vietti, and Archie Mitchell, who are being held captive by the Vietcong." (Adopted by General Conference Mennonite Church, Estes Park, Colo., July 15, 1965.)

What Is MCC Doing?

By Larry Kehler

Mennonite Central Committee began its service in Vietnam in late 1954 to aid in the care of refugees from the North following the Geneva Agreement. MCC provided material aid supplies, personnel for student work camps, and a medical team stationed at the Banmethuot Leprosarium. In 1960 the medical team was moved from Banmethuot to Nhatrang. To date 47 persons have served in Vietnam under MCC's program. One of these is Daniel Gerber, who was captured by forces of the National Liberation Front in 1962.

Expand Programs

Now the MCC plans to expand its efforts in Saigon, Nhatrang, and Pleiku during the next eight months and open new projects at five locations.

Forty-five volunteers are scheduled to be sent to Vietnam between February and September, 1966. This group will consist of seven administrative personnel, five doctors, six nurses, three social workers, seven home economists, four agriculturists, four mechanics and builders, eight Pax men with mechanical, construction, or agricultural skills; and one secretary. They will join eleven workers who are already in Vietnam.

Seventeen of the 45 new volunteers will be recruited by the Mennonite Central Committee. The MCC personnel office reports strong interest in Vietnam in Mennonite

"We urge every congregation of the Mennonite Church (along with all others who will heed) to give themselves to serious study, conversation, and prayer concerning this crisis. Some may wish to engage in intercession; some may wish to examine their own life and fellowship to uncover the roots of war; still others may give themselves to serious study, so that they may witness outwardly in appropriate manner. . . .

"Finally, having recognized that desperate economic need is one of the factors driving men to embrace the communist ideology, and having appealed to our president concerning the moral issues involved in the current American policies in the Far East, it is incumbent upon us as the people of God to set the pace in sacrificial service, both to those who suffer as a result of the war, and to those who live in poverty and need. We must recognize that extra dollars are coming into our hands because of the worldwide military buildup. Are we willing to be enriched at the cost of the suffering of others? Or will we use any such increase in income to further the preaching of the Gospel, and to minister to the needy, both those in emergency situations, and those in the developing nations, helping them to help themselves?" (Adopted by Mennonite General Conference, Kidron, Ohio, Aug. 27, 1965.)

churches and colleges. They anticipate little difficulty in filling their quota, although applications from medical doctors and home economists are lagging.

The remaining 28 volunteers will be recruited by Church World Service and its member denominations. Each volunteer will receive an allowance in accordance with his own agency's support policy. Volunteers are being carefully screened to make sure that they give reasonable assurances of being able to stand up under the pressures of service in a war situation. Additionally, personnel are being selected on the basis of their compatibility with the national evangelical church. Although several denominations are recruiting workers, MCC will be involved in the selection of all workers.

Along with the step-up in personnel, there will be a big increase in the Vietnam budget. MCC allocated \$32,500 for this program in 1965, but in 1966 the total will jump to \$350,000. MCC is hoping to raise \$50,000 of this amount, and Church World Service and Lutheran World Relief will supply \$250,000 and \$50,000 respectively. Mennonite and Brethren in Christ contributors to this effort should designate their gifts for Vietnam and channel them through their churches' relief and service treasuries.

Robert W. Miller, director of the MCC Overseas Services department, and Frank L. Hutchison, director of the Church World Service program for South and Southeast Asia, spent 2½ weeks in Vietnam during November to map out plans for the expanded program. They recommended that the 45 new personnel be used in the following ways:

Larry Kehler is Mennonite Central Committee Information Secretary, Akron, Pa.



● **Saigon.** Five additional administrative persons, including Atlee Beechy of Goshen, Ind., as executive director, will join the staff in Saigon. Paul Longacre, who is presently heading up the MCC's work in Vietnam, will serve as associate director of the enlarged program. A Saigon project team, designed to serve a number of refugee colonies in the slum outskirts of the city, will consist of a doctor, nurse, home economist, and two social workers.

● **Nhatrang.** The national evangelical church's hospital in Nhatrang will have an enlarged medical and service staff. The current contingent of a doctor, two nurses, and a Pax man will be doubled. A social worker will also be added.

● **Pleiku.** A doctor and two nurses are now stationed at Pleiku, where a small hospital will be constructed shortly. To the present staff will be added a home economist and two Pax men.

● **Hue.** The World Relief Commission, relief and service arm of the National Association of Evangelicals, is operating a refugee vocational training center at Hue (pronounced "way"). MCC will provide this project with an agriculturist, mechanical engineer, home economist, and a person skilled in cottage industry.

● **Danang.** A refugee colony of 4,000 people on the edge of Danang has a clinic building but no doctor. MCC will provide them with a doctor and nurse. There will also be a project leader, who will perhaps serve as a community development worker; a home economist, and a Pax assistant.

● **Quang Ngai.** In the Quang Ngai (pronounced "nigh") area large numbers of people are being resettled. Several hundred thousand more refugees are expected to come from Vietcong territories soon. A seven-man team will be placed here. It will consist of a team leader, doctor, nurse, and home economist to staff a new MCC project. The other three will work with a World Relief Commission extension project to train refugees.

● **Tuy Hoa.** A double team similar to the one envisioned for Quang Ngai will also be recruited for Tuy Hoa (pronounced "twee wah"), whose large refugee population is expected to become even bigger soon.

● **Kontum.** World Relief Commission is also planning to establish a refugee training center at Kontum. MCC will send an agriculturist, a mechanical or construction person, and two Pax assistants to this project.

In addition to supplying World Relief Commission projects at Hue, Quang Ngai, Tuy Hoa, and Kontum with a total of 15 workers, MCC will contribute \$10,000 toward the construction of their refugee training facilities at Hue and \$28,000 toward the setting up and operation of extension projects at Quang Ngai, Tuy Hoa, and Kontum.

It is planned that several Vietnam co-workers will become members of the MCC teams at Saigon, Danang, Quang Ngai, and Tuy Hoa. They will serve as interpreters and assistants, and will receive in-service training.

Asian and European Mennonite churches have been invited to contribute personnel, supplies, and funds to the Vietnam program. Mennonites in Japan, India, and the Netherlands have already responded with offers of help, including volunteers, for the Vietnam relief effort.

The Only Protestant Relief Agency

MCC continues to be the only Protestant relief agency handling government surplus commodities in Vietnam. It will be receiving 4,250,000 pounds of dried milk powder, flour, bulgur, cornmeal, beans, and vegetables during 1966.

Drugs, with a wholesale value of \$31,000, have already been received from Interchurch Medical Assistance (IMA) for use in the clinics at Nhatrang and Pleiku. Additional drugs will be made available for the new medical projects in Saigon, Danang, Tuy Hoa, and Quang Ngai as they are opened. MCC receives contributed drugs through IMA at 4¢ per pound.

The danger of having the MCC's relief and service efforts identified with the U.S. government's total military and psychological strategy to win the war continues to pose serious problems. Paul Longacre comments in his annual report to the January, 1965, MCC annual meeting:

"Escalation of concern in Vietnam is not difficult, but escalation of response has been and will continue to be difficult. The Vietnam conflict is still basically a political and economic

conflict in spite of its military headlines. The U.S. is responding with considerable political and economic activity to gain the goodwill of the masses.

As the programs build up, it becomes increasingly difficult to keep one's identity separate from that of the military and aid missions. Identification with such is most regrettable since we decidedly oppose what the U.S. is doing in Vietnam."

The Peace Section executive committee in November urged MCC to (1) prepare a policy statement of guidelines to govern the nature and extent of cooperation with military authorities in relief efforts in South Vietnam, and (2) encourage Mennonites in other countries to establish contacts and implement relief efforts in areas of Vietnam not accessible to a U.S. agency. Members of the MCC executive committee approved giving more staff time to checking leads on how to get into North Vietnam, even though the chances of success are slender.

A Cooperative Ministry

An unusual aspect of the Mennonite relief effort in Vietnam is the opportunity to serve a wide range of Christian groups in a cooperative ministry. The relationships established in past years with the Evangelical Church in Vietnam, the Eastern Mennonite Board of Missions and Charities, and the Christian and Missionary Alliance are being preserved. But the current emergency in Vietnam calls for increased cooperation with other church and voluntary agencies to meet the mounting need for relief, medical, and other services.

The Division of Overseas Ministries of the National Council of Churches has been channeling support for the relief effort in South Vietnam through the Mennonite Central Committee since May, 1965. It is aware of the MCC's special

concerns in Vietnam as a peace church, but this has not prevented it from reaffirming its intentions of working jointly with MCC. Other agencies with which MCC is cooperating in some measure in Vietnam are Lutheran World Relief, and the World Relief Commission of the National Association of Evangelicals.

Two Eastern Mennonite Board of Missions and Charities workers in Saigon have been giving one-quarter time each to assisting Paul Longacre, MCC director in Vietnam, with administrative duties. Everett Metzler is assisting with the establishment of the medical unit at Pleiku and Luke Martin has been asked to initiate and administer MCC's child sponsorship program in Saigon.

"MCC, as one of the pioneer American Protestant agencies in Vietnam, has a special responsibility there," said William T. Snyder, MCC executive secretary, "but the need is far beyond our capacity to meet. We must be prepared, therefore, to work with other Christian groups and voluntary agencies."

We Must Be Involved

By James E. Metzler, Vietnam Missionary

We must voice our concern because we have lived among and worked with many Vietnamese people for several years . . . we have heard the appeals and observed the acts of both sides . . . we have witnessed the forces of evil mounting up against each other . . . we have sought to counter this rising flood of hatred in the spirit of Christ's sacrificial love. We must voice our concern because we see the increasing loss of lives and limbs . . . we listen to the pleas of the innocent ones helplessly caught in the cross fire . . . we observe the destruction of homes, cattle, and countryside . . . we are watching a nation being ruined; not developed—a people being demoralized; not strengthened.

We must voice our concern because we sense a greater concern for political labels than for the lives of men . . . we feel the clashing pressures which disregard the best interests of the people . . . we detect a hardening of positions which dims the possibility of settlement . . . we fear the rapidly approaching point beyond which control and reason will have no voice.

We must voice our concern because we do not wish to be silent supporters of a cause we believe is unjust and immoral . . . though we are citizens of a democratic government, our personal concerns are not represented in the policies of our leaders . . . though we are members of a Christian nation (in the eyes of the world), the love of Christ in our hearts is not revealed in the actions of our military forces.

We must voice our concern so that the church will not be swept up in the spirit of blind nationalism . . . the church will not be swayed by half-truths and biased reports . . . the church will not inwardly rejoice that someone else is doing that which she would not do herself . . . the church will never forget God's esteem for life.



Vietnam refugees. From North to South Vietnam. Very typical of present-day Vietnam life.

What Is Eastern Board Doing?

By Paul N. Kraybill

In 1954 the Mennonite Central Committee entered South Vietnam to provide a channel for Christian churches outside Vietnam to minister to the physical needs of war victims. Thousands of people had fled to the South following the Geneva Convention which established the seventeenth parallel.

The Evangelical Church of Vietnam, an autonomous national church organized independently of its mother-body, is the fruit of the witness of the Christian and Missionary Alliance, which has been in Vietnam since 1911. Traditionally avoiding institutional work, i.e., hospitals, clinics, schools, etc., the Alliance was hardly prepared to minister to the refugees. MCC's program served to strengthen the conscience of the Alliance and the Evangelical Church on their responsibilities to minister to physical needs and performed a service not being provided by any other Protestant agency.

Eastern Board Beginnings in Vietnam

The Eastern Mennonite Board of Missions and Charities entered Vietnam in the fall of 1957 to give expression to our Mennonite church's concerns for the peoples of that land by developing a more direct ministry of teaching and preaching.

For two reasons the Eastern Board planned to limit its program to full-time evangelistic work in Saigon: (1) C&MA had concentrated in the rural areas, while Saigon, and environs, with a population of 3,000,000, had only ten Protestant churches, most of which were small chapels and less than a half dozen missionaries in full-time evangelistic work. (2) MCC was already providing material aid, medicine, and food to needy tribespeople and refugees, working primarily in the interior.

The Board had planned to have each of its missionary couples in Saigon living at separate centers throughout the city, with the program in each place developing by means of direct evangelism, including preaching, personal and home contacts, bookroom and reading rooms, English classes, etc. By 1963 it became apparent that it would be better strategy to concentrate at two centers.

The center at 336 Phan Thanh Gian operates with increased interest and use of facilities, particularly the bookroom, reading and study room, and the English classes. Other activities include Bible correspondence courses, children's Bible hour, a Sunday Bible study class, and a weekly evangelistic service. Most of the work continues to center around

student contacts. In this downtown location many young people of the large student population of Saigon find this center a place for reading, study, and fellowship. The Everett Metzler and James Metzler couples are in charge here.

The new center opened in 1964 in Gia Dinh, a suburb of Saigon, is staffed by the Donald Sensenig and Luke Martin families. English classes, a reading room, a weekly evangelistic service, weekly Bible study and instruction for believers, Bible correspondence courses, Sunday morning Bible class, children's Bible hour, and a day-care nursery make up the program. Two Vietnamese girls supervise the program of day care for thirty-two children who come to the center from seven in the morning to noon.

Most of the activities at this new center have tended to draw in community folks rather than students, as at the other center. A small classroom-meeting room was recently built on the lot back of the center to provide better facilities for the nursery and for meetings. A primary school is also envisioned.

Relationships

When the Eastern Board went to Saigon, the major mission organization working in Vietnam was the Christian and Missionary Alliance. The Mennonite mission has been able to maintain most cordial relationships with this society which continues as the largest missionary organization in the country. A few other groups were beginning to take interest at the time of Eastern Board entry and have now also undertaken work.

A deliberate attempt was made by Eastern Board representatives to establish cordial relationships with the Evangelical Church. The leadership of this sensitive evangelical group was much concerned that other groups would not come in to compete or to lure away its workers or members. After careful discussion explaining our intentions, the Eastern Board was warmly welcomed with the assurance that there is a vast amount of work to be done.

For years the church had been praying that other sympathetic evangelical groups would be led to Vietnam. The need is obvious when one realizes that less than one half of one percent of the country is Protestant Christian. Since that time there have been continued excellent relationships between the Evangelical Church and the Mennonite mission.

By deliberate agreement between the MCC and the Eastern Board at the time the latter entered Vietnam, these two organizations developed a harmonious working relationship.

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At the time it was something of a new pattern of relationship for a mission board and a relief agency to share together in the task in a given country. Generally in the past, the Mennonite Central Committee, after carrying through a preliminary program, would withdraw, turning its programs over to a mission board, e.g., Ethiopia, British Honduras, Puerto Rico, Taiwan, etc.

The Mennonite mission continued its relationship to MCC, and when the MCC program needed leadership in 1964 between the time one director terminated and the next arrived, one of the missionaries stepped in to carry on the program. In 1965 when the buildup of MCC program began, MCC requested and the Mission Board agreed that the mission should give assistance with its staff who were experienced in the language and the culture. As a result, two missionaries were authorized to give one-fourth time each assisting the MCC director.

Conflict

The peoples of Vietnam have suffered almost constant warfare and conflict for the past twenty-five years. The story of the more recent communist terrorism and the United States' entry into combat is well known. All this the Eastern Board views as it views any war—as altogether contrary to the spirit and teaching of Christ. The violence, the hatred, the bloodshed, the intimidation of innocent women and children, the wanton destruction all speak eloquently to the evil of war, and the Vietnam situation only confirms the conviction that the Christian cannot in any way be party to or supporter of this sinful practice.

It was inevitable that, in a land where American armed forces are so prominent and so despised, the presence and activity of American missionaries would raise questions in the minds of the people. But, when the United States government dependents were evacuated from Vietnam early in 1965, it did become more clear that the American Mennonite missionaries are not United States government employees. Staying on helped to prove the real reason for the workers being in that country.

It is basic for missionaries today to work with the aspirations and hopes of the people. But it is precisely here that our missionaries are caught with frustrating embarrassment, for within South Vietnam there is support both for the present autocratic "democracy" and for communism as the lesser of two evils.

Despite the risk of being completely misunderstood by Vietnamese and Americans alike, Eastern Board missionaries plan to remain, keeping politically neutral. They will seek to proclaim the Prince of Peace, protesting the evils of hatred and war, of greed and power, wherever or within whomever they are manifested, so that more and more people will see the missionaries' distinctive character and message, as in the example related by one of them. He overheard the caretaker reprimanding neighbor children for referring to a missionary as a "nuguoi My" (American). He told the children they should call him the "giao-sy" (missionary), "because he isn't involved in the killing and bombing that other Americans do here."



A weary Vietnamese mother walks down a dirt road from her home village of Thanh Duc.

Since it can appear that our Mennonite missionaries are benefiting from the protection of the American guns (supposedly staying off a communistic take-over) while continuing freely to build the church in Saigon, we feel they dare not remain quiet simply in order to stay. This is not to imply that demonstrations and formal protests are necessary. The quieter routines of mission life may have a more convincing effect, as Luke Martin writes:

Often English students will stay long after class to ask our opinions on the war in this land, or some subject pertaining to the Christian faith. The political unrest is always on the minds of the students, especially when the specter of the draft is before all the young men. Many are uneasy with the American involvement in the war; some want peace so badly they would accept any form of government. We avoid becoming involved in the political controversies of this land. At the same time we try to show that the American policy is not necessarily the best policy nor synonymous with our convictions.

A further example would be a comment James Metzler makes in a letter:

Recently a Vietnamese Christian remarked about the many youth who freely come to the centers to study, read, or relax. He recognized the great value in just creating a favorable impression of the church in the minds of these young people.

Nevertheless, outside the circle of acquaintances, it is still difficult to avoid the undesirable identification as Americans. There is also the inherent assumption that the work of the missionaries is somehow contributing, at least indirectly, to the achievement of the United States' military objectives.

Once again Christians who seek to be faithful find themselves caught in the tensions of a paradox: On the one hand inextricably involved in ministering to the agonies of man, and on the other always seeking to stay above and beyond the immediate crises of war. About Vietnam the Eastern Board feels this same tension. One observer who visited Saigon recently remarked that the position of the Mennonite mission-

aries in dissenting from the policies of war and destruction is quiet, but clear and understood.

Our Response

When the dependents of American government men were evacuated from Vietnam, it was clearly established that private United States citizens were not subject to that order, even though their continued presence was obviously an embarrassment to the United States officials. This turn of events forced a reappraisal of the mission's role and purpose in Vietnam.

On one hand the question was asked, "Should we try to establish a Mennonite Church when the future is so uncertain?" Yet the mission was confronted with growing opportunities and responses. After much careful and prayerful discussion, the workers came to the clear conclusion that they would "plan to stay" but be "prepared to leave." The fear of evacuation was seen as a potential phantom which could stifle the work.

To work while there is opportunity was seen as the task, not to wait in fear of the unknown. In the present crisis especially, there is great need for a strong testimony on peace and human concern. The risk of suffering only underscored the need for this kind of commitment. Shortly thereafter the Lord seemed to seal the decision to stay when a group of nine were baptized.

In the face of suffering the Mennonite mission stands beside the Evangelical Church as brother and friend seeking to demonstrate this kind of witness. This church is seeking to maintain a strict neutrality in the conflict that seesaws over it. It is evident that after the war has ceased another chapter of great suffering will be revealed to the world.

Yet in the present time of distress, already there are signs of a great spiritual ingathering on the horizon.

Dr. L. L. King, Foreign Secretary of the Christian and Missionary Alliance, says:



Refugees leaving Du Co area near the Cambodian border. The refugees originally resettled from North Vietnam 10 years ago. They worked as farmers and were forced to supply food to the Vietcong.

We are having the greatest opportunity to witness since the inception of the work in 1911. The number of baptisms is greater than in any previous period of our history in the country. It is our view that we may expect the largest movement to Christ and into the church in the next ten years. The Christian and Missionary Alliance and the Evangelical Church are planning special evangelistic efforts—efforts on a larger scale than ever before.

The Eastern Board sees in the present crisis not only danger and uncertainty, but also a great challenge to grasp spiritual opportunities that are now at hand and to prepare for the doors that will open in the days ahead.

In the present crisis the Eastern Board has set for herself the following purposes:

1. To reaffirm our opposition to war on the basis of the Scripture as we have always believed, and to make clear our protest against the evils inherent in either of the conflicting ideologies that have brought about the present struggle.
2. To reaffirm that we are in Vietnam because we believe that Christ has called us to witness and to serve. Our presence there does not in any way condone or endorse either the American military policy or the activities of the communists.
3. To call the church to prayer on behalf of our government and all governments involved, and for the Christians of Vietnam and all the suffering people in that nation.
4. To confirm that we intend to continue a positive program of Christian witness in spite of uncertainties, remaining in Vietnam as long as humanly possible, unless the influence of our presence would become an embarrassment to Vietnamese Christians. To prepare ourselves spiritually for this continuing role regardless of political developments.
5. To state our intention of gradually increasing our staff to develop new and enlarged areas of service and to relate effectively in a liaison role to the Mennonite Central Committee program in South Vietnam during its expansion period, looking forward to future opportunities that may arise from this activity.
6. To include North Vietnam in the planning for an expanded program as soon as circumstances permit.
7. To share with MCC in their desire to recruit staff who are spiritually qualified for a positive Christian witness in the enlarged relief activity.
8. To continue to offer advisory services to the MCC program leadership in South Vietnam where our workers' experience and background would be helpful, and to undertake whatever spiritual ministry may be advisable in connection with that program.
9. To endeavor to develop a broadened peace ministry among evangelical Christians seeking to prepare ourselves and them for the future, hopefully for independence, but cognizant of the possibility of living under communism or continued military rule.
10. To challenge our church to sacrificial self-discipline in the face of the tragic suffering in Vietnam and to urge increased giving to MCC and/or the Mission Board to make possible an enlarged program of witness and service.

Positive Alternatives for Church and State

By Edgar Metzler

One of the weapons being used by the United States in Vietnam is called the "anti-personnel" bomb. The bureaucratic term "anti-personnel" softens its real impact. "Anti-people" or "anti-persons" or "anti-human being" bomb would be a more accurate description. When the bomb explodes, it scatters incandescent fragments over a wide area and the tiniest fragment will burn a hole through a man's flesh to the bone.

All wars are "anti-person," but an added tragedy of the war in Vietnam is that the richest country in the world is using its resources for destructive purposes on a people who desperately need the kind of help that will enable the people to enhance rather than endanger the conditions of human existence. The first and most urgent step in that direction is to stop the war.

Left alone the Vietnamese people would likely be better off than some of their Asian neighbors. The country is blessed with areas of rich soil and a favorable climate that has traditionally made it a rice surplus producing area.

In recent years rice exports have averaged 250,000 metric tons worth about 25 million U.S. dollars. But the war has now so disrupted village life and transportation that in some areas rice, the staple food of the Vietnamese family, has become a scarcity.

Need and Response

In any case, man does not live by bread, or rice, alone. Health and education are two of the prerequisites which enable a nation in the modern world to expand the industrial base which will enable it to cope with the demands of a rising population. In South Vietnam there is only one doctor for every 22,500 persons, compared to 1 to 1,600 in Taiwan and the Philippines. Life expectancy is 35 years.

If South Vietnam had doctors in the same ratio as the United States, there would be 5,000 there instead of the present 200. Accurate statistics on literacy are difficult to determine for a country like Vietnam, but the percentage of those who can read may be as low as 20 percent.

The United States government has not been unresponsive to these needs. Since 1954 over \$2 billion in economic help has been poured into South Vietnam. Some impressive gains have been made in the areas of agriculture, health, education, and housing. At present the personnel force of the Agency for International Development in Vietnam is larger than any other country.



Edgar Metzler is executive secretary of the Peace Section of Mennonite Central Committee, Akron, Pa.

President Johnson has repeatedly stated the need to work at the basic human problems in Southeast Asia. Last April 7 at Baltimore he said, "Neither independence nor human dignity will be won by arms alone; it also requires the works of peace. . . . Now there must be a much more massive effort to improve the life of man in the conflict-torn corner of the world."

On May 13 in Washington the president spoke of the "third face of the war." "It is the face of human need. It is the untended sick, the hungry family, the illiterate child. It is men and women, many without shelter, with rags for clothing, struggling for survival in a very rich and fertile land."

At Baltimore the president said that we do not need to wait for peace to begin working at these problems. But is it possible for the mailed fist to work in unison with the hand of compassion? As the war escalates, the military effort takes priority and other programs become subordinate to it.

An official AID publication states that the agency's counter-insurgency program "directly supports the war effort in the rural areas." "USOM (the U.S. economic assistance program in Vietnam) is also trying to insure that the benefit of programs go as little as possible to Vietcong-controlled areas, where they would have a negative counter-insurgency benefit."

The words describing our national purpose in Vietnam appear less than sincere to the Asian because the bombs that kill are so much louder than the bulldozers that build. The Mekong River development project, which promises to release the whole Indochina peninsula from the one-crop system and provide vast new economic vitality, is stalled because of the war.

To finish one of the tributary projects in Laos \$4,500,000 was needed but could not be found. The same amount is spent by the United States every day in the military buildup in Vietnam. How will history judge a nation that has such immense potentiality for sharing the wealth and know-how to build a more tolerable life for millions in Southeast Asia but is using it to devastate the land by making it a battleground for our ideological conflicts?

Christian Response

But Christians have the opportunity to do more than criticize the government's policy of making Vietnamese pawns in the cold war struggle. Through word and deed Jesus spoke clearly about His followers' response to those who are hungry, without shelter, naked, ill, or imprisoned.

This response is part of the way the Gospel is proclaimed, for is the Gospel anything other than the concern of God for man in all his loss? The churches have said that they want to respond to Vietnam in compassion. Through the expanding ministries of relief and service they have that opportunity. Will we back up our good intentions with the resources of personnel and funds that match the opportunity?

William Snyder, Executive Secretary of the Mennonite Central Committee, reflected recently on this challenge:

Our words spoken at Estes Park and Kidron actually

mean very little unless we are prepared to enter into the suffering of the people of Vietnam. We must find ways and means to identify ourselves even more completely with the victims of the United States bombings by pouring out our personnel and treasure in amounts that we heretofore have not considered. Our willingness to suffer with the people of Vietnam is the acid test of our commitment.

Individuals with the technical and professional skills needed in Vietnam should be encouraged to enter service as doctors, nurses, administrators, etc. At the same time the entire brotherhood should pour out funds in such quantity that the American people and the people around the world will look on it as a "demonstration" of our deepest concern. We should indicate that we are doing it because we must take on some of the sufferings of the people of Vietnam caused by both sides in the conflict, but particularly by American bombers which are displacing so many of the people with whom we are working. I believe such a message backed by real sacrificial volunteering and giving would get through as no other means up to this point.

We should begin stressing the longer term problems of Southeast Asia to put our interest in the proper perspective. Should peace break out in the near future, the international spotlight will move from Vietnam. But our interest will continue there in mission and service. Perhaps we have a platform, during the conflict, from which we can stress the need for longer term solutions rather than solutions geared to the war effort only. A new interest is needed on the part of America for the village people of Asia, including Vietnam. It is necessary to help the common people in the villages of Asia with an effectiveness that has not been widely realized in governmental economic assistance programs in the past. I believe the voluntary agencies, and especially Christian mission and service organizations, have a challenge to demonstrate the way.

Real Need—Identification

The real need is for identification with those in need, regardless of the side of the struggle on which they happen to find themselves. That identification can be realized only through persons, sent and supported, in spirit as well as matter, by the entire brotherhood. Then our witness both *against* the war and *for* the people will have integrity. Against the "anti-people" bombs the church can send "pro-people" teams of dedicated servants.

This effort is more than a wartime emergency. The needs of the Vietnamese will extend long beyond the cease-fire and the refugee camps. The programs currently being expanded by the church's relief agencies are designated to work at those long-term needs. How will our Lord judge the church of North America if we fail to use our riches on behalf of our brethren in Vietnam?

The Inside View

Ed. note: Mennonites are working in Vietnam under the auspices of three different agencies: Mennonite Central Committee, Eastern Mennonite Board of Missions, and International Voluntary Service, a private, nonsectarian organization emphasizing a person-to-person approach. Workers from the latter two were asked, "What is the Christian's role in Vietnam in light of the military struggle?" Here are their answers. MCC's position is represented through Krabill's article, "Vietnam: Soul-Sick and War-Weary."

Serve Because of Need

My answer is much shorter than the question. It is simply: "I don't know." Furthermore, the broader and deeper the conflict grows, the more uncertain I become.

I've been told that the church in America is hearing so many different voices concerning Vietnam that they're becoming confused. Actually I've been suffering with this malady myself. But I'm not sure this is a bad thing.

Perhaps we should call it a holy dissatisfaction with the too-easy, oversimplified answers of either side. We need to accept the fact that anyone who listens to both sides will feel torn in two. Anyone who seeks to understand both sides of a conflict is struggling with twice as much concern as either side.

Sometimes the most realistic answer to this question seems to be: "We might as well get out." We walk down the street and the children call out, "Number 1." The meaning of this, of course, depends on who's saying it. But to us it means that we're considered to be GI's off duty.

In our evangelistic witness it seems that the only way to get a hearing these days is to use the driving interest to learn English. And so even in our English Bible classes, the most obvious result of our work is the training of needed interpreters, clerks, secretaries, and perhaps even "special friends" for the American military.

In our service projects, as a mission or MCC, it appears that we are considered (by the governments involved and the majority around us) to be a part of the total war effort.

Even a recent U.S. magazine praised our church because—unlike other protesters—we are right here doing something which makes our country "look good." As a Vietnamese pastor who understands our problem said, it's impossible for us to work here and not be caught up in the military effort.

Yet I cannot think of pulling out because the other answer is: "We must witness and serve where the need exists." Dare we choose the physical and spiritual needs we want to relieve? The suffering here is increasing astronomically. Can we turn away from it just because the circumstances are less than ideal?

So I invite you to accept this holy confusion that thrusts the church in the midst of the clash, accepting misunderstanding—yet probing for a clearer witness. And let us not be content to only follow after—picking up the pieces.

We need to remember that fewer ambulances are needed at the foot of the mountain if more warning signs and safe-

guards are used at the curves. An ounce of prevention is worth a pound of cure—even in Vietnam.

—James E. Metzler, Eastern Mission Board.

Pacifists Have No Monopoly

In a Vietnamese shop I saw a silk jacket with a map of Vietnam and these words sewed on, "I know I shall go to heaven when I die because I have been in hell."

It vividly depicts many people's concept of this war-torn land; nevertheless there are hundreds of Americans working to eliminate the hell from Vietnam. U.S. military teach English and give gifts to leprosariums and orphanages. CIA, USAID, U.S. military, Catholic Relief, IVS, and MCC are supplying various means of help for in-country refugees.

Missionaries, IVS, USIA have structured regular classes for teaching English. Various government, church, and private agencies pour thousands of dollars' worth of commodities into the country through their advisers and agents.

In light of all this, what is unique about the Christian pacifist's role in this country? Does he have the purest ideals for the pursuit of peace, the best methods, the noblest programs?

A recent broadcast on Radio Peking gave the example of an old lady who dropped her bus ticket, and when she could not find it, dismally looked into an empty purse. An observant comrade nearby noticed her plight.

He quickly rushed back to the ticket office, bought the ticket, and then pretended to have found it on the ground when he gave it to the woman. She asked his name and his only reply was, "I am a comrade in the People's Liberation Army."

The pacifist's unique role? That is for God and the people one influences to decide. But there is much work to be done by Christian pacifists, work for people of highest caliber, work for people not easily daunted.

One neglected area is that of working side by side with Vietnamese people as they develop their own and their country's resources. Being a faculty member in Vietnamese public schools provides all sorts of opportunities for working with these budding leaders.

Working with the agricultural cadre in the provinces, talking with the farmers about how to grow rice more effectively or how to grow vegetable cash crops to supply markets cut off from Central Vietnamese vegetable farms by Vietcong-controlled roads—such work helps instill a pride in these people that foreigners have trampled for centuries.

Emergency food, clothing, and commodities are needed,

but not such gifts alone. As one person has said, "How would Americans have liked it if Japanese, after the Alaskan earthquake, had sent us kimonos, rice, and fish during this great emergency?"

Thus, although there are many well-meaning people here trying to do good, people trained to help people help themselves in education, health, and agriculture who possess that extra quality of neighborliness—without the prodding of publicity—are still rare.

Pacifists don't have a monopoly on this field, but because of their convictions they can be uniquely qualified to serve this urgent need, to put peace in the rice fields and pride in a person's step.

—Harold Kooker, English teacher for IVS.

Share in Suffering; Be Peacemakers

First, I believe American Christians committed to Christ's way of love and peace should be in Vietnam.

I am tempted to wash my hands of the whole American military involvement here and leave the country in protest—or do something to get kicked out of the country. But Christ is here, and His servants must be here. Still it is difficult to know what His servants can or should do.

I believe we must share with the Vietnamese in their suffering. And their suffering is great. We in Saigon don't know half of the suffering. We may see even less than Americans accustomed to TV reports. Yet we see the corpses, the maimed, the bereaved, and the economically depressed. We hear the sounds of war. We must be willing to suffer with the suffering and help where help can be given.

I believe we are called to present Christ's message of transforming love in word and action. We can teach and demonstrate the true nature of Christ's church which transcends national or ideological boundaries. This we have tried to do in our English Bible classes to hundreds of students and in our church fellowship.

In light of American involvement here, I believe we as American Christians must be "salt." We are not called to be disloyal to America nor to undermine the government. But we can challenge the American objectives and methods here on ethical grounds. We have found that Vietnamese friends will not share their feelings with us as long as they think we represent or support American policy.

Lastly, I believe we are called to be peacemakers. We cannot consistently support all the actions of the Vietcong nor of the other side. But we must accept the concerns of all as having some validity. It seems to me that the majority of the Vietnamese are not strongly pro or con. They are more interested in the cessation of the conflict which threatens to destroy the entire country and engulf the whole world.

The task of a peacemaker is not clearly defined. I feel that the American brotherhood is also called to share in this. We want to faithfully represent you as you follow Christ. Perhaps you can help us answer this question, "What should we do?"

—Luke Martin, Eastern Mission Board.

Witness to Way of Love

While discussing this question recently someone remarked that perhaps we ought to be kicked out of Vietnam. Christian brinkmanship!

While the prospect isn't pleasant, it may be a realistic possibility for Christians following the way of love while living in a country at war where dissent from the official position is "treason."

One thing is certain: we cannot remain quiet, concerned only about the souls of men while American troops pour into the country and bombers roar overhead bringing destruction and maimed limbs and death to thousands of "enemies" and "friends" alike. We cannot change the fact that we are Americans; our "high" noses, blond complexion, and speech give us away.

But we must witness to the way of love that we have come to know in Christ. Here are some reactions that we should be making to this situation, not only as Christians in Vietnam but as Christians anywhere.

—Greater dedication to our primary task of evangelism and church building. The basic problem here is spiritual—men are unreconciled to their Creator. Tales of heroism on both sides of the battle lines put us to shame.

—Practice in person-to-person relationships the "agape" love of Christ in which we die to self and live for others.

—Place ourselves in the shoes of Vietnamese people as war ravages their countryside, destroying their farms and homes; comfort the afflicted and bereaved, the maimed and hopeless.

—Do what we can to expose and correct the causes of the present conflict, i.e., oppression of the poor, corruption in high places, greed. Refuse to go along with the philosophy of "everybody is doing it."

—Disassociate ourselves and our mission from the U.S. military establishment here.

—Participate in constructive programs which articulate Christian concern rather than identify with the forces of destruction.

—As guided by the Spirit, raise our voices in protest of the excessive and uninhibited use of force by all parties involved in the conflict.

—Share with the church here and elsewhere our convictions regarding the Christian position relative to government and the use of force.

—Admit and repent of our sins of omission in considering the problems of Asians to be none of our concern. Too long we have washed our hands of responsibility for the sins of our nation and the Western world in their dealings with Asia.

—It is my growing conviction that we must address appeals to all parties in the conflict to turn from war as an instrument of policy.

Hiroshima's mushroom cloud should sober us to our responsibility as humans as well as Christians to turn from war lest the whole world become involved in nuclear conflict of unimaginable horror that no one wanted or intended.

—Everett Metzler, Eastern Mission Board.

The Evangelical Church of Vietnam

By Mahlon M. Hess

The world thinks of Vietnam as a troubled land. In the midst of its war and poverty and disruption have risen heroism and faith and personal victory, and of these the world knows too little. Vietnam has its Christian stalwarts to match those of any place and time.—(Homer E. Dowdy, *The Bamboo Cross*, p. 11.)

Thus a modern newspaper reporter described our brethren in Vietnam, after he had had the opportunity to live among them for three months, sharing in part their sufferings. This church took root and spread throughout the country despite government restrictions for the first forty years of its life. For twenty-five years since then (these two periods having a thirteen-year overlap), the church has suffered disruption and martyrdom.

Growth Under Restrictions

The Evangelical Church is a fruit of the work of the Christian and Missionary Alliance which was founded in 1887 with a particular view to taking the Gospel to closed Indochina. For many years missionaries to South China were camping along the northern border, awaiting the opportunity to enter the country.

Not until 1911 was Robert A. Jaffray able to establish the first Protestant mission at Danang. Within four years nine missionaries were working in the country with bright prospects. But then, on the basis of an 1884 treaty which gave to the Catholic Church exclusive rights to propagate its faith, a French government decree prohibited further work among the indigenous peoples. The following year the ban was lifted, but Gospel work was limited to port cities and South Vietnam. In rapid succession the few remaining missionaries occupied six main cities.

In miraculous ways the Holy Spirit brought key men and women into contact with the missionaries: a celebrated Annamese sculptor, a wealthy university man, the editor of the newspaper, five members of the royal family, and a popular actor known throughout the province, who became the most successful soul winner in the country. Though there was fierce persecution in every village, for a time there was almost a mass movement to the Gospel.

Since missionaries were prohibited to witness, except in the main cities, the national believers carried the Gospel message to the lesser towns. Their witness was blessed to the point that in 1927 the Evangelical Church of Vietnam was

formally organized. Complete self-support was a requirement for full membership in that national body, and by 1941 three fourths of the congregations had attained this goal.

Strengthened Through Sufferings

After France fell in 1940, the Japanese occupied Indochina, and the promising work suffered a severe blow. Some of the missionaries were evacuated; others were interned. Following the war they returned, finding that nearly all the property of church and mission had been looted. Some pastors and many Christians had been martyred. Of those who escaped, many were sick, destitute, and afraid. It was unsafe to travel. Slowly the scenes of desolation and ruin began to turn for the better, but shortly thereafter the war for national independence broke out.

During this conflict the church suffered greatly. In the interior, rice fields were looted. Due to threats, rumors, and sporadic attacks on the towns, many Christians fled to out-of-the-way places. When they returned, they found that their homes had been looted, and everything lost. Many of the people of this onetime rich granary of Southeast Asia became quite poor.



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Gene Stoltzfus, a Mennonite from Aurora, Ohio, is working under International Voluntary Service.

Being under suspicion from both sides, the Christians experienced the greater suffering. They were in constant danger of attack; some were drafted, tortured, or imprisoned. Scarcely a week passed but that some prominent Christian, often a pastor, was robbed or killed. The French were equally guilty with the Vietminh. The Christians themselves were divided in their loyalties, quite a large number siding with the Vietminh, due to their passionate love of country and their determined though silent opposition to and hatred of foreign control.

Following on the division of the country at the seventeenth parallel in 1954, when many northerners fled to the south, there was begun a campaign of revolutionary activity. Roads were dug up, poisoned bamboo spikes were planted where people pass, and bridges were destroyed. Several mission stations had to be closed. In some places Christians were forbidden to leave their villages; church attendance was not possible.

In other areas village groups were forced to follow the guerrillas into the mountains; there were mass defections to communism. From five congregations nothing has been heard for a long time. Some family groups fled from the insurgents and sought government protection.

Tens of thousands of the people are being resettled in strategic hamlets, fenced and protected from Vietcong raids. Two Christian and Missionary Alliance missionaries and Pax man Daniel Gerber were abducted in May, 1962. A number of Christians have been killed, among them at least two pastors.

The guerrilla warfare and terrorism are steadily mounting. Both peasants and intelligentsia live in fearful insecurity. Effective government control stops at the city limits.

We Can Learn—We Can Share

The Evangelical Church of Vietnam, now fifty years old, has many excellent qualities, for which we offer praise to God, and from which we can learn. Recognizing that we share with them the same kinds of human weaknesses and temptations, and that each of us understands spiritual truth only in part, one can discern that God is calling us to a sharing together through which we can be mutually encouraged and edified.

This church is known for its simple *acceptance of the Holy Scriptures* as the revelation of God to man, as the rule for faith and life. The Bible school is a most important institution in the life of such a church. In 1962 there were 240 in long-term Bible school and worker training courses, and 430 in short courses in Bible truth and Christian practice.

Our brethren stand for *holiness of life* and for separation from sin and worldliness. However, in the life of the church there is room for growth in some matters of ethics and honesty.

The Evangelical Church of Vietnam has a firm belief in the *power of prayer*. There are special prayer services each Sunday morning and midweek. During church conferences the period from six to seven o'clock each morning is spent in prayer. Congregations which are threatened by rebel attack

frequently gather in daily prayer meetings.

This young church has a strong *emphasis on evangelism*. Pastors give active leadership in outreach; each congregation has a "witness band"; each district has a full-time itinerant evangelist. Colportage work, market preaching, and radio programs over fourteen stations (valuable in reaching students, military personnel, and government officers) are fruitful methods of evangelistic outreach.

For several decades the Vietnamese Christians have carried on evangelistic work among the tribal groups, and fifteen workers are now engaged in this ministry. In 1962 the first Vietnamese foreign missionary was commissioned to serve in Vientiane, Laos.

The church presently has 294 workers, and during 1960 and 1961 experienced a 40 percent increase in membership. By 1963 there were 354 congregations south of the seventeenth parallel; there were 42,000 baptized adult members, and the total Christian community numbered 100,000.

The church has a *concern about stewardship* of life and possessions. Self-support is a condition for membership in the national church organization. However, the church has a real problem in the matter of pastoral support.

The Evangelical Church has a *conscience sensitive to the social needs* of its fellowmen. From its own resources an orphanage, with school facilities, was established to care for the children of pastors who had been killed. With the assistance of Mennonite Central Committee, a hospital was established at Nhatrang. Twenty nationals now share with the missionary staff in the ministry carried on from the leprosarium at Bannethuot.

Our brethren are growing through the *discipline of suffering*. While due to the testings and opposition, some have grown cold and turned back, many have been purified and perfected. A witnessing band went into a communist-infested area, and had the joy of seeing thirty respond to the Gospel.

A leading pastor was given a gun by government officers, but declined to use it, even when he had to flee for his own life. He was continuing in earnest prayer for the backslider who sought to kill him, and looked forward to a day when they would be reunited as brothers.

These brethren, as also their neighbors, are in need of food, clothing, medical care, help in resettlement, etc. They also need understanding fellowship, particularly from such who share their convictions about the way of love and peace. Moreover, Christians who have passed through the fiery furnace, ready to lay down life itself, have much to teach us. The challenge is upon us "to match their sacrifice."

A government official has attributed the complete ineffectiveness of Vietcong infiltration and control in one tribal area to the influence of the Evangelical Church; in this area there are fifty churches and 5,000 communicants. The foreign secretary of the Christian and Missionary Alliance sees in the present situation the greatest opportunity for witness in Vietnam since the inception of the work; for the next number of years his society will give Vietnam top priority in deployment of resources—large-scale evangelistic efforts are planned.

What Can Be Done?

By E. Stanley Bohn and Paul Peachey

Don't Know Enough to Decide

As we confront the disturbing question of Vietnam, the first escape route open to us will likely be the argument, "We don't know enough to decide! The paper says this. Our preacher says that. My cousin in Vietnam says the demonstrators are prolonging the war. Whom can I believe?" Getting the information, however, is not that difficult. The crucial question is rather: *Do we really want to know?*

Few of us are able to take the time to research the issues ourselves. We have neither the time nor the money to go to Vietnam or even to Washington. But there are people and agencies who perform this service, and to whom we can turn. The Peace Section of the Mennonite Central Committee as well as the denominational Peace and Social Concerns committees can help in this regard. One can subscribe to publications like *Between the Lines*, *Washington Newsletter* (put out by the Friends Committee on National Legislation), *I.F. Stone's Weekly*, *The Peacemaker*, and *War-Nation-Church* (Church Peace Mission publication), *Fellowship* (published by the Fellowship of Reconciliation), and the *Christian Service News* (put out quarterly by the General Conference). There are serious weeklies, monthlies, and quarterlies, such as *Commentary* or the *New Republic*, for people with more scholarly tastes.

Three questions face us if we want to witness for peace in Vietnam. The first and most crucial is whether we really want to know what is happening in Vietnam. Do we want to know how to work for peace in Vietnam?

The Church Struggling with the Issues

When we feel we have some light about the morality of the kind of war that is being conducted or the kind of news policies that are being followed, we should test it out on each other. This is the second step: getting the counsel and reaction of fellow church members to the information we have learned about the present war.

The result of introducing the Vietnam war topic into congregational discussion or into Sunday-school discussion can be upsetting and such discussion might be strongly resisted. Yet congregations need to provide their members who face hard moral problems with some kind of counsel and place for an exchange.

It may be that the congregation would not reach enough

agreement to witness in any spectacular or dramatic way, but a congregation does not have to reach agreement and maybe it should not. If a congregation does reach agreement, it might mean that a new test of membership has subtly been introduced such as a certain position on Vietnam. The draft card burner or the right winger might find himself pushed out of the congregation because of this new unwritten test of membership.

The congregation, however, can still be the place where the facts about the United States' action in Vietnam can be reported. The war in Vietnam is the responsibility of us all, and as individuals we need all the help we can get from our churches to face our moral responsibilities and choices. The pain a congregation goes through in trying to help members face fearful, complicated moral questions is no more painful than the pain of growth. This issue of the GOSPEL HERALD is an appeal for congregations to face the facts of the Vietnam war and its moral problems.

Step Three

Realistically, a congregation is not a peace club and it will not easily reach agreement about the morality of U.S. action in Vietnam. They may meet for six months and find that the issue they hoped to help settle has already been settled by others or by a change of events.

If a witness is to be made, those willing to face the loneliness and maybe the hostility of making a witness will have to seek other people inside and outside the congregation ready to make some kind of witness. A good example of such an action is the "Elkhart County Committee of Christian Conscience Concerning Vietnam." This group after study and discussion was able to draft and finance a full-page statement in the *Goshen News*. More than one hundred persons from various churches signed.

Kinds of Witness

One of the most important things a Christian can share is information that is different from the information given to defend our present policy in Vietnam.

Letter writing to public officials, ads in the local paper, offering a speakers' bureau service, panels, TV and radio phone-in programs, anything that sponsors free discussion can be used. This does not require that you know all the arguments before you sponsor information meetings so that you will never lose an argument and can overpower all opposition with information. We admit we do not have all the information that the government must have. It requires, instead, that we be willing seekers of what is going on, asking others

E. Stanley Bohn is Secretary for Peace and Social Concerns of the Board of Christian Service of the General Conference Mennonite Church. Paul Peachey holds a similar office in the Mennonite Church.

to explain their assumptions so that we can discuss what a Christian should do.

This discussion is very important because of the idea during any war that free discussion to criticize or suggest different approaches in foreign policy is "communistic." Even in Saigon, where we hope people would be objective and open so as to advise us at home, one Mennonite VS worker reports that to "talk peace" is almost treasonous. Patriotism means strong-arming those that give us trouble.

If only one side of the Vietnam war is reported, local discussion is especially important and even a duty. The power of the oft-repeated, unrefuted half-truth or lie is well-known. Information that is false should be drained of its power by refutations and warnings that there is another side.

Relief witness in Vietnam is now especially important because MCC is playing a key role. The seminary community at Elkhart took on a prayer, financial, and letter support program involving giving up one meal a week to support MCC work there. Many of you must choose whether or not

you will volunteer for relief work. Can we let military recruiters make the only appeals to youth?

Has your congregation made it financially possible for anyone to go to the aid of the refugees of the war in Vietnam? Has it publicly encouraged any steps to peace? What steps should you be taking? It is difficult to know what kind of action in each community is effective and yet does not harden opinion so that discussion is useless. Searching for ways of witness should be the main concern of the peace groups to which you belong. It should not disrespect fellow Americans dying in Vietnam. Draft card burning is dramatic, but it shows little respect and offends most people so that conversation is cut off or meaningless.

The witness about a better way in Vietnam is not a "side issue" for Christians. We proclaim the Christ who came for *all* men and the activity we choose should be a proclamation of that Christ. In other words, this witness is evangelism, proclaiming Christ as He is, which is the main business of the church.

Statement of Concern

By Vietnam Mennonite Mission Council

We realize that in this complex and changing situation it is very difficult to determine what the truth is and make valid judgments. But the intensifying of the way through increased involvement of foreign forces is greatly increasing the suffering of these people. We therefore as residents of Vietnam who are committed to seeking the way of Christ, wish to share the following concerns with Christians everywhere and especially with the Mennonite fellowship.

* We are concerned that the church is not misled as to the nature, causes, and consequences of the conflict here, through possible manipulation of mass media of communications by those forces that follow human reason rather than the mind of Christ.

* We are deeply concerned because Vietnam has become a focal point for a larger international struggle which greatly increases the possibility that the conflict here could quickly expand beyond control bringing unimaginable suffering to large parts of the world's population.

* We are troubled by the great suffering the Vietnamese people have had to endure due to acts of terrorism, fighting, bombings, and shellings. Tens of thousands are being killed and maimed for life. Social fabric is being torn and the morality of the people adversely affected.

* We are concerned because a large majority of the Vietnamese people have no voice in deciding their fate under present circumstances. Some strongly support one side or the other but most, we feel, desire only a cessation of the conflict to enable them to live in peace.

* We are concerned because the justification for our own country's heavy military involvement here is open to question. The issue is not so clear-cut as those who defend U.S. military actions would have us believe.

* We are concerned because Asiatics tend to identify Christianity with Western civilization. When large armed forces from "Christian" nations fight Asians on Asian soil, there is danger that Christianity is brought into disrepute and the communication of the Gospel made more difficult.

* We are concerned that Christians elsewhere are aware that on both sides of the conflict there are Christian brothers caught whose lives and witness are in jeopardy. Justification of the conflict by some elements of the church abroad heightens their sufferings.

Therefore, we urge Christians everywhere to:

—Be certain that our attitudes concerning the Vietnam conflict are consistent with the mind of Christ as revealed in the New Testament rather than molded by the spirit of this world.

—Repent of the sins of omission and apathy which have helped to bring on the present conflict.

—Hear the call to deeper commitment to Christ and the way of Christ that the struggle here engenders, willingly taking up the cross of self-sacrifice and misunderstanding.

—Speak out as opportunity affords and the Spirit of God directs us to do what we as Christians can to bring the present conflict to a rapid conclusion.

—Pray that the church here will be faithful in suffering, that the conflict will soon be resolved, that governing powers will recognize the limits and obligations of their power.

This statement was written from Vietnam by the Vietnam Mennonite Mission Council which includes Luke Martin, James Metzler, Everett Metzler, and Donald I. Sensenig.

*O God,
Forgive
My praying
For the small circle only,
A few friends,
The real close relatives,
For one race
And one nation.
Forgive when I forgot
That your love extends
To all—of every tribe
And tongue and nation.
Help me to see
That such selfish seeking
Not only makes
Me a pauper,
But pictures you wrongly—
As if you were a tribal god
Or national deity
And not Creator,
Redeemer, and Lord
Of all.*

Amen.

Prayer Requests

Pray for world leaders and all in authority. Pray for our president in all the pressures of his office. Pray for peace and the spread of the Gospel. Pray that in the giving of the Word, food, and clothing, Christ will be known.

Pray for conference youth leadership as they plan for the workshops across the brotherhood to introduce the *Acts Alive* studies. The Holy Spirit can bring new life to scores of youth if plans are carried through faithfully.

Pray for a Christian lady who is hospitalized, suffering pain, and who is seeking to know the mind of the Lord in her suffering.

Pray for a young man who has rejected Christ, the church, and the counsel of Christian parents in order to try the ways of the world. Now that he is tired of sin, he wants to return to the Lord but has trouble finding the way back.

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When You Are Jostled

By Samuel A. Jeanes

A little paper came to my attention the other day which contained an article entitled "Bumps Are Revealing." The article said, "If you were walking from the well carrying a bucket of water and someone jostled against you, there could be spilled from the bucket only that which it contained."

It continued to say, "As you walk along the way of life, people are constantly bumping into you. If your life is full of ill nature, bad temper, and ugly disposition, these things will be spilled from it. But if it is filled with the Christian spirit, you will spill a smile or a pleasant remark." Yes, you can spill from the bucket only what it contains. . . .

Well, this problem of jostling is one of the big things that confronts many of us today. Most of us can take the smooth, easy way where nobody crosses us and nobody jostles us. But when the going gets rough, then we begin to spill over. And what comes out is the real you! Character is not what you are when things are normal—character is what you are under tension.

Jesus shocked the people of His day by saying that He was not nearly as concerned about whether the outside of the platter was washed—just make sure that the inside is clean—for this is the vital part. The meat that you may touch with your unwashed hands will not do as much harm as the words that come out of your mouth from the pit of an unsanctified heart.

Don't worry about the possibility of defilement from the bounties which God gives us. For every good gift and every perfect gift is from above. But do be concerned about the defilement that can arise from the products of our own corruption. The human heart without the miracle of God's grace is the spring and source of all sin—and from this source comes the fountain with all its corruption that proceeds from the mouth. If you speak evil words, don't blame your mouth—blame your heart! Cutting out your tongue may silence your lips, but the dirt will still be in your mind and heart. Some sin begins in the heart and ends in the heart—but all sin begins in the heart. A man may think murder in his heart but never commit it with his hands. He may steal in his heart but never with his hands. . . . But the fountain of all sin is in the heart, for the Bible says, "As . . . [a man] thinketh in his heart, so is he."

It is this matter of the heart that God's Word and His church are concerned about. Heart disease is a bigger killer than you know. Many die from it every year—but more than you think die from it eternally.

When you worship in God's house this Lord's day, you are joining in the biggest enterprise in all the world to save men and women from that heart disease which can destroy them fatally and eternally. For Jesus Christ came to save—and the Gospel is here to save—and the church is dedicated to telling the message that alone can save.

For it is what is in the heart that counts—when you are jostled here—and when you stand before the Lord hereafter.

CHURCH NEWS



Peppers, representing a major industry, arrive at the factory processing plant in Aridea, Greece. More peppers are brought to the plant than can be processed, and arrive in different quantities.

MCC Completes Mission in Greece

For 14 years, the Mennonite Central Committee has been active in community development and agricultural extension work in Macedonia, Greece. Now it is shifting its attention to the island of Crete.

The emphasis in Macedonia has been rehabilitation rather than relief; the villagers are learning to help themselves. This suggests that the work of MCC is complete when the local people have begun to take serious steps to substitute improved techniques for traditional methods. It also means that apart from the experimental phase of the program, only resources available in the area be used.

Agriculture

Originally a tract of land in Macedonia was given to MCC for the purpose of establishing a demonstration farm. In time, the land was made productive and now the center demonstrates efficient methods of agriculture designed to meet the needs of the area, besides being a center for reproduction, distribution, and experimentation.

The approach taken toward agricultural improvement is a three-pronged one: instruction by demonstration, through discussion and personal counsel, and the

introduction of improved strains of crops and livestock.

Several practical lessons have been given on livestock management. The hog program is directed at introducing improved breeds into as many villages as possible, thus improving the diet by making fresh meat available.

Certain conditions are stipulated before a villager is eligible to buy a hog. There must be proper housing including a concrete floor and a balanced feeding ration.

Recently, a lesson on hog raising was given in the village of Vorino. About 50 men gathered in a coffee shop where slides were shown. Later the men asked many questions and information on castration, vaccination, and selling was given.

The cattle demonstration consists of feed mixing and a barn and outside pens built to show improved housing methods on farms. Bulls are placed in mountain villages where artificial insemination is not possible. The emphasis again is stock upgrading.

The unit is also promoting the use of domestic goats and rabbits to be distributed to the villagers, and is serving as a catalyst in the new nutria project.

The poultry project is a major activity. The importance of preparing a brooder house before chicks hatch, making sure of a clean water supply, watching the temperature and making sure the chicks are comfortable, and general tidiness is shown by demonstration. Young chicks are distributed and many village flocks have been vaccinated.

The hatchery is no longer under MCC. A private concern has assumed responsibility for its operation. To make the transition smoother, MCC trained a Greek for the work.

Gardens Promote Pepper Industry

The gardens at the center serve two purposes. They demonstrate the vegetables and fruits which are being promoted in village and extension work and also provide food for the staff. The emphasis on experimentation is quite evident and is being carried out in cooperation with the Research Department of the Greek Ministry of Agriculture.

The project is beginning to show results essential to the pepper industry, for example. The early growing of pepper plants to hotbeds extends the period of operation. The MCC horticulturalist is making a literature review of the pepper and onion work in American and English reference books at the University of Salonika in preparation for a series of articles on the subject.

Testing with various varieties of hybrids of tomatoes, sweet corn, watermelon, and cantaloupes is taking place. Potatoes and clover are also being grown. Tin name plates have been attached to fruit trees for identification and demonstration.

Land not used for experiments or gardens is planted in corn which is harvested green for silage or grown as grain. In the winter all fields are seeded with vetch and oats or wheat. Soil improvement includes testing, fertilizer application, turning under green crops and dry stalks, and proper ditching.

Irrigation More Suitable

The irrigation demonstration has shown that the sprinkler system is more suitable for this area than the ditch method since the Almopia Valley is devoid of rainfall and the soil is sandy. The water drains off with only a small percent getting to the fields.

On the other hand, the sprinkler system covers over 12 acres with 1½ inches of water in seven days and helps the farm to be a pacemaking institution. Now the land produces up to five crops of alfalfa hay per season.

A practice new to the area is the wider spacing of row crops, which makes machine cultivation feasible. At a planting demonstration, peppers were planted, irrigated, and fertilized in one mechanical operation. The price of farm labor has

reached the point where the mechanization of agriculture has become highly desirable. A special project, reforestation, is progressing slowly because of late rains.

Village Work

Regular home economics classes are held in the villages where skills in sewing and embroidering, cooking and nutrition, homemaking and child care, first aid, and hygiene are taught. Preparing lessons includes finding recipes containing simple, economical, and nutritious food for use in the villages. The proper way to set a table and serve food in the Greek style must also be learned.

Canning is being promoted and could grow into a commercial operation providing villagers with a market for otherwise unsalable produce besides improving the diet. The work includes village visitations to talk to the people about canning and its advantages. Some of the foods canned are peppers, okra, eggplant, and peaches.

In June, 1965, a canning demonstration attracted home economists from many parts of Greece.

The library grew from a small collection of books which was set up for neighborhood children. Some children walk four miles one way to borrow books. Popularity fluctuates with the seasons. It is somewhat disappointing that most of the borrowers are children.

During the past summer, a member of the MCC team helped at a camp for school children from needy families sponsored by the Ministry of Education. The purpose of the camp was to provide good meals and rest for 160 children. Four teachers were in charge.

Other aspects of village work range from baby powder distribution to English language instruction, to vegetable and flower seed distribution. A very important part of village work is Bible distribution. Recipients include villagers, Almopia area schools, and pupils in grades four, five, and six. Over 800 copies of the Gospel of St. Matthew have been given out.

Termination of MCC Project

The climax of MCC's term of service in Macedonia will no doubt be the transfer of the demonstration farm to the Research Department of the Ministry of Agriculture. The work has been successful and MCC feels obligated to move on to more depressed areas of the world.

The team will complete the work connected with this year's harvest, continue extension activities until next spring, and on April 15, 1966, will formally withdraw.

The farm will become a research station primarily in horticultural products native to the area. The only stipulation connected with the transfer is that the center continue to serve to better the way of life of the local people. Tools and machinery for



The new agricultural project at Kolymbari, in northwestern Crete. Bill Nyce, Pax man, is supervising the building of a 14-stanchion dairy barn. This project will serve as food supply center for the Greek Orthodox Bishops' schools and as a center for agricultural extension. A Greek worker, Dasilous, assists in the project.

the same kind of development work on the island of Crete will be purchased with the income from the sale of equipment.

Crete

In July, 1960, a written invitation from Bishop Ireneo of the Greek Orthodox Church, to develop an agricultural project on the western tip of Crete, was extended to MCC.

A Cretan farmer is reported to have said that his life is not much different from that of his animals. They both require food and sleep, and one day they will both die. The difference is that this year there will probably be insufficient food for the people.

One reason for the bishop's invitation was to give young people a chance to study agriculture and mechanics. In 1962 MCC's contribution consisted of teaching elementary mechanics and electricity in a technical school. The villagers lacked a knowledge of the most basic principles and the inconvenience caused by a breakdown of equipment was much greater than necessary.

Thus the school filled a twofold purpose: repair work could be done locally, and local boys learned a trade. Since 1964, the school has been able to continue without formal MCC support.

Agricultural development represents the second step to be taken. CARE is willing to cooperate in the project. A work camp was organized to demolish fourteenth-century buildings on the given site of the new center. Work has begun on farm buildings.

The brick dairy barn complete with stanchions, a hog barn, and poultry build-

ings are well under way and when these are completed, work will begin on either a milk house or a calf barn. MCC plans to ship 14 hogs, ten heifers, and one bull to Crete.

Pax men have assisted in their year's harvesting of lettuce, spinach, and potatoes. A sprinkler system was used for irrigation and at first the people feared that the crops would be damaged by this "new" device. Alfalfa and corn for fodder were seeded between the widely spaced olive trees.

Probably the bishop's initial reason for inviting MCC to Crete was to improve the diet of 600 boarding school children. MCC hopes to move in this direction but keeps a wider interest clearly in view. The villager is also a brother and must also be shown love as all three work together.

Child Care Workers for New Home

Out of the painful experience of parenting a mongoloid child have come the beginnings of the Melmark Home, Inc., a home to care for and train the mentally retarded child.

Paul and Mildred Krentel, Berwyn, Pa., had put their daughter, Melissa, into the custodial care of Sunshine Children's Home, Maumee, Ohio, and through their contact with many children of other sad cases, struck upon the idea of beginning another home with special attention to the rehabilitating of the mentally retarded child.

After visiting professional and medical experts in the field, the Krentels formed their nonprofit corporation, selected a competent board including a doctor, a lawyer, and an experienced educator in the field of special education.

Now in the process of setting up facilities, they want to open Melmark soon as a 50-person capacity home with an expansion potential for 80 children. In nearby Haverford is the 17-acre estate of a multimillionaire who seems very much interested in the project. This is a possible location.

Because of their involvement with such a ministry at Sunshine Children's Home and at Pathway School, Narberth, Pa., the VS Office has been asked to supply child care workers when the project gets under way in the near future.

VS Administrator John Lehman is interested in cooperating with the project and sends out the call for any interested youth to volunteer as child care workers for the new venture. Watch for details of later development.

Teacher for Ghana

Among actions taken at the overseas and executive committees of the Menno-

nite Board of Missions held in Elkhart the beginning of this month was the approval to send a theologically trained person to help staff a Biblical seminary near Accra, Ghana.

The action was taken to fill some of the great need for training of national leaders in many countries overseas. In his report to the overseas committee, assistant secretary Wilbert Shenk pointed out that five such teachers are the minimum requirement right now in MBMC-sponsored mission areas.

Among the other actions taken was the approval to begin a new outreach in Eastern Nigeria (with the national church assuming most of the responsibility for the outreach); the approval to share OMA Coordinator Lloyd Fisher with MCC as coordinator of their Nigeria TAP (Teachers Abroad Program) program; approval to expand the Sheltered Workshop for Retarded Youth in Paris, France, from a 45-person to an 86-person capacity and to add a student hostel ministry; and approval of a 5 percent budget increase for 1966-67, pending a realistic meeting of financial needs by the end of fiscal 1965-66. (As of Jan. 5, contributions were down \$51,500 from last year.)

Significant in Fisher's new assignment is the fact that with his dual responsibilities comes the possibility of exchanging per-

sonnel from north to south in Nigeria, heretofore impossible because of the difference in educational requirements of the two areas.

Overseas mission associates could enter only Northern Nigeria with a master's degree and TAP personnel were, of course, confined to Southern Nigeria because of holding only bachelor's degrees. With Fisher's new assignment comes the possibility of exchanging OMA's and TAP personnel between the two territories.



Missionary of the Week

Mary Ellen Umble, Sadsburyville, Pa., arrived in Ethiopia on Nov. 21, 1963, for her first term of overseas service with the Eastern Mennonite Board of Missions, Salunga.

Assigned to Addis Ababa as a secretary-bookkeeper, she brought to her Ethiopia assignment two years of VS experience as a secretary in the department of Obstetrics-Gynecology in the University of Miami School of Medicine, Jackson Memorial Hospital, Miami, Fla.

Prior to this, she worked as a secretary for seven years in the X-ray department of the Coatesville (Pa.) Hospital.

Daughter of Mr. and Mrs. Leon H. Umble, Sadsburyville, she is a graduate of Lancaster Mennonite School.

Church Leaders Installed

"With every ounce of honor goes a pound of responsibility," said Paul Gingrich, speaker at an installation service for two pastors and four counselors at the Meserete Kristos Church, Nazareth, Ethiopia, on Dec. 5.

Gingrich reminded the 200 persons gathered for the service that the work of leadership is not easy. He told the members that they, too, were taking upon themselves a heavy responsibility, the responsibility to pray for and support their leaders.

The counselors, Gemele Baroda, Gebresslassie Habtamu, Fissiha Wandimagenghu, and Rohrer Eshleman, were appointed for three years. The pastors, Million Belete and Nathan Hege, were appointed for an indefinite term. Shamsudin Abdo, assistant secretary of the Meserete Kristos Church executive committee, gave the charge to the counselors. Chester Wenger, also a member of the executive committee, gave the pastoral charge.

Gingrich reviewed briefly some of the attempts the congregation had made to extend the church's witness. He pointed out that the lack of growth cannot be attributed only to the fact that the chapel is located between a storage building and a clinic on the hospital compound.

"Rather," he said, "it is because we have not relied upon God's Holy Spirit." He asked the members to depend upon power and guidance from the Holy Spirit, not from their chosen leaders.

The following day Million Belete, who is also chairman of the Meserete Kristos Church, left for Bahir Dar in northern Ethiopia where the government has called him to be director of the technical school where he used to teach. Last September Million had transferred from Bahir Dar to be director of the government secondary school at Nazareth.

During his stay at Nazareth he was chosen to be copastor of the congregation. After his sudden transfer was announced, the Nazareth congregation decided to appoint him anyway as he will continue to



Clifford King (l.), director of Frontier Boys Village, Woodland Park, Colo., was recently designated to devote full time to Public Relations. He is also to serve as a resource person to the planning committee for future development. This move, announced by Victor Esch, chairman of the Village's board, is part of an organizational change in developing a treatment facility for emotionally disturbed children in Colorado. The Health and Welfare Committee of the General Mission Board administers Frontier.

A Planning Committee, made up of W. J. Dye, chairman, Myron Sommers, Dr. Vernon Yoder, M.D., and Leon Stutzman, was also appointed to study and recommend plans for future development of the Village.

Tom Shaw (r.) was designated as acting program director for an interim period.

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identity with the group at Nazareth though serving the Lord at Bahir Dar.

The installation service was part of a spiritual life conference. Paul Yoder, doc-

tor to the Danakil nomads at Awash, was guest speaker. At the closing service of the conference a number of persons rededicated their lives to the Lord.

FIELD NOTES

Children's books, dictionaries, typewriters, and sewing machines are needed at the new MCC-sponsored community center near Canton, Miss. The books will be used in the community center library; typewriters and sewing machines will be sold to families in the area for nominal fees. Especially needed are storybooks and texts for children. Interested individuals or groups should send their items to Jake Friesen, R 1, Box 203A, Canton, Miss. 39046.

Escalating war in Vietnam has increased the number of Mennonite men in earning I-W by an estimated 40 percent. The number now stands between 600 and 700 men, many of whom are younger than previous draftees. At the same time interest has increased in voluntary service among those facing conscription.

Retreats for Church Councils are scheduled at Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa., for Feb. 11-13 and March 18-20. The February retreat will be led by Glenn Esh, Columbus, Ohio, and the March retreat by C. Norman Kraus, Goshen College. Information and reservations may be received by writing to the Center.

Forty families, with children, members of Zion Mennonite Church, York, Pa., will receive **Heart to Heart** printed talks throughout 1966. "A recent survey of 60,000 American families," says Speaker Ella May Miller, "reveals a renaissance in family living according to the two Harvard sociologists who conducted the research. The men point to a spiritual 'survival pattern' which many families are adopting to insulate children from the influences of moral decay."

About 40 believers including Eastern Board and Sudan Interior Mission workers met in the Mennonite chapel at Mogadiscio, Somalia, for a Christmas program on Dec. 26 and then walked to the Sudan Interior Mission for "light refreshments" which turned out to be a big meal. Two in the group composed two new Somali songs for the occasion. All the missionaries met at Mahaddei for three days of conference from Dec. 28 to 30.

The urgent need for nurses at each of two western hospitals remains acute. Shortage at Huerfano Memorial Hospital, Walsenburg, Colo., exhausts the present help to the degree that Nursing Director Maude Swartzendruber is still serving as night nurse in addition to her administrative duties. The 20-bed addition to be added this summer calls for more help. Walsenburg could also use a watchmaker or repairman. At Kiowa County Memorial Hospital, Greensburg, Kans., Marie Nafziger still serves as administrator, nursing director, and nurse to alleviate the exhausted situation. Other nurses continue to work double duty. Greensburg is a town with much new and small industry, making jobs plentiful for husbands of registered nurses. Interested persons should write to Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind.

Conference on Management and Labor Problems at Arthur, Ill., Feb. 4-6, with Paul Peachey, Washington, D.C., and H. Ralph Hernley, Scottsdale, Pa., as speakers.

Mennonite Disaster Service, Peace Section, and MCC conducted their annual business sessions in Chicago, Jan. 12-15. Under discussion was MDS's busiest year

in history, Vietnam, Selective Service matters, area reports, budget approval, and program projections for 1966. A change of MCC bylaws to accommodate the new Canadian representation and a possible delegation to the Soviet Union in 1966 was also discussed.

Nepal had no Christians 15 years ago, report John and Evelyn Mumaw after visiting that country as fraternal missionary delegates. Today there is a growing group due to the United Mission to Nepal, a co-operative mission venture involving several denominations. Strategy is to establish education, medicine, and agriculture centers and then to present Christianity to the people using these services. Nine such projects are now under way in the country.

Sanford C. Oyer, pastor of the Protection, Kans., Mennonite Church, resigned on Jan. 2, to be effective June 1, 1966. Bro. Oyer has accepted the call to the pastorate of the Wooster, Ohio, Mennonite Church, where he will begin his responsibilities sometime in June.

Ralph Kissell, father of missionary Richard Kissell of Araguaema, Brazil, died of a coronary on Jan. 7 at St. Petersburg, Fla. Funeral services were held in St. Petersburg on Jan. 10.



Pausing for a pose in front of a government school in Crete are (l. to r.) Peter Dyck, MCC's European director; William Snyder, executive secretary of MCC; Father Iraneous, assistant to Bishop Iraneous who invited MCC originally to Crete; and Urbane Peachey, personnel secretary for MCC. The Greek bishop operates eight hostels enabling Greek children to come in from the rural areas to attend these government schools. (See article on MCC terminating in Greece.)

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MDS is still sending men to the Des Allemands, La., area to help in rebuilding houses damaged by Hurricane Betsy. Winds caused an estimated \$172 million loss to private homes in Louisiana alone. Executive Coordinator Delmar Stahly asks that no group go to Louisiana unless it has first cleared with its regional director, or the Akron, Pa., MDS office. Chris Graber, Eureka, Ill., is currently acting as director of Region II during the absence of Lewis Britsch who is spending the winter in Arizona. MDS will reimburse the volunteers for car fare at 7¢ per mile while the Red Cross will bear the lodging and eating costs for men checking in at its office near Chalmette. Individuals, however, pay for their own motel, meals, and toll road expenses while on their way to and from Louisiana. All necessary tools for interior finishing work should be brought along. Alabama, Mississippi, and Florida groups are to check directly after their arrival at Des Allemands, La., with John Wenger, pastor of the Allemands Mennonite Church.

Rhoda Wenger, missionary to Tanzania, left Nairobi on Jan. 5 for furlough. She spent nine days visiting her brothers Chester and Paul in Ethiopia. Her sister-in-law and niece, Mrs. Paul Wenger and Carol, who had been in Ethiopia since September, 1964, joined her in Addis Ababa for the remainder of the trip. They expected to arrive in Washington, D.C., on Jan. 15. Rhoda's furlough address is 1089 College Avenue, Park View, Harrisonburg, Va. Paul Wenger, a teacher at Good Shepherd School, will return to the States sometime next summer.

British Honduras Mennonite Mission has changed its name to Belize Mennonite Mission, Belize City, British Honduras. Although the name of the country will not be officially changed until full independence is achieved, organizations are being encouraged to anticipate this change. Already exercising internal self-government the country will assume the new name of Belize after independence.

Christmas Sharing Fund contributions totaled \$6,872.04, as of Jan. 13. Only a preliminary report, contributions are expected to continue on into February.

April 16, 1966, has been set as the date for the inauguration of Myron S. Augsburger as fifth president of Eastern Mennonite College. Hudson Armerding, president of Wheaton College, will serve as guest speaker on the inauguration program.

Eugene A. Nida of the American Bible Society is one of the guest speakers scheduled for the 60th annual meeting of the Mennonite Board of Mission, to be held at Kitchener, Ont., June 23-26. He will have two presentations on Saturday, June 25. Theme for the annual meeting is "One Message: One Mission."

Items and Comments

Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education at Cincinnati. Days of "easy prosperity are clearly over," said Dr. Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

He called on the 1,300 Christian educators to "make people realize that we are enlisting non attenders for a meeting but members of a team." Defining a Christian as "a called person" who is committed to Jesus Christ, Dr. Trueblood added: "He is a person who wears Christ's yoke, in other words, one who is on His team."

* * *

A joint statement signed by the three representative Roman Catholic, Protestant, and Jewish groups at St. Louis, Mo., backs protection of the "right to dissent" in demonstrations against government policy or for other causes.

"As American citizens," the statement noted, "we are proud of our heritage of freedoms written into our Constitution, insuring the freedom of assembly, the freedom of worship, the freedom of speech, and insuring the right to dissent. The First Amendment of our Constitution preserved the right of one man against a majority."

It called upon the government "to protect the right of dissent inasmuch as the function of the democratic process makes

dissent desirable and legitimate."

* * *

The Consistory of the Protestant Church of Geneva has appealed to Swiss authorities to find rapidly "a humane and worthy" solution to the problem of Swiss conscientious objectors.

While recognizing the necessity of requiring military service, the Consistory said, arrangements must be made for "the special vocation of those men who feel they cannot be loyal to Christ and to His commandment to love their neighbor" if they undertake such service.

The Consistory specifically asked the government to investigate the possibilities of alternate service in the public interest of equal or longer periods than that required for military service.

The number of Swiss conscientious objectors has risen slowly, but steadily, during recent years. In 1965 there were over 70. Under present legislation they are subject to penal law and imprisoned for periods ranging from one month to a maximum of six months, the length of time being increased each time they refuse to serve.

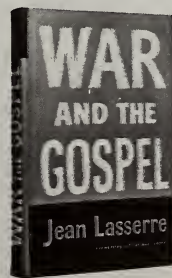
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The highest patriotism an American can have demands that there be a change in the U.S. policy in Vietnam, a leading churchman told more than 25,000 persons assembled at the foot of the Washington Monument. Dr. Edwin T. Dahlberg, among several speakers to address the rally that climaxed the March on Washington for Peace in Vietnam, asked:

"Is it a betrayal of these men in uniform if we rise up to say, 'Stop it!' and by our protest to loyal American citizens try to protect thousands more of our countrymen from suffering the same fate?"

The past president of the National Council of Churches and American Baptist Convention, a member of an interfaith fact-finding mission on Vietnam sponsored by the religious pacifist Fellowship of Reconciliation, appealed to the nation's leaders to

WAR AND THE GOSPEL by Jean Lasserre



A book for those with questions concerning the extent to which a Christian can or should participate in warfare. Defense of country, responsibility to the state, the lordship of Christ, the sixth commandment, and responsibility for the brother are a few of the subjects discussed. First published in French, then German, and now available in the English language. The author, a Frenchman, has made an important contribution to the subject. \$3.75



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"be more concerned over saving the soul of America than in saving our face."

He denounced American policy as contradictory, dubbing it a "bombing and bubble gum policy," where U.S. forces bomb and burn villages by night and hand out bubble gum to children of the victims by day.

* * *

A professor from the University of Notre Dame, addressing some 25,000 persons gathered in Washington to press for peace in Vietnam, claimed American policy puts national pride above moral wrong in Southeast Asia and among its own population.

Joseph M. Duffy, Jr., teacher of English at the Catholic institution and a former regular contributor to **Commonweal**, national Catholic weekly published by laymen, contrasted American policy in the war to the appeal made by Pope Paul VI before the United Nations.

Referring to the pope's visit, Prof. Duffy said:

"The occasion of such a visit and the delivery of such a message should have made a dazzling impact in the country where they occurred. But so far as our government is concerned, no warning against national pride seems ever to have been uttered by the visitor from Rome, no appeal for moral reflection made, no reminder of man's common heritage given.

"The silence of the administration, on the one hand, and its contrary actions, on the other, have been remarkable."

* * *

Washington is fast becoming the nation's first all-Negro city—or almost so. Negroes keep moving in and the whites keep moving out. The city, now 62.5 percent Negro (the nation's highest percentage), is expected to be 71.7 percent Negro by 1970. Even now the enrollment in public schools is 90 percent Negro.

* * *

Applause broke out and many worshippers sobbed as a delegation of nine Orthodox rabbis from the Rabbinical Council of America made a momentous appearance in Moscow's Central Synagogue and brought greetings to the Jews of Russia.

Three of the members were permitted to stand in the pulpit and address the congregation. The last personal contact of American Jews with Soviet Jewry was ten years ago when other representatives of the Rabbinical Council appeared in Moscow. The council represents the 900 Orthodox rabbis in the U.S.

* * *

Legislation to declare the Buddhist "Poya" (Sabbath) day as the legal non-working holiday in Ceylon in place of Sunday has been introduced and is expected to be passed by both Houses of Parliament. Observers saw the possibility that the legislation could take effect early.

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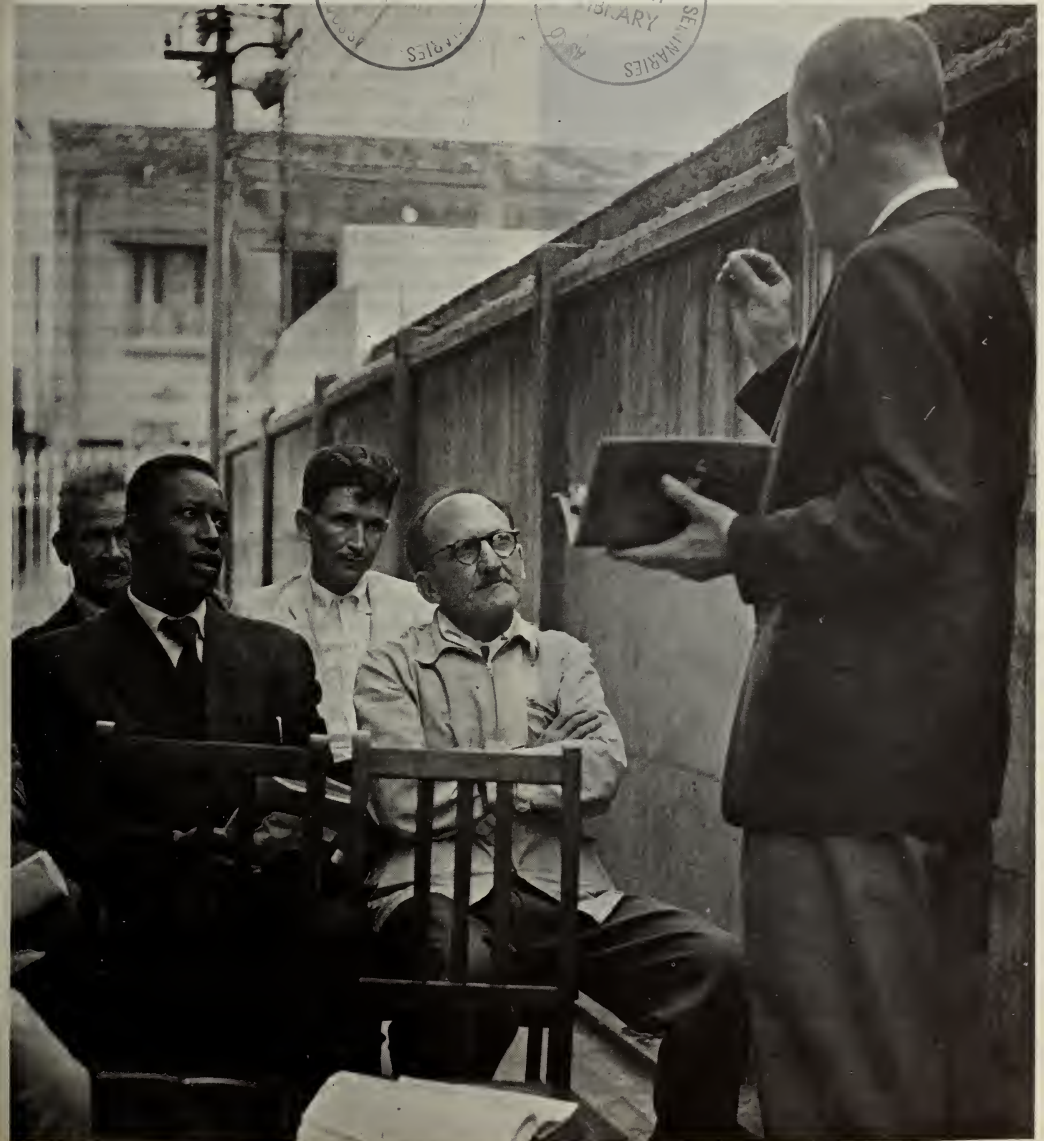
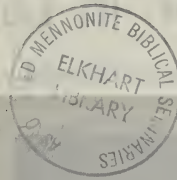
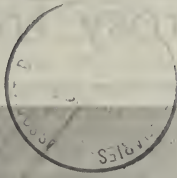
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Revolution in Leprosy Treatment

(Special to the **Gospel Herald** from American Leprosy Mission, Inc.)



In a village survey this missionary doctor in Angola finds a child with definite signs of leprosy. The institution of prompt treatment will prevent ugly mutilations.

LEPROSY has been a special concern of the church since the beginning of the Christian world mission more than 100 years ago.

At that time victims of leprosy were still treated as inhumanly and as cruelly as they had always been throughout history. They were reviled and shunned, cursed and despised and miserably neglected.

Aroused by the horrible conditions in which these outcasts existed Christian missionaries gave them kindness and compassion and what little medical care was then available.

The present-day cooperative Christian leprosy witness in almost every country of the world stems from the concern of a compassionate missionary in India who, 90 years ago, formed the first interdenominational agency for the relief of leprosy sufferers.

From this agency, now called The Leprosy Mission, with headquarters in London, came the formation of American Leprosy Missions, which serves the needs of leprosy patients in 25 countries in partnership with mission boards and national churches.

In the early Christian leprosaria, which were little more than camps or colonies on the outskirts of mission stations, there was not specific medical treatment for leprosy, but there was loving care in abundance. These homes provided food and clothing, a happy environment, and peace through the saving grace of Christ. But the people with leprosy were still outcasts and in isolation.

Sulfone Brings Cure

It was not until the development of the sulfone drugs some 25 years ago that leprosy could be thought of as a disease to be treated and its victims as patients to be cured and returned to useful living. Missionary doctors played an important role in developing inexpensive forms of the basic sulfone drug, diaminodiphenyl sulfone (D.D.S.), thus making it available to treatment centers over the world.

Another important advance in leprosy treatment occurred in 1947 with the first successful operation on leprosy-paralyzed hands. Subsequent development of revolutionary surgical techniques at American Leprosy Missions' Wm. Jay Schieffelin Leprosy Research Institute in Karigiri, India, and at the Christian Medical College in Vellore, made it possible to restore not only paralyzed hands and feet, but also collapsed noses, lost eyebrows, paralyzed eyelids, and other facial deformities. Experiments in physiotherapy have been equally important in preventing deformities.

These advances have given countless disabled leprosy patients the chance for a life after leprosy. Before such help was possible many cured but disabled patients who tried to return home after their discharge from leprosaria, found that the residual disfigurements and disabilities were a formidable barrier to social acceptance and normal functioning.

With the new rehabilitative techniques came a change in the whole concept of leprosy management. The traditional leprosarium, with its emphasis on such ancillary programs as farming, weaving, handicrafts, and even schools, produced happy and contented patients, but did not return them to society as normal, useful citizens.

Hospital for Active Treatment Only

Mission and government hospitals, voluntary organizations and United Nations agencies concerned with leprosy began to conceive of the leprosarium as a hospital for active treatment where patients should be admitted for surgery or for special treatment only and discharged as soon as possible.

And domiciliary treatment by means of clinics and mobile teams was emphasized as the most effective method of coping with the tremendous problem. For the extent of this serious world public health problem is not only in its high incidence (estimated at 10 to 15 million) but also in the human and social consequences which cause so much distress to patients and their families, whose numbers, according to the World Health Organization, could easily rise to 50 million.

In a recent WHO-sponsored seminar on leprosy rehabilitation in Venezuela, Oliver W. Hasselblad, M.D., president of American Leprosy Missions, pointed out that an effective rehabilitation program must emphasize the prevention of conditions which make rehabilitation necessary.

"It is not enough for us to be willing to help the man who has been shattered by leprosy to pick up and put back the pieces of his former life," Dr. Hasselblad said. "We must be able to go beyond that to prevent the shattering in the first place.

"If a leprosy patient under treatment continues to live in his own home and village and to work at his trade, he will never suffer the social and economic dislocation caused by a long stay in a leprosarium."

Two highly effective domiciliary treatment programs in South India centered at the Wm. Jay Schieffelin Institute and the Scudder Memorial Hospital in Ranipet reach more than 20,000 leprosy patients, plus their families, and cover an area of 800 square miles with a population of 780,000.

Because so many early cases are found through the intensive survey and follow-up service of these programs, most patients will be spared the mutilations and disabilities of leprosy. Those with complications requiring special care and with disabilities needing reparative surgery are sent to hospitals for treatment.

An important aspect of these domiciliary programs is that, in most instances, treatment is carried on by general doctors, not leprologists.

The ultimate goal of all Christian leprosy programs, Dr. Hasselblad said, is the integration, wherever possible,

of leprosy work into existing general medical and public health programs.

Eastern Board Cooperates in Control Center

One important step toward this goal has been taken in East Africa by the Eastern Mennonite Board of Missions in cooperation with American Leprosy Missions. Plans have been recently approved for the establishment of a leprosy control center as an integral part of an upgraded medical complex at Shirati in northwest Tanzania.

American Leprosy Missions has promised \$60,000 for construction of the new leprosy unit, which will replace the present leprosarium situated some distance from the mission hospital. Construction will begin in July and is expected to be finished by January, 1967. Importance of the new project, said Dr. Hasselblad, is the integration of a modern leprosy program into an excellent general hospital program already in operation.

It is only when such integration is achieved and that domiciliary care is extended to the great majority of leprosy patients, Dr. Hasselblad maintains, that we can abandon the traditional leprosarium which places on treatment the price of isolation—a price which thousands who need therapy are unwilling to pay.

"The Christian Church, with its message of redemption, its dedicated workers, its historical concern for and long experience in leprosy work, is uniquely qualified to lead the battle against this ancient disease. But to continue its leadership, it must cast off old ideas and old methods and grasp the new opportunities in leprosy management created by scientific advances and waiting to be put to worldwide use."



Chronic foot ulcers account for the greatest loss of man-hours among leprosy patients. Here at the Wm. Jay Schieffelin Leprosy Research Institute physiotherapists apply plaster walking casts, the most effective method of treating ulcers.

The Congregation and the Days Ahead (III)

In the days ahead the creative congregation will capitalize on the non-work time of its members. This may well be possible because many persons in urban congregations will have time on their hands. In fact, the old work ethic, which demanded that people work as much as possible, may need to be reversed. It may turn out that the Christian ethical thing to do will be to make a living on the least number of hours possible so that the few jobs available can be shared with others. If the local congregation itself has a purposeful program, then many members can give time to mission closer home instead of simply supporting only mission programs which send people to distant parts of the world. The leisure revolution is such a new question that most congregations have not yet needed to face it realistically. When they do, the door will be opened to creative involvement that cannot even be anticipated now.

In the days ahead local congregations will need to have programs that are much more indigenous than heretofore. Precut programs from the denominational headquarters will not fit very well. Central church offices may be able only to supply guidelines and principles which will then become the building blocks for the local congregation to create the kind of programs best adapted to its own specific needs. This will demand more creativity on the part of the local congregation. Dead wood will have to be cut out of old programs. Emphases will have to be tailored to what is needed. A caution should be raised—the tendency is for any congregation attempting to go indigenous to borrow ideas from other indigenous congregations. But it would not be wise, for instance, for every congregation to copy the coffeehouse concept which is presently in vogue.

Weekday Christian education programs of one kind or another will need to be brought into the congregation's total program. The days of the Protestant pluralism monopoly, which made it possible for the churches to use the public school for promoting their own Christian concerns, are coming to an end. As a government speaker indicated recently, the Protestant playhouse, the public school, can no longer be used in that way. Recent supreme court decisions have rung the death knell to this use of the public school system. It will be necessary for congregations to tie in to other provisions that the U.S. government is making in arrangements like shared time, released time, and similar programs. But it will not make sense for each denomination to set up its own complex of classrooms near the public school. The denominations will need to work together. There is much to be explored in this area. We are just now on a new frontier in this.

—Arnold W. Cressman.

The Publican

*Forgive, O God,
When I've been
A trader in the temple;
When I've talked
Of crops and cattle—
The price of pigs—
To others
Who also came
To worship you.
Forgive,
When I've made religion
A respectable front
For fashion,
To have my way,
Or to gossip
About an erring one.
Dear Lord, I pray,
Help me correctly weigh
Both the temporal
And the eternal.*

Amen.



Wildwood

The Wildwood Church, Curtis, Mich., was started in 1939 under the Indiana-Michigan Mission Board, organized as an independent congregation in 1955. Clarence Troyer is bishop, and Lloyd Miller pastor. Membership: 43. The building is a remodeled school.

Let Us Sing

"You don't sing about a philosophy. You sing about an experience." These words by Arthur Climenhaga are well put.

Sometimes we hear a lamentation about the seeming lack of singing today. Might the seriousness of the human situation have something to say to the kind of music we hear or the lack of joyous song? Do the jittery jingles of popular music or the often dull singing of the religious gathering seem to say that the true perspective of life is lost? Song does describe the deep inner feelings and thoughts.

Be that as it may, it seems that singing in some churches has little life. A new philosophy of music may be needed. Really an entire new philosophy of the Christian life may be required.

But a new philosophy, a new organ, or a larger choir will not necessarily help such a situation. Perhaps what is needed above everything else is a real live up-to-date Christian experience. Can you keep from singing when real joy is realized, when sins are forgiven, when service is freely given, or when you are the instrument in leading some soul to the Saviour?

Of course we must start, not so much with the congregation as with the family. Are our families singing? A church leader, of many years, told me some time ago how startled he was when one of his grandchildren asked him why they do not sing at his house the way they did previously.

He said he wasn't aware of what was really happening. "There doesn't seem to be nearly as much singing in our homes as previously. What is the reason?" he asked. "Does the music constantly coming over our radio and record players cause us to sing less? Or has something happened to us?"

Now, we are aware that the church at large has many more accomplished singers, music teachers, and musicians than it did a few decades ago. For this we are thankful. So it is not primarily a lack of technical know-how which is at fault. Perhaps we lack the times when the family gathers around a songbook or piano and sings for the joy, thrill, and pleasure of singing.

We need families who enjoy the freedom and warm spiritual fellowship out of which songs flow freely from mother as she does her household duties, from father as he moves about his work, and from children who, as they play, sing freely the faith proclaimed and fostered by song.

And certainly faith is fostered by song. God instructed Moses to compose a song which would be sung by His people. This song was to be passed on to their children as a means of remembering His dealings and warnings. So today, Christianity is a faith of song. And so the Gospel is held in the heart and goes forth by singing.

But, put it down, we do not sing a philosophy. We sing an experience. And so if people are to sing spiritual songs

with fervor and joy, they must have an experience in the truth of that which they sing.

Philosophy, alone, as basic as it is, will not do. For we testify in song, not only what we profess, but also what we possess.

To speak of singing our experience does not mean to evade the great hymns which have spanned the centuries in favor of lighter songs. We dare not associate the great hymns with dead formalism nor the lively Gospel songs with vital, joyous Christianity. Nor dare we say that singing Gospel songs portrays shallow spiritual experience while singing hymns is a sign of spiritual maturity. This has sometimes been done. Rather, there are differences in music appreciation, and we need both hymns and good Gospel songs. And to say that one enjoys one kind more than another is not to say that one is more spiritual than another.

Sometimes, however, one wonders if it was not the shallowness of many Gospel songs which finally led to the silence in song which we experience today. Many neglected the rich heritage of hymns in favor of almost the exclusive use of lighter songs.

To sing and be spiritually strengthened means to sing with understanding, and a grasp of spiritual truth. There is little spiritual depth or meaning in shallow ditties about sunshine in our hearts and the empty, cheap "Gospel" songs "with a beat." These draw attention very often, not to God, but to the performer. This is a far cry from Christ-centered and God-honoring song.

So to speak of singing our experience does not mean to follow the growing tendency to sing the shallow and trite, set to tin-pan-alley type of tunes. It means rather singing the great truths of the reality of Christ to our own lives, the full and free forgiveness we experience in Him, the meaning of the cross and resurrection life and the glorious victory which is ours in Him.

To sing our experience means singing the songs of redemption, knowing that our voices testify to the truth of what God has done and is doing in Christ.—D.

Think on This

Many of our doubts concerning things of the Spirit may be the result of early training and environment. If a child hears continual remarks from parents as to the many hypocrites in the church, the unfaithfulness of others, the fact that there are so few real Christians, as well as other statements which reveal a critical attitude toward others in general, a fertile ground for spiritual doubt is prepared.

One cannot escape the fact that to build strong confidence and trust in God, we must cultivate confidence and trust in one another. And by giving our brother a feeling of trustworthiness, we help him also to trust and be trustworthy. We drive away many of our own doubts and give others spiritual stability as we express personal faith and reach out our hands to help others.—D.

The Curse of Relevance

By Keith Esch

There is much concern these days for the relevance of the church. At every hand it is being charged that the church is irrelevant, that it is not life related, that it does not speak to the real needs of the world. The remedy that is then suggested seems often to be that if the church is to become relevant, it must permit the world to write the agenda for the church.

That both the charge and the suggested remedy have a great deal of truth in them cannot be denied by anyone who cares about honesty. Indeed, much that the church is currently trying to say passes by largely unnoticed, or at least not understood, by the world because it is not pertinent to life. In fairness to the church, mention must be made of the possibility of deafness on the part of the world.

Lack of hearing is not always the fault of the one speaking. The problem could be with the receiver. Jesus was continually dealing with the hard of hearing in His ministry. But taking all this into consideration we must nevertheless confess that the church fails most miserably at times to be life related. And, granting the truth of this failure, we must then concur that the church has no choice but to become relevant.

Relevance Is Not the Objective

But relevance can become a curse right at this point. It is here maintained that when the church sets out to be relevant as though it were an end in itself, relevance then becomes a curse. For relevance, in itself, is not the objective of the church. Relevance more carefully considered is a by-product. When the church, the body of God's called ones, is being true to its nature, it is in fact relevant. When the church is that which the New Testament declares it to be, it will be vitally related to the society which contains it. It is only when the church denies its true nature through disobedience, impurity, and lack of commitment that it becomes irrelevant. If the church is truly the fellowship of the forgiven and the forgiving, of the redeemed and the redeeming, it must by its very nature be meeting the needs of the world.

Irrelevance, then, is a symptom rather than a cause. The fact that the church is often irrelevant tells us that the church is not really "being the church." The solution clearly is not then to try harder to be relevant. It is rather to search for the root causes and to apply a cure there.

The figure of a marriage is analogous here. The nature of a marriage is a certain kind of relationship between two people. Without the relationship there would be no valid basis for marriage. As the marriage goes along for a time, there is usually the birth of a child. When this occasion reflects

something of the quality of the marriage, it is surely a joyous one. It is then a fruit of the marriage. However, there are those too frequent and tragic occasions when a marriage has failed and when it is supposed that the remedy for this failure is to have a child. Often childlessness does not indicate a failing marriage. But when it does, it is obviously no solution to have a child. This is dealing with symptoms and not root causes. It is as similarly mistaken, and indeed quite as tragic, when the church sets out to be relevant rather than to deal radically with the root causes of its irrelevance.

Does the World Write the Agenda?

The proposal that the church should let the world write its agenda should be given serious thought when it is meant to indicate a deep desire to be related meaningfully to the needs of the world. As with many phrases, however, letting "the world write the agenda for the church" is ambiguous and can easily be misleading.

To illustrate we turn to the medical profession. A physician who is true to the purposes of his profession exists for the good health of mankind. All that contributes to this purpose can be justified. All that detracts from it must be denied. If the physician permits his patients to "write the agenda" for him, he can do so honorably only as it contributes to the patients' health. It may be that he will need to recommend surgery in a certain case. It is a combination of the purpose of the medical profession and the nature of the patient's illness that determines the actions of the physician.

But let us suppose that the patient in need of surgery is against the idea. Perhaps he is afraid of pain. Or maybe he is in disagreement with the policies of the local hospital! For these or other reasons, he objects to the recommendation which the physician has made. In this case, the physician would clearly be denying his purpose if he should permit his patient to "write the agenda." Though he would not force the issue, yet the physician would remain firm in his recommendation. It is the patient's need and not his superficial desire that determines the physician's action.

The World's Basic Ills

Clearly, the basic ill of the world spring from man's rebellion toward God. He is in dire need of reconciliation. This is his only possible hope. If he denies this, this does not change the message of the church. The church, to be true to its nature and mission, can only continue to recognize man's basic separation from God and to proclaim the good news that in Christ, God has made reconciliation possible. This is basic to all that the church does. Its forms, its structures, its very life exist that the world may know of a better way. But inasmuch as the church fails to be a concrete example of

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reconciliation, to that degree will her message be unheard.

If the church would proclaim effectively the message of reconciliation, it must be able to demonstrate it in its own life. As it does so, it is being true to its own nature. As it fails, it

becomes irrelevant. Thus irrelevance is clear evidence that the church is not being true to her nature. But to deal with the problem as though relevance in itself were the purpose of the church is to cause it to become a curse.

Jesus Faced It

By James Payne

Jesus knew the power of a specific goal. He did not leave us in darkness concerning the kind of person He came to create. In Christ we are new creatures. His image is continually being created in us. In this image development He stated clearly the desired results.

In Matt. 5, Christ gives us His objectives. We know He meant them to be profound because it is one of the few places recorded where He, when not in the synagogue, sat down to teach. This was the Rabbi's sign of deep thought and gave great importance to His utterances.

His general objectives are clear. He says in "Blessed are the poor" that we must be completely self-destitute. We must realize our utter helplessness and so put our full trust in God. God's kingdom is where God's will is done.

In "Blessed are they that mourn" He is asking that we be heartbroken for our personal sin and the world's suffering resulting from sin. In this heartbreak we will find comfort in God.

"Blessed are the meek" is revolting to us. We miss the meaning of meekness. Jesus is not asking for a spineless character. He is asking that a man be angry at the right things, that he have every passion, impulse, and instinct under control, for he knows himself, his weakness, his ignorance, and his need and thus has become God controlled.

We who have never hungered and thirsted for food and water have little realization of what He meant in "Blessed are they which do hunger and thirst after righteousness." Jesus' new creature will long for complete righteousness. He will want to be a whole person in Christ. This longing will be as great as that of a man dying of hunger or thirst.

The world today greatly needs "Blessed are the merciful." We need men who can see through the eyes of the other person, who can think his thoughts, and who can feel as he feels. This is what God incarnated in Christ did for us. He expects His followers to do the same.

Value of Appearance

Christ always recognized that outer appearances had small value. His concern was with the center of a man. Thus He stated as an objective, "Blessed are the pure in heart." His

ideal is the man who acts out of absolutely pure motives—not motives mixed with self and pride, but motives that look Godward and are controlled by God.

"Blessed are the peacemakers" is not negative objective. It is not the absence of strife. It is rather the striving and seeking for unity between and among men. Christ's new creature is he who actively participates in producing right relationships between man and man. Reconciliation is the work of God. Thus this person is godlike or the child of God.

In His last objective Jesus realizes that His new man will not be a lover of the status quo. He will be so revolutionary in kingdom work that he will be reviled, persecuted, slandered, and falsely accused. This man's earthly life is far from a "bed of roses." Being actively engaged in praying, "Thy will be done on earth as it is in heaven," he threatens as Christ threatened the institutions and structures of men. He will beware when all men speak well of him.

It is this "new creature in Christ" who preserves and purifies the relations of men. He truly is salt. Have we lost our saltiness as Christians? Do we really give flavor to life? When did we last "burn" the open sores of humanity with which we had contact? A Christian who is not salt, who is not fulfilling the purpose of the new man, is "no longer good for anything but to be thrown out, and to be trampled on by men."

A Leader

It is this "new creature in Christ" who also invades the darkness of human society and brings to light the evil deeds of men. He is a leader. He makes the way of right clear to others. He warns of the hidden dangers in earthly practices. He does not shrink and hide from his responsibility. Jesus was the light of the world. It was He who said, "O generation of vipers," "Ye have made it [my house] a den of thieves," "Woe unto you, scribes and Pharisees, hypocrites," "Woe unto you, ye blind guides," "Ye fools and blind," "Ye are like unto whited sepulchres," etc. It was also He who caused the disgraceful scene at the temple, which upset tables, scattered the money, and sent animals and men scurrying in all directions. Was this man the "meek and quiet" in the land? Does He expect His new creation to be lovers of tranquillity and stagnant, placid waters in which the scum of evil lives and grows? As His new creation, examine His objectives for you and in the guidance of the Spirit decide.

James Payne is the pastor of the Martinsburg, Pa., Mennonite Church.

Vatican Council II Background and Beginnings

By Cornelius J. Dyck

In 1657 two Quakers, John Perrot and John Luffe, left England to bear Christian witness to the sultan. When the wind blew their ship off course they decided, with some misgivings, to go to Rome and convert the pope. Their fears were well founded. One of them was promptly hanged, and the other lost his mind in prison.

I have also been fearing for my life, but for different reasons. My anxiety stems from the thousands of little cars that shoot like missiles through the narrow, winding streets of this ancient city, all bent on destroying themselves—it seems. My belief in guardian angels has definitely grown. It is understandable that Robert McAfee Brown, a Protestant observer from California, was led to ponder whether being run over by a cardinal's Mercedes-Benz in Rome would constitute a valid martyrdom. The Italians are good drivers, more alert than most, and always give pedestrians the right of way—if they see them in time!

The Vatican State

The work of Vatican Council II has not been going as fast as the cars, but is now all but over. The sessions were closed finally on Dec. 8. One monsignor said to me, "Our church expects to be around for many hundreds of years. We are not in a hurry." The whole environment of the church breathes an air of permanence and tradition. Is there any city except Jerusalem which gathers up in its history more of the life of the church since its inception? Here (most likely) are the graves of the apostles Peter and Paul, the Colosseum where early Christians were thrown to the lions; here on the old Appian road are the catacombs where Christians used to worship and where many were buried; here are the earliest extant churches of Christendom. Here too is the Church of St. John on the Lateran, built by Constantine in the early fourth century, with its adjoining *Scala Santa* (holy staircase) upon which Luther agonized in a futile effort to receive assurance for the forgiveness of his sins, kissing every step and praying as he crawled up on his knees.

The heart of Rome is Vatican City, a 108-acre complex given independent political status by Mussolini in 1929. Many nations maintain diplomatic relations with the papal state. Public reaction prevented the United States from establishing such relations some years ago under President Truman. In Vatican City are located the residence of the

pope and the administrative machinery of the Roman church.

There too is the Sistine Chapel with its famous paintings, including the *Last Judgment* by Michelangelo. Adjoining the Sistine Chapel is the vast museum with its endless tapestries and marble-floored rooms and art treasures in overwhelming profusion. In Vatican City, of course, is also St. Peter's basilica where the council sessions were held. In the grotto under it lie many of the 261 popes of the past (counting Peter in!).

How It Began

The present council was first announced by Pope John XXIII in 1959 as the inspiration of the Holy Spirit while he had been at prayer. He said it would be an ecumenical council. Since ecumenical means universal, there was much excitement among Protestants in the belief that all Christians were now being invited to sit down together to discuss unity. A later announcement that this would be called Vatican Council II clarified the issue.

Vatican Council I had met in 1869-70 to discuss internal reform and had broken up in haste, without finishing its work, because of the Franco-Prussian War. It was never formally closed. This meant that the purpose of Vatican Council II was to continue the work of the former, i.e., internal renewal, and as possible conversation with other Christians also. Since the most notable achievement of the 1870 council had been the declaration of papal infallibility (in matters of faith the Holy Spirit prevents the pope from erring), many Roman Catholics and Protestants had believed there would be no more councils, since the pope was now without need of conciliar help.

Following his announcement Pope John established a commission of 103 experts to prepare the agenda. These wrote to every part of the world asking for suggestions and received so many that, when printed, they filled over six huge volumes. This response indicated both a healthy concern and the presence of many problems. In sifting these the commission grouped them together under 73 schemas or areas, which the bishops further reduced to 20 after the council began.

Ten commissions were established to deal specifically with these areas and to draft preliminary position papers. By 1962 the preparations had been completed and the council was convened on Oct. 11, but when it adjourned on Dec. 8 after working two months, it seemed that the work had just begun. A second session was, therefore, convened Sept. 29 to Dec. 4, 1963, and a third from Sept. 14 to Nov. 21, 1964. The present fourth session began Sept. 14, 1965, and ended Dec. 8, as the last session.

Cornelius J. Dyck, director of Institute of Mennonite Studies and professor at Mennonite Biblical Seminary, Elkhart, Ind., attended Vatican Council II in Rome and shares some pertinent observations and clear insights. This is the first of four articles.

This is a council of bishops, over 2,300 of them, among whom Italians make up the largest delegation (440) and Americans the second largest (240). Also present are superiors of religious orders and *periti*—theological experts who advise the bishops but do not vote. And then there are present, seated together in a place of honor, some 50 non-Roman Catholic observers from Protestant and Orthodox communions. Each represents a worldwide body which was invited by Rome. These observers do not have the privilege of speaking while the council is in session, but their counsel is very ardently sought informally. It is clear that their presence has been helpful in many ways.

Mennonites could likely have received an invitation if they had solicited it as a world body. As it is, my presence was completely unofficial and upon my own initiative. The cordiality shown to me in letters and now during my brief stay is, in any case, remarkable and heartwarming. Every priest, not to speak of bishop, knows who the Anabaptists were, if from nothing else than the anathemas (curses) pronounced against them by the decisive Council of Trent (1545-63).

It is easy to talk with these Roman Catholic priests, monsignors, and bishops; they seem quite open and undefensive. The other day, for example, one highly placed person asked, "Has the Roman Church persecuted your work in South America?" The American bishops know the Mennonites also from present experience. One German bishop, with whom several of us spent an evening, said he knew and loved the Mennonites in Russia in earlier years.

In Heubuden, the former Mennonite village near Danzig (now Stogi) where I visited before coming to Rome, my contact with the priest was so cordial that he took the occasion to really unburden his heart to me about his work. When we parted, after eating fish together (it was Friday), we agreed to pray for each other. I wonder what would happen if separated Christians all over the world really started praying for one another.

Pope Paul VI is, of course, in ultimate charge of the council. He can overrule it, extend it, and its decrees do not become official until he has publicly approved them. Five were approved in a formal ceremony that seemed to contain at least twenty layers of history. The crowds of people were terrible. Even those of us fortunate enough to get passes had to come an hour early to claim our seats. It strikes one as incongruous why so many soldiers in medieval battle dress, including the famed Swiss Guards (there are rumors that they will be abolished), are required to keep order with sword and spear in a church. Since the service was so long, the guard changed twice during the session, steel helmets glittering in the blaze of television lights. A flat-footed Mennonite from the prairies is not particularly edified by the pageantry, though it was impressive.

For this service the pope walked into church instead of being carried. His feet were clad in what looked to me like red slippers, and rested on a red pillow. They were uncovered only when various of the elect came to kiss them. The mass, always just a bit painful to me, was that of Simon and Jude, 24 fathers concelebrating it with the pope.

I participated with the people in the Lord's Prayer (which in Roman Catholicism ends with "deliver us from evil"), in reading the Scriptures aloud with them and following the reading from Eph. 4:7-13; John 15:17-25, but remained silent otherwise out of respect for my conscience and the deep piety of those around me. While the pope may be infallible, the speaker system was not. It went dead twice while he spoke. The mixed choir of men and boys sounded beautiful.

Worship Is Casual

Protestants are invariably struck by the casualness of Roman Catholic worship. During the entire service people and guards were walking around, the master of ceremonies on the rostrum was talking and waving here and there, priests stood up to take flash pictures—all things we would consider very disturbing in our worship. The point, of course, is that since the mass is an objective event there is no room for subjective sentimentalism. What happens at the mass is not dependent upon how people act or feel. There is no room for an emotionally motivated typical Protestant response at the door that "the service was a real blessing"; of course it was a blessing, because Christ's sacrifice was repeated for you at the altar. No congregation is, in fact, needed for the mass to be celebrated and the council has not changed this.

This service, as were all of the council sessions, was in Latin. This is a lot different from Low German or Pennsylvania Dutch. Most North Americans do not speak Latin well, though reading is easier, and their pronunciation makes every respectable European cringe. It is reported that Cardinal Cushing went home after the first two weeks because he could not follow the Latin, saying that all he could do here was pray for the council, and he could do that just as well in Boston. Translation facilities have been provided now and then for the bishops, but it is a badge of honor and sign of faithfulness to the church if one does not need to wear a headset.



General view of St. Peter's Basilica as Pope John XXIII, on his gestatorial chair, was greeted by Council Fathers.

Pope John XXIII, who called the council and died in June, 1963, after the first session, was very different from Paul VI. John was a simple man from the country, and carried great pastoral concern for his people. He wanted the council to be primarily concerned for the daily problems of his people. Paul VI is generally considered to be more concerned for correct doctrine, but he also has strong pastoral concern. Both are very much concerned for peace.

In a sermon commemorating the late John XXIII, Cardinal Suenens of Belgium gave the following quotes from the late pope's writings: "The Vicar of Christ? Ah! I am not worthy of this title, I, the poor son of Baptist and Mary Ann Roncalli, two good Christians, to be sure, but so modest and so humble." On another occasion he said, "The humble pope who speaks to you is fully conscious of being a very small thing in the sight of God." And again: "My recollections are delighted with all the graces received from the Lord, but at the same time I feel humiliated for having been so niggardly in the use of my talents, for having rendered a return without any proportion to the gifts I have received."

Perhaps the following words help us to see why he was able to do so much in his short pontificate: "I bless the Lord for the help He gives me, thus preventing me from complicating simple matters, and assisting me rather to simplify the more complicated." Is it fair, not to speak of Christian, then, to say that the pope is not a Christian, as one Mennonite did, arguing simply, "If he were a Christian, he would not be pope?"

One of the most difficult tasks of Paul VI seems to be that of mediating between the progressives and conservatives in the Roman Catholic Church. While the former are decidedly in the majority, coming especially from France, Germany, the Netherlands, Canada, and the United States, the conservatives carry much weight and have considerable appeal for the cautious nature of the pope. The stronghold of the conservatives has been the Curia, the "civil service" of Roman Catholicism without which very little is done.

The bishops used strong language to indict the Curia, knowing that even the decrees and reforms of the council can be neutralized by the Curia—which was opposed to the very idea of a council from the beginning. Most of the decrees of the council must be read with this tension in mind, some clearly showing which paragraph was designed to pacify which group. For this reason also, it appears, Paul VI never tires of reminding the council fathers of the need for love, instead of speaking to the issues themselves.

Synod of Bishops

One very encouraging institutional change has been made by the pope in this connection by establishing a synod or senate of bishops which will meet periodically to advise him. Until now this was the sole prerogative of the Curia, and some fear it may still be able to prevent the actual functioning of the senate.

The meaning of this progressive-conservative tension will become clearer in the following discussion of some of the

council schemas. It is obviously impossible to do much more than introduce the issues discussed, and that only of several of the key documents. Closer study of the documents themselves reminds us of the words of Pius IX (1846-78): "There are always three movements in a council: that of the devil who tries to upset everything; that of man who seeks to confuse; and that of the Holy Spirit who clears all things up." Sometimes, as I reflect, it appears that these same movements may have been present at Mennonite conference sessions here and there.

The Schema on the Liturgy (Worship)

It may be that this reform will prove to be the most significant in the long run since it touches the believers in every Roman Catholic congregation at the local level. We have become aware of one aspect of this reform already, the use of the national language for parts of the service instead of Latin. The shift did not come any easier than the shift from German to English among the Mennonites over the years, but it is in progress.

An attempt has been made to have the ordinary low mass conform more to the early Supper of the Gospels. The decree gives much greater place to the Scriptures in Roman Catholic worship, and makes the sermon a requirement at every regular service, rather than the exception. It urges the use of lay people in the service, more singing, and gives local bishops authority to adapt worship patterns to their situation without always asking Rome.

Many bishops here mourn the lack of a treasury of Roman Catholic hymnology such as Protestants have, saying it will take many decades before their own can grow substantially. We encourage them to use our Protestant hymns. Every renewal movement in the history of the church—even Anabaptism—had a strong hymnology at its heart as the *Ausbund* and Luther's hymns verify.

Quite inexplicable, in the light of these and other reforms, was Pope John's sudden announcement, during the first session of the council, that he had added Joseph to the canon of the mass. Did he do it to remind the assembled fathers of his authority? This action did not exactly help dialogue with Protestants. Equally puzzling in this connection was Paul VI's encyclical letter called the *Mysterium Fidei* (Sept. 1965) interpreting I Cor. 10, 11 and John 6 as real presence, that is, that Christ is physically present in the bread and wine of the Supper (mass).

While many fathers have held this from Ignatius (2nd century) through Aquinas in the thirteenth, and to the present, many saw the timing of this release as a pointed reminder of the unchanging nature of Roman dogma. This means that the mass has not really moved into the center of the congregation, but remains a mystical, pseudo-magical rite without sole exegetical foundation in the New Testament.

(to be continued)

* * *

Satan has little desire to be worshiped—he merely wants us to take our eyes off Christ and concentrate on self.

—I. Merle Good.

Reflection on Capital Punishment Resolution

By Guy F. Hershberger

The Prophetic Witness to the Powers

The Mennonite General Conference statement, *A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance* (1951), acknowledges the Christian "obligation to witness to the powers-that-be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf."

This is a simple recognition of the prophetic mission which has always belonged to the people of God. See, for example, the words of Amos to Damascus, to Gaza, to Tyre, etc. Amos 1. Or note the rebuke delivered to King Herod by John the Baptist. Mark 6:18.

Mennonites and the Prophetic Witness

In the sixteenth century the spirit of Amos and of John the Baptist descended upon the Anabaptist fathers. "Believe Christ's word, fear God's wrath, love righteousness . . . , judge rightly between a man and his neighbor . . . take heed wisely, rightly to exercise your responsible and dangerous office according to the will of God," were the words of Menno Simons in his *Exhortation to the Magistrates* (*Complete Writings*, 193, 197).

For some reason, however, Mennonites in their later history have done better in other things than they have in their prophetic witness to rulers and to governments. Has the doctrine of separation of church and state come to mean that the church has nothing to say to the state? Are we content to be "the quiet in the land" because the kind of faith which touches only ourselves is more comfortable than that which arouses the Ahab's (see 1 Kings 18:17 f.) and the Herods to anger? There was a time when the Anabaptists took persecution for granted to such an extent that they even developed a "theology of martyrdom." Has the coming of toleration, prosperity, and "respectability" given us such a comfortable feeling that we would rather be "the fat and the lazy in the land" than that conscience of society which might "rock the boat"? In 1950 some Mennonites in modern peaceful Switzerland were even afraid to take a church census lest it lead to persecution!

The Johnstown Statement

Oh, yes, we know that we ought to witness to government. At the 1961 General Conference we said so again. We even outlined something of the task for today: "Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace. . . . The evils of war . . . must ever be pressed upon

the consciences of statesmen. . . . Social attitudes, conditions, and practices out of harmony with the righteousness of God and which contribute to injustice . . . need ever to be witnessed against."

As this writer recalls it, after this statement was presented and discussed at Johnstown it was voted on and passed by the delegate body without a dissenting vote (if there were any, there could not have been more than a half dozen). The statement was Biblical, it had a true Anabaptist ring, and being only on paper, it looked safe enough for our comfort!

Cautious Progress

Since 1961, however, as cautious efforts were made to put these Biblical sentiments into action, there were also questions, and occasional voices of fear, expressions of discomfort: Is this our task? True, we may inform the government as to what we can and cannot do; but may we really go so far as ever to suggest what the government ought or ought not to do? May we speak of moral issues at stake in a given national policy? May we really speak and act when convinced that the laws of men are in conflict with the laws of God? Most assuredly, answered one brother at General Conference, for how can rulers of state learn of the righteousness of God if not from the church?

What has been done and said on the capital punishment question illustrates the point. Clearly, a witness to the state against capital punishment belongs in the Anabaptist tradition, from Felix Manz and Menno Simons through Daniel Kauffman to 1965. The great majority of Mennonites upon really giving serious thought to the question, we are convinced, would agree that this position is Biblical.

Beginning with 1961 four district conferences have adopted resolutions favoring this position. In 1963 the issue was presented to General Conference for study and discussion. From the discussion at that time it seemed clear that the great majority of the delegate body also believed that this position was right. During the next two years, with the help of many brethren, the proposed statement was refined until the Peace Problems Committee was able to bring to the 1965 conference a document which it believed to be well reasoned and solidly based on Biblical teaching and on the Anabaptist tradition. (See GOSPEL HERALD, July 20, 1965, p. 632 f.) The great majority of conference delegates, we have reason to believe, were ready to accept it as such.

General Conference 1965

In the discussion following its presentation, however, a few delegates raised questions: (1) According to the Old

Testament does not God require capital punishment even today (an argument like that which justifies war today because it was commanded in the Old Testament)? (2) Is it really our task to speak on questions such as this (even though in 1961 we had said it was)? (3) Is the theological argument of the statement Biblically sound (the Peace Problems Committee believed it was)?

Although the time allotted for the question was too short to permit an extended discussion¹ of the theological issues, the earnest soft-spoken appeal by a highly respected delegate, concerning the sacredness of human life, clearly set the tone of the conference. Even if a "well-reasoned theology" could not be followed by some, who could have anything to say against the *commonsense* Biblical doctrine concerning the sanctity of human life, a sanctity which even the state ought not to violate?

In response to this mood the Peace Problems Committee substituted the following simple resolution which was then adopted by the conference, with less than a handful of dissenting votes. As one spokesman against the original statement said afterward: "The resolution as adopted is not as I would have written it, but it is a good compromise." The resolution as adopted follows.

CAPITAL PUNISHMENT AND THE MINISTRY OF THE CHURCH TO THE OFFENDER

I

In view of the prophetic commission given to the church as set forth in two recent statements of Mennonite General Conference, *A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance* (1951), and *The Christian Witness to the State* (1961); in view of the sanctity of human life; and in view of our redemptive concern for the offender, be it resolved that we appeal to the parliament of the Dominion of Canada and to the federal and state governments of the United States, to discontinue the use of the death penalty and that we refer to our conferences and congregations for study and discussion the paper, "A Christian Declaration on Capital Punishment," as prepared by the Peace Problems Committee.

II

In view of our responsibility as ministers of reconciliation, be it further resolved that we confess that we have not adequately fulfilled our obligation to the offender nor for the reduction of crime in our society. We need to be more faithful in bringing a Christian witness to persons in prison and in laboring for the reform of prison procedures, for the rehabilitation of released prisoners and for the correction of spiritual, economic, and social conditions which contribute to the making of juvenile offenders and to the spread of crime.

We pray that in our brotherhood the Spirit may deepen each member's conviction and understanding of his obligation to individual criminal offenders, to the government under which he lives, and to Christ. And we pray that God may grant us wisdom, vision, and courage that as a brotherhood we may engage in this ministry as the Holy Spirit gives us direction.

And Now?

The resolution having been adopted, the need for its further implementation remains. For this task we must look to General Conference and its newly appointed Committee on Peace

and Social Concerns, to our district conferences, and above all to our congregations. For as the 1965 conference theme said it, it is to the *Congregation in Mission* that we must look for the work of Christ to be accomplished in this world.

As one phase of that mission, may the witness to the powers-that-be continue. And in preparation for that witness may congregations diligently engage in study and discussion: (1) of the earlier, longer statement on capital punishment (as the resolution proposes); (2) of the conference telegram to the president (see GOSPEL HERALD, Sept. 14, 1965, p. 813); and (3) of the General Conference message to our congregations concerning the war in Vietnam (GOSPEL HERALD, Sept. 28, 1965).

Kind Words and Compliments

Anonymous

Kind words and sincere compliments are as warm as a bright ray of sunshine. They often have greater healing power than any nerve medicine; for example, the future had looked exceedingly hopeless and desolate one evening because Johnny, our retarded son, had been especially trying and naughty that day. I felt as though I could no longer bear to go on living.

"O God," I sobbed brokenly in discouragement, "will Johnny's behavior ever improve? Will he always be so hard to manage?"

The following morning I had a dental appointment. Marge and Betty, the two pleasant, white-clad dental assistants, both ardently complimented the white sweater which I was wearing. "It's such a lovely knit," they both sincerely remarked.

I next hurried to the grocery store to do my weekly shopping. A tall, well-dressed woman approached me. "Maybe you are wondering why I have been staring at you. I have just recently ordered new eyeglass frames and they are identical to the ones you are wearing and I was concerned if I would like them, but after seeing yours today, I am satisfied," she said enthusiastically.

Lastly I wound up my weekly shopping trip by going into a Grant's store for a few items. A lovely, middle-aged saleslady walked up to me. She was talkative, warm, and friendly as she tried especially hard to help me find the articles which I needed.

When I arrived home that day, I walked with a new spring in my step and felt greatly encouraged.

After recounting my experiences to my husband, I said with fervor, "You know, honey, I am positive that God let all those people speak so kindly to me today just when I needed it so much. He knew I needed a boost to lift up my sagging spirits."

"Dear God," I earnestly whispered, "please help me to be more liberal with my kind words and compliments to others, so that I too may help to bring a warm ray of sunshine into some broken or discouraged heart."

¹ This is a defect in General Conference procedures which ought to be remedied.

In the western part of the United States and Canada, the Great Divide marks the geographical line that divides the flow of water between the East and the West. On the western side of this divide, all water flows toward the Pacific. On the eastern side it flows toward the Gulf of Mexico or the Arctic Ocean. At some points the divide is very sharp. You climb a steep range, and at the top an overhead arch informs you that this is the Great Divide. At other points (such as southern Wyoming), the divide is much less noticeable. You are on relatively level ground, and would never be conscious that you are crossing the Great Divide unless you would see the sign along the road. I drove across Wyoming on Route 30 some years ago and never knew when I crossed the divide.

Great divides occur not only in geography. They also occur in life. Some of them are obvious. We approach them and recognize them for what they are—decisive points that determine the course of our future lives. Others of these life divides evade our attention. We cross them without knowing it. But we cross them, and much later, when it is too late to go back and retravel the ground, we become aware that we have crossed them. Some of these hidden life divides are just as significant to our future usefulness and happiness as the more obvious ones.

The generation that left Egypt came to its great divide without knowing it. When the Israelites refused to listen to God's servants (Joshua and Caleb), refused to go up and possess the land, accused God, and defied Moses (Num. 14:1-10), they crossed their great divide. They determined the whole course of their future lives, and the place of their burial. They condemned themselves to wander in the wilderness for forty years and to die there.

But they didn't know it. They didn't know it until a short time later, when God told them. Then perversely they tried to go up and take the land anyway. But then it was too late. They had crossed their great divide—once and for all. When they hardened their hearts against God and His servants there at Kadesh-barnea, they had no way of knowing that *this was it*, that this was the final sin straw that would break God's heart and the pattern of His persistent mercy. But it was. They had crossed their divide, and they had to live with their decision and die with it.

Let's not presume upon God. He will always forgive, but the privilege of forgiveness doesn't include the privilege of reliving lost years. To say it differently, repentance doesn't prevent reaping.—Stanley C. Shenk, in *Herald Youth Bible Studies*.

* * *

Wit and Wisdom

Mrs. Epstein was an overly conscientious person. Therefore, when she engaged a new maid, she asked as many questions as are asked in a Civil Service examination.

"Have you," she asked sternly, "any religious views?"

"No, ma'am, I haven't," answered the girl, "but I've got some dandy snapshots of Niagara Falls and the Great Lakes."

Give with Discretion

By J. D. Graber

"If I were a millionaire," said my friend recently, "I could not respond to all the calls for money that come to me through the mail." I remarked that if he were wise and discerning enough to have made a million, he would not even consider giving to many of the requests for money that come his way. Asking is everyone's business. Giving is always our own choice and decision.

Many requests for funds are unsound; some are definitely fraudulent. Unfortunately it is fairly easy to gather money if a plausible and dramatic appeal is circulated widely enough. And apparently the circulation is very wide indeed. They lack nothing in dramatics either, being definitely melodramatic in many instances.

Famine, hunger, poverty, as well as spiritual need, are crudely exploited. Pictures that show starvation and degradation are copiously displayed, often in color. The widest generalizations are drawn from specific cases. Many of the people and places pictured and described are vague and impossible of actual verification.

World need is very great. Of this there is no doubt. The real question is, however, "Is this the best, or even a good, way to meet need?" Who are these people (and they are often mere individuals or families) who ask us to trust them with our money? What have they done, or what proof of their reliability and integrity do they offer? They simply assume that because they profess so piously to be doing the Lord's work no one should question their good intentions.

How are reliability and integrity proved? Certainly not by merely saying so. Does the ability to make a moving speech, or to produce a colorful brochure, prove anything? The most unreliable are often the most clever. We must learn to know the people or the organizations to which we entrust our stewardship.

It is dangerous to give to mission and charitable organizations that are clearly personal or family enterprises. This in itself should arouse suspicion. How much of the money raised is applied to personal salary and allowances? When property is purchased, is it not put in the personal name of the director and is there anything to prevent this property from becoming a part of his personal estate? How much is spent on promotion? How much of the money raised actually gets to the cause for which it is solicited?

A clear and understandable financial report will answer these questions. Write and request an audited financial report. If excuses for not sending it are made, your suspicions should be seriously aroused. Give to the church you know and trust.

Does Music Build Vital Faith?

By Philip K. Clemens

Have you ever heard this statement: "Our church can't take time to teach music; we should spend our energy on church work"? Should the church assume the right, the authority, or the time to be engaged in music education or to even accept music within its worship and mission? Or, to ask the same question from a different perspective: Is there anything about music which makes it suitable for the body of Christ, for a group of believers which gathers to commune with God and scatters to reach those outside of Christ?

Following is a brief outline which shows some of the reasons why effective music can help build *vital faith*.

Verbal Communication Only?

Because we talk and read so much, we sometimes forget that there are other types of communication besides words. This may be because our "surface" lives are easily affected by speech and writing. But oftentimes, it is the way something is done for us rather than the words spoken to us which profoundly moves us. This illustrates another level of communication besides words. In the same way, just as an act is another means of communication, so is music. And the more different levels of communication are cultivated, the more they will be understood. The twentieth-century church needs to use all the avenues it can to communicate Christ.

Incorporates Individuals

Believers are in Christ. This, however, does not assure a Christian brotherhood of always being united physically and mentally. As believers gather to worship, the melodies, rhythms, and pitches of music help to bring individuals' minds and bodies to closer unity with others. Even beyond this, music unites its participants with churches around the globe and across the centuries, symbolizing and portraying the unity of Christ.

Transmits Emotions

Everyone has at one time or another said, "I just can't find words to express it!" This illustrates the innate and subconscious feelings which are deep within us. Music has a way of expressing these emotions; and to apply this expression within a worshiping brotherhood helps build openness which is necessary under Christ. "Worship God in spirit!"

Arouses Creativity

Usually, the more creativity shown in musical composition, the more enjoyable the music. Whether music is complex or simple, if it has been created with musical imagination, it is an excellent composition. Thus, as we participate in this good music, our senses of creativity are aroused and cultivated. This is very important when we consider how the church is attempting to deal creatively with the Gospel message today.

Philip K. Clemens, of Lansdale, Pa., is a student at Goshen College, Goshen, Ind.

Lethargy Is Shaken

Lethargy can be thought of as "morbid drowsiness," "indifference," or "profound sleep." When one thinks of how suitable music grasps a person's entire being, one immediately understands the potential it contains in the face of the slow moving (lethargic?) elements of our church today.

Fellowship of Believers

Music has been a social "natural" ever since men have existed. The Bible and ancient pictures reveal how music was quite central, socially and religiously. Christ and the disciples sang a hymn after the Last Supper. The Christian Church has continually been active in music. Today, music is an earmark of Christianity. Such a long-standing tradition requires much careful consideration.

Advancement of Gospel

Besides hymns, such as Christmas carols, which actually tell the story of Christ, music can be an effective instrument of the Gospel. One active, Mennonite city pastor carries a hymnbook on his first visits to families; this is his best way to communicate the Gospel in his situation. Or, the very act of teaching a socially underprivileged child to sing may change his entire life, both socially and spiritually. This *is* the Gospel.

Interprets Scripture

As illustrations, think of the *Elijah*, *The Messiah*, or *The Peaceable Kingdom*. In each one we think of the wonderful interpretation of the Biblical record. But, even beyond this, think of some particular music within them; such as, "Lift Thine Eyes," the "Hallelujah Chorus," or "Howl Ye." Here the composers reach beyond the actual words of Scripture to grasp the same truth which inspired these words (which is the goal of all serious Bible study), and, in this way, bring the Bible's messages vividly to our beings. This is possible, also, with music in our local congregations.

Teaches Truth

Hymns contain, and are made up of, Biblical, doctrinal, and theological statements and ideas. In effective songs, these are expressed both verbally and non-verbally. Thus, music, besides helping to open ourselves to each other in expression, also helps to express the Word of God to us.

Holy Encounter

Music in itself is not holy encounter. But music is a valuable means of communion with God and fellowmen, as has been noted above. This is not said in disregard for other means of holy encounter, such as, preaching, Bible reading, prayer, good deeds, love, etc., but is mentioned as another rich avenue of expression through which holy encounter can take place. For this is the end toward which all true music moves. God has created everything for His glory; if music does not glorify God, is it responsible? Effective music brings glory to God and helps build vital faith in Jesus Christ. How can the church excuse itself from actively studying and participating in good music?

"I Knew All the Time"

By Alice J. Kinder

The thirty-two children and I had just returned to the schoolroom after the fire drill. Excited and somewhat breathless, we sat idle for a few moments before proceeding with lessons.

"I thought it was a sure enough fire," confided eight-year-old Jimmy. "But I wasn't scared. I knew all the time you would take care of us, Teacher, 'cause you let us go out first before you left the room."

Later, meditating on Jimmy's words just before our family devotions that night and sensing humility because he had such faith in me, I searched the Scriptures for the comforting words concerning God's care for mankind. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Pet. 5:6, 7). So wrote the Apostle Peter looking back upon his experiences with the Lord Jesus Christ.

Frequently many of us sing, "Take your burden to the Lord and leave it there," then walk from the church door carrying a heavier load than when we entered it, worrying about all the things that may befall us during the coming week.

Jesus spoke to the multitudes: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith" (Luke 12:27, 28)? Can't we, amid the trials which come our way, believe wholeheartedly the truth behind these words? The meaning is surely as true and applicable to life today as it was when Jesus uttered it centuries ago.

At times, we must admit, our faith is sadly lacking. We pray for feelings, for signs from God to prove He really loves us. We seek to dissect our faith, diagram it, or tear it apart in various ways instead of actually living it. Surely faith is best lived by simply performing daily to the best of our abilities the tasks that we must do, by being grateful for the moment of life that is ours, and believing fully without restraint the Biblical words, "He careth for you."

If we could learn to practice always a trusting childlike faith in our heavenly Father such as the faith which Jimmy had in me as a teacher, then certainly our lives would influence vitally those around us to a greater degree and make others come to see that Christianity does make a difference in meaningful living.

No, Jimmy did not ask me day by day for proofs of my love. He did not keep questioning, "How do I know you will take care of us, Teacher?" But he lived his faith there in the schoolroom and believed in me. Then, when the test came, his believing heart knew no concern nor needless anxiety. Trustfully he could confide, "I knew all the time you would take care of us." □

SYMBOL

by LORIE C. GOODING

Do you know what grieved our Lord that day
And burdened His sad heart most?
It wasn't that Judas betrayed Him,
Or yet that Peter denied Him,
Tho' that was a sorrowful cost;
And it wasn't the lies of the Pharisees,
Or Herod's or Pilate's mockeries,
Or the gibes by the multitude tossed;
And it wasn't even the way He died—
Other men had been crucified.

It wasn't because the fickle throng
Hated, who once had hailed Him;
Or that His followers turned away,
His chosen ones had failed Him;
And it wasn't the sneers, and it wasn't the jeers,
And it wasn't death, for He had no fears;
And it was neither the spikes nor the spears
By which His heart was torn;
What bore Him down was the cruel crown,
Our sins in the crown of thorn.

There is a legend that Pilate, like Judas, found life unbearable. Instead of hanging himself, he tried to run away and eventually got to Switzerland. There he drowned himself in a lake, and the legend is that on moonlight nights one can see the ghost of Pilate, forever moaning, forever washing his hands. Whether the legend is true does not matter. What is true is that the universe offers no place to retreat from the reality of life. No matter what the cost, better for Pilate had he made the right decision. So it is for me—for you.—Charles L. Allen in *Prayer Changes Things* (Fleming H. Revell Company).

Readers Say

The article by Clemens Hallman on "What's Wrong with Our Church-Related Schools?" (Jan. 11) need not be answered. Those who see no reason for a Christian-oriented education for Christian young people have a right to their opinion. Suffice it to say that many of us, from John S. Coffman down through the decades, have seen no conflict between an education which is good and an education that includes religion in "the real roots of things."

But whatever one's opinion, it is important that he have his facts straight. The administration of our Mennonite schools includes more than a "smattering of laymen." The Mennonite Board of Education, which is for the most part elected by our conferences, does have twenty-seven ministers, most of them active pastors, in its membership. But there are sixteen laymen, including two women. At least twenty-eight of these Board members are college graduates. The president has a Ph.D. degree in religious education. At least sixteen of the members are now serving, or have served, as teachers and/or educational administrators, which should keep them from being classified as "non-educators."

The Board of Education holds the property of two of our schools, and sets up guiding policies. The Board does not attempt to control the schools in the application of those policies.

More detailed supervision of the work of the schools is the responsibility of the boards of overseers (in the case of Eastern Mennonite College, of the Board of Trustees). The Goshen Board of Overseers is composed of five ministers and seven laymen (one a woman). Five of these overseers could be called educators; the chairman has long served as an administrator in a large public school system. This board is further made up of businessmen, a university dean, an editor, a banker, a manufacturer, and three pastors.

The Hesston Board of Overseers is composed of two ministers and eight laymen. The chairman is a manufacturer. There are three educators, several businessmen, a physician, and a construction foreman.

The full-time Educational Coordinator of the Board of Education has a Ph.D. degree in physics, and has served all his life as a lay college teacher and administrator.

Two of our four college presidents are laymen, as are two of our deans. The dean of one of our colleges has served in administrative functions of the North Central Association, accrediting agency of its area. The point I am making is not that ministers cannot be capable educators, but that laymen have a dominant part in the operation of our Mennonite schools. Ministers who serve in these functions hold their positions because of their educational qualifications, and not because of their ordination or their "religious conformity."

These facts make this reader doubt whether there can actually be a conflict between the church which supports and operates our schools and real educational efficiency.—Paul Erb, Scottsdale, Pa.

In my opinion C. Hallman's provocative discussion (Jan. 11 issue) about church-related schools was overplayed both in statement and in feeling. Furthermore, the thrust of his argument was not clear. Can the church-related school be redeemed by following the positive suggestions given, or should it be scrapped because its major premises are wrong?

Many of the suggestions are well taken. Confining my remarks to the secondary level,

I agree that we need greater concern about quality education, better teachers, and professionally trained administrators. Our youth would benefit from expanded use of the method of inquiry and from a broadened curriculum.

Several other suggestions are open to question. One concerns the composition of boards of control. In American society school boards are commonly made up of a cross section of the local community. Their job is policy making. While its members should be educationally minded and responsible individuals, they are usually non-educators. The administrator is the professionally trained leader, hired by the board to administer the school program. I see no violation in a similar relationship for the church-related high school. Its board should comprise responsible representatives from its "local community"—be it congregation or district conference. The executive function should be the task of a spiritually and professionally equipped administrator.

Another suggestion questions the right of the church to use the school to promote its beliefs and program. Again, the American scene gives a clue. The school is a social agency set up to educate the young in the heritage of the group and to help each youth become a useful participant in society. Furthermore, the American way permits smaller groups of many kinds to educate their own youth in their particular patterns—be it religious, military, or socially elite. This is the privilege of both the private and the parochial school. I see no problem with the Mennonite Church using the school to train its youth in its particular beliefs and to help them become useful "citizens" in its program. This prerogative is inherent; as suggested by Hallman, how this right is exercised is the real question.

Regarding the item about non-Mennonite teachers and students, this is an open question. At what percentage point does the school pass the point of diminishing returns in keeping its particular Mennonite character and in serving the best interests of the group? I doubt whether we know the answer.

The attack of Hallman's article is needed; he brings out some viewpoints we need to consider. I still wish that he would have committed himself on the purpose of his argument.—Harold D. Lehman, Harrisonburg, Va.

I have been finding it quite amusing, I must say, reading the "Readers Say" columns of the varied reactions of the readers and the photo cover of the "new" Gospel Herald.

May I say "thanks" for making this paper attractive. It seems we as Mennonites have been known for having drab clothes, cars, reading materials, etc. If God did not wish us to enjoy beautiful things, He would not have created them. I certainly do enjoy seeing some of this beauty on our church papers. Please don't discontinue this front photo page. It has given new life to this once drab-looking church periodical.—Mrs. Kenneth Greaser, Bally, Pa.

Remarks by Roy Youngquist as reported in the Gospel Herald (Nov. 9 issue) show his limited knowledge of the American Negro and even less concerning the complex problems with which the American Negro is daily confronted.

As an elementary beginning at securing facts about this subject, I suggest that he prayerfully read *The Desegregated Heart*, by Sarah Patton Boyle, which can be had at any library or Provident Bookstore.

I am sure that many mature readers of the Gospel Herald and those who have labored to help solve this American problem will lovingly attribute Mr. Youngquist's attitude to innocent ignorance of, and not to contempt for, a

struggling minority that is searching for a better way of life.—James H. Lark, Fresno, Calif.

I would like to raise some pretty serious questions about the first letter printed in "Readers Say" column, with its 39 signers (Nov. 16 issue). Just why, if these 39 persons felt that these points should be made, didn't each one take the trouble to write and let you know about it? Certainly, 39 letters on the same subject would have had weight.

If they had done so, they could have expressed their own individual opinions in each case. I cannot feel that the composite article they produced really does that.

I thought the major reason for having a "Readers Say" column was to allow for the expression of individual opinion on subjects. As each individual expresses his personal opinion, he includes nuances that another person would miss.

In a day of mass production, we need to emphasize again the worth of the individual. There's an enrichment in exchanges between individuals, especially if each one can bring Christian attitudes to that interchange. I feel that mass produced letters do not have a real place with the individual contributions in "Readers Say"—that the individual needs to take personal responsibility for saying what he has to say in his own style as a Christian brother or sister.—Edna Beiler, Elkhart, Ind.

I believe that a Christian should study both sides of the question, whether the question in concern is Vietnam, Alabama, Labor Unions, or the Welfare State. He should then weigh the facts and contribute his thoughts in the light of Christian teaching, rather than tradition, politics, or expedience. In doing so, he should be sure that the facts and figures he uses are correct and from a reputable source.

I am surprised, therefore, to see that Roy Buchanan (Readers Say, Dec. 14) recommends the speeches by Honorable William L. Dickinson in the Congressional Record, which are titled: "March on Montgomery: The Untold Story." In his hour long talk, Alabama Congressman Dickinson described the famous Selma March as one big interracial sex orgy of unprecedented proportions, which he was glad to describe in lurid detail.

Although Dickinson was "not going to vouch for the authenticity or the veracity" of the report, nor ever was able to produce the movie film supporting his account, people have sent for hundreds of copies of the Congressional Record in the mistaken belief that anything printed therein is authentic. The fact is that this paper is merely a record of all that is said (and some that was not said) in Congress during a certain session, whether good or bad, true or false, important or insignificant. (The Congressional Record also contains Mother Goose stories, and recipes for chicken gumbo recited during long filibusters!)

Right after its publication many responsible reporters have proved Dickinson's speech to be fabricated nonsense. Phil Sandlin, U.P.I. photographer, who spent five days and five nights on the march, said: "Nothing of the sort ever happened." Even Selma's Public Safety Director denied the report. In short: if it weren't for congressional immunity, Honorable Dickinson would certainly face libel and slander charges. Check the back issues of your Gospel Herald and Christian Living for reviews of reliable books on this and other subjects.—Jan Gleysteen, Scottsdale, Pa.

Regarding Bro. Baker's article on "This Mennonite Image Business" (Dec. 7 issue): AMEN! AMEN, AMEN!—Stanley Kreider, Lancaster, Pa.

CHURCH NEWS



Missionary Buckwalter (tall figure to the left) is translating the New Testament into Toba to fill the need for spiritual fulfillment while in their cultural transition.

Toba Youth Torn Between Cultures

As the twentieth century moves in on one of Latin America's most primitive Indian tribes — the Tobas of Argentine Chaco—its youth are torn between opposing value systems.

This was the observation of Albert Buckwalter, linguistics missionary in the Chaco, who just recently returned with his family to the States for a short furlough.

To spare them over the centuries from marauding beasts and invading enemy tribes, the Tobas established an economic system of sharing. To be possessive with acquired goods was strictly taboo.

Now, as the Toba youth becomes acculturated into white society through attending Spanish schools and by mixing freely with his white counterpart in the army and at the Saturday night dance, he adopts a value system based on acquisition.

Returning home, says Buckwalter, the Toba youth is totally frustrated with his father's ways and a "giving up" occurs. The resulting disillusionment is reflected in a high mortality rate even among Toba young men.

Working under the assumption that Tobas must learn their own identity before making a successful cultural transition, Buckwalter has spent the last 10 of his 15 years in the Chaco in continuing analysis of the Toba language, especially for Bible translation.

He now has the Gospel of Mark completed, but is awaiting final approval of

the manuscript from Jacob A. Loewen, translations consultant for the Bible Societies in South America. After Loewen's approval, American Bible Society will publish the translation in book form. Buckwalter has also completed a preliminary translation of the Book of Acts.

Theological concepts of Christianity most meaningful to the Tobas, says Buckwalter, include (1) Jesus Christ as Healer—they have a unified idea of body, soul, and spirit—and (2) rebirth, which ties in closely with their belief in Christ as Healer (He heals so completely, one is literally reborn or made anew).

Traditionally, the Toba's world view could be labeled Animistic (outward world is spirit-controlled), which led him to be impressed with the healing aspects of Christ's ministry. Baptism for the Tobas, further elaborated Buckwalter, is almost magical and an impressive ceremony accompanies it.

Adjustment to White Society Brings Decrease

Numbering some 10,000, of whom perhaps 3,000 are Christians, the Tobas are slowly decreasing in number, estimates Buckwalter. They were used to the rigors of semi-nomadic life and being forced now into the confines of government reservations and marginal land, they tend to weaken with a poorer diet, and with the diseases of the white man, such as tuber-

culosis, through their increased affiliation with him.

Not at all agreed on the matter of what to do with the Tobas, government officials are generally committed to acculturating them into white society. Some radicals even propose to liquidate them.

The spirit of nationalism, increasingly apparent with other emerging peoples in the world, is latent with the Tobas, thinks Buckwalter, but has not had time to surface. He cited one recent incident in which a converted Toba leader claimed Messiahship and demanded that his followers pray through him to Christ. The "Messiah" has not been very successful in starting a large-scale movement, however.

Serving as co-workers with the Buckwalters are James and Dorothy Kratz, just recently returned to the Chaco from their first furlough. Kratzes devote much of their time to pastoral visits, Bible teaching, and counseling. The some 40 churches are spread over 5,000 square miles of fairly undeveloped country, adding no small difficulty to the task.

Mennonite missionaries have had to make some adjustment to the "Pentecostal" flavor of Toba Christianity since the Pentecostalism was the form of Protestant Christianity chosen by this primitive tribe.

Known today as the United Evangelical Church (including a cooperative effort of the Methodists, Waldensians, Disciples, Pentecostals, and Mennonites), the Toba Christian Church has recently received a charter from the government and stands in its own right as a church.



Missionaries of the Week

The Earl Schwartztruber family returned to Argentina on Jan. 5 for their second term of service with the Mennonite Board of Missions, Elkhart.

After a seven-month furlough, they will resume pastoral leadership of the 75-member congregation at Bragado. During his first term, Earl also served as president of the Commission for Christian Education for the Argentine Mennonite Conference.

Originally from Tavistock, Ont., Earl is a graduate of Goshen College and its Biblical Seminary. Mrs. Schwartztruber, the former Genevieve Leitch of Goshen, Ind., is a registered nurse and graduated from Goshen College School of Nursing.

Pictured with their parents are (from left): Douglas, 9; David, 7; and Donita, 5.

"Why Couldn't 'Bontrag' Stay for Always?"

By Carroll Yoder

"How do you like the meat?" I squinted at my plate in the dim kerosene lantern light.

"It's not bad."

"Well, you've just had your first taste of fried caterpillars."

I was surprised but hardly shocked. I knew that for Wilbur Bontrager fried caterpillars and rat meat were already "old stuff." As a Pax man with the Mennonite Central Committee in the Congo, he has been living in the home of a local Congolese pastor.

When "Willie" volunteered for two years of overseas duty, he did not expect a 40-hour work week or modern conveniences. It is a good thing, for he certainly does not have them.

During the past several months this young fellow from Alden, N.Y., has been transporting building supplies for a new church and primary school at Kenge, a small town perched on one of the sandy hills of the Kwango just 280 kilometers (175 miles) east of Leopoldville.

When I expressed interest in Willie's assignment, I received an immediate invitation. "Come along sometime," he told me enthusiastically. "You should meet my family and see what we're doing in the building project."

Thus I found myself beside Willie one morning in the new Chevrolet truck of the American Baptist Mission, speeding along the recently completed road which links Leopoldville and Kenge. Military control points were routine, the two ferries were functioning well, and so we pulled into dusty Kenge well before nightfall.

Two Meals a Day

The pastor's youngest sons were out to greet Willie as he stopped the truck in front of a modest, thatched-roof, mud-wall house. "I hope they've got enough water here so that we can wash right away," Willie remarked. At that point I had been thinking more seriously about eating than about washing. I was not yet into the two-meals-a-day routine which Willie has learned.

Supper at 7:00 was assorted meats, rice and "luku," the local manioc dish which has the consistency of dough and is almost tasteless. It takes the place of both bread and potatoes and without it any Congolese of that area would swear he has not eaten.

Carroll Yoder recently returned to the U.S. from a TAP assignment in Congo. He was acting director of MCC Congo during summer 1965.



Pax man Wilbur Bontrager is helping with the construction of a church and a primary school at Kenge, in the Congo. He is transporting the building supplies and supervising work crews. He lives with a Congolese pastor and his family.

The next day I was initiated into the joys and frustrations of hauling sand and bossing workers with few French words and even fewer Kiyaka ones. The vocabulary ran the gamut of "hurry up," to "put the planks down." Willie is finding that the supervision of workers is one of the more difficult tasks here in the Congo—he not knowing their language and they not understanding western mania for haste and profit.

But the cement block church and school buildings are going up rapidly now. One only needs to enter the old church hut and sit for two hours on the little log benches to understand the workers' and Willie's pride in their work.

European technicians, Protestant and Catholic missionaries, and UN experts are all helping the Congo to get back on its feet and realize its social, religious, and technical aspirations. But too often this help can be patronizing. It is done from air-conditioned offices, from white islands in Leopoldville or mission posts while playing tennis, speaking only English or French and eating imported foods.

The help is there, but the spirit is often missing. Willie as a young single fellow, not afraid to experiment, is doing more than building a church and a school. He is building a bridge in human relations at Kenge. Unimportant as this bridge may seem in frustrating moments, it is what provokes the pastor's quiet request: "Why couldn't 'Bontrag' stay for 'tjoujours'?"

Teachers for 1966

Some 25 teachers will be needed by the VS Office of the Mennonite Board of Missions in the year ahead in Puerto Rico, South Texas, Arizona, Northern Alberta, and Cleveland, Ohio.

Needing the greatest number are the two schools in Puerto Rico where some 18 elementary and junior-high teachers will fill the ranks. Among those needing to know Spanish for the classroom are: a fourth grade teacher and a junior-high math and science teacher.

Those not needing to know Spanish for the classroom include: one third grade teacher, one fourth grade, one fifth grade, one sixth, two elementary and junior-high music teachers to teach piano and vocal, one music-English teacher combination (junior high), and one physical education teacher.

Volunteers will begin in either June or August, with the June volunteers receiving six weeks of language and culture orientation. A year of college Spanish is helpful for those not needing to teach in Spanish for the sake of better communication with the pupil.

Mennonite workers have been in Puerto Rico now for nearly 21 years and have established their own school in Aibonito in the central part of the island. VS also supplies teachers for a school at San Juan, on the northern coast, sponsored by the Summit Hills Mennonite Church.

Kindergarten Teachers

Six kindergarten teachers are needed in South Texas, center for low-income Latin-American families. Some four kindergartens have been established here, and VS teachers have earned a respectable niche in the educational system by preparing the Spanish-speaking child for competitive learning in the white-dominated schools.

Two kindergarten teachers are needed in Arizona where children of many minority groups are represented. They are also from low-income families and stand in dire need of the educational advantage a kindergarten experience brings.

In Cleveland, Ohio, three kindergarten teachers are needed for the ghetto-bound children of the Hough area. This is a VS project of more recent origin, but remedial teacher Peter Erb has laid the foundation for a good ministry there.

Finally, in Northern Alberta, two teacher couples are needed on the elementary level to teach Indian and métis children in some of the isolated bush schools. In Alberta for ten years, VS teachers here have also gained the respect of education officials.

Before signing next year's contracts, teachers should at least consider giving a

year or two in voluntary service. Interested persons can write the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Coffeehouse and Teen Center

A coffeehouse in St. Louis, Mo., and a teen center in Kansas City, Mo. (both nonprofit), have been planned to meet a similar need in both cities—drifting youth, out of school and jobless, without the slightest idea of who they are.

Initiated by Pastor Hubert Swartzentruber of the Bethesda Mennonite Church, the St. Louis Coffeehouse has a target opening date of March 1. It is to be located on a street corner close to the church in a storefront facility.

Currently undergoing extensive remodeling, Swartzentruber says they will equip the coffeehouse with a soda fountain, grills, and small tables where the youth can come in off the street and talk out their hostilities toward society or play an instrument for self-expression and to gain self-confidence. Only refreshments and light lunches will be served.

Through his eight-year ministry at Bethesda, Swartzentruber says he thinks people, especially on the social scale of this blighted area of Greater St. Louis, are often scared away from the "church atmosphere." The coffeehouse is to have a nonreligious atmosphere conducive to letting people be themselves.

Waiters and waitresses will be people from the church who will sit down and listen, maybe find a job for the person, and attempt to relate the person back to God. The facility will be managed by a VS couple (currently being recruited; interested persons should contact the VS Office, Elkhart).

Swartzentruber heads up a seven-person sponsoring board of the coffeehouse ministry, including members of Bethesda, the Near North Side Team Ministry (an interchurch organization), and the Civic Improvement Association.

The coffeehouse is located in an area recently pointed out by city authorities as having the highest crime rate of St. Louis. A Negro ghetto, some 50 percent in the area are unemployed.

Similar Project in Kansas City

In Kansas City, a similar project, called a "Teen Center," has just opened also under the auspices of a joint church-community committee, but at the initiation of the local Mennonite Fellowship.

Also aware of the need to provide a framework within which to build relationships with the jobless, "dropout" youth in that community, the Mennonite Fellow-



Kansas City Teen-Center. Pictured, from left, Betty Bethel, VS-er Arthur Zehr, Russell Yoder, and VS Administrator Ken Seitz.

ship rented a facility for a teen center. The center is under the direction of Roman and Maria Stutzman, who were for many years leaders of the VS unit there and who now give pastoral leadership to the Fellowship.

Focusing primarily on providing recreation and counseling, the Teen Center will be closed during school hours to encourage school attendance, but will open at 4 p.m., Monday through Saturday. It will be closed Sunday. From 4 to 6 p.m. each day a quiet time is scheduled during which counseling is done or homework accomplished. The remainder of the evening is devoted to folk singing, ping-pong and other table games.

VS-er Arthur Zehr is assisting the Stutzmans in supervising the center. Staff members will do referral counseling and attempt to relate the youth to the church.

The 200 youth (primarily 15-20-year-olds) expected to take advantage of the center's services will have to hold membership in the organization and will be expected to help organize activities.

Headed by Stutzman, the sponsoring committee is made up of Sanford Bray, member of the church council; Betty Bethel, an interested community mother with several teenage sons; Gretchen Fry, a member of the church MYF; and VS-er Arthur Zehr.

The owner of the rented facility has shown his interest in the project by donating the paint needed to remodel the center.

* * *

Two young men from Gualaco, Honduras, and three from San Buenaventura accepted the invitation to receive Christ after a Bible study on "Eternal Life" taught by George Miller recently. More than 100 persons attended the Christmas program in Gualaco and almost that number walked through the town singing carols. Used clothing, shoes, towels, soap, health kits, and Christmas bundles from MCC were distributed to 150 families.

New VS Unit in Chicago

As part of an expanding ministry of the Mennonite churches to the inner-city of Chicago, Ill., a separate six-person VS unit was established.

Until the new unit was established, only five VS-ers were located in the city as workers at the Gospel League Home, a nondenominational institution devoted to serving stranded families and women as a mission home and temporary refuge.

With the expanded ministry, four to six volunteers will serve at the Rehabilitation Institute of Chicago, an affiliated hospital of Northwestern University which is controlled by a private board of directors. It is a 64-bed hospital for the physically disabled—children, teenagers, and adults—suffering from accident, illness, stroke, or degenerative disease.

Two fellows will engage in community service work with children and teenagers, giving recreational leadership, and probably initiate some sort of club work. Location of their ministry is in an inner-city section housing low-income families of many different races.

A couple is needed immediately to head the six-person unit which is to eventually expand to ten persons. The unit will be located on the third and fourth floors of Mennonite Community Chapel at 1113 West 18th Street. Volunteers working at Gospel League and the Rehabilitation Institute will commute to work via public transportation.

Mennonite pastors in Chicago see the new VS ministry as giving vital assistance to building the church in the city.

Telegram to Johnson

Regarding Canadian Vietnam witness, Board of Christian Service sent Dec. 24 telegram to President Johnson as follows:

"On behalf of 20,000 members of the Conference of Mennonites in Canada, we congratulate Americans and Vietnamese for Christmas cease-fire. Please make every effort, please bend over backwards, please turn the first and second cheek to make cease-fire permanent.

"The Prince of Peace has come. May His rule increase through us and through you.

"We pray for you and your government, but not for the continuation of violence and hostility."

* * *

Mary Ellen Groff arrived home on furlough from Ethiopia on Dec. 28. She is attending Eastern Mennonite College, Harrisonburg, Va.

NOTICE

No Gospel Herald for
February 8

Ray and Laura Burkholder have moved from their former place of service at Mathis, Texas, to Penn Alps, Grantsville, Md., where they are in charge of buildings and grounds, and coordinating two additional outlets of Penn Alps.

Myron Augsburg will be the daily chapel speaker at the Biltmore Terrace Hotel, Miami Beach, Fla., April 4-8. Managed by Dr. Ralph Mitchell, a former member of the Billy Graham team, the Biltmore's Christian atmosphere has been especially attractive to families. Inter-Church Evangelism is planning a brief gathering each day of the week for friends who care to attend. Brochures and further information may be obtained by writing to Inter-Church Evangelism, Atglen, Pa. 19310.

The article, "How Shall We Face the Future?" (Jan. 4 issue), was written by Bill Detweiler, not Bob Detweiler as the by-line indicated.

Ministers' Gospel held at Lower Deer Creek, Kalona, Iowa, Jan. 11-14, was attended by 57 ministers. Paul M. Miller, J. Sutherland Logan, and David Belgium were instructors.

Samuel Troyer, Gulliver, Mich., was ordained to the ministry on Jan. 16, to serve in the Maple Grove congregation, where he has been serving as licensed minister. Norman Weaver officiated, assisted by Ralph Stahly.

Two new Every-Home-Plan churches for the Gospel Herald are United Mennonite, Premont, Texas, and Kern Road Chapel, South Bend, Ind.

Personnel Needed: Secretaries: Teacher Education Department; Science Department; Office of Student Finances and Staff Personnel. **Janitors:** Agency: Goshen College. Contact: Walter Schmucker, Director of Staff Personnel, Goshen College, Goshen, Ind. 46526.

Change of address: Samuel Hostetler from Inlay City, Mich., to Nappanee, Ind., Route 1, Box 124A. Telephone: 773-3097.

Work has been started at Mt. Lena, Md., a village located near Route 40 on the western slope of South Mountain in southern Washington County. The first meeting was held Jan. 2, with an attendance of 162. Services will continue each Sunday at 2:00 p.m. The work is sponsored by the Eastern Mennonite Board of Missions and Charities, and the Board president, H. Raymond Charles, delivered the first message. Special music was presented by the Adin

Diller and Irvin Martin families. The workers at Mt. Lena are from the Mt. Zion and Dargan congregations. Adam A. Martin serves as pastor, and Abram M. Baer assists in the work. They ask you to pray for the work there.

New members by baptism: one at Yellow Creek, Goshen, Ind.; one at North Main, Nappanee, Ind.; three at Metamora, Ill.; two at Oak Grove, Smithville, Ohio; one at La Junta Mennonite, La Junta, Colo.; seven at Zion, Morgantown, Pa.

Evangelistic meetings: **Clair Eby**, Gordonville, Pa., at Mellinger, Lancaster, Pa., Feb. 19-27. **John F. Garber**, Des Moines, Iowa, at Bethel, Albuquerque, N. Mex., Feb. 6-13. **B. Charles Hostetter**, Harrisonburg, Va., at First Mennonite, St. Petersburg, Fla., Feb. 11-15. **Eby Leaman**, York, Pa., at Evangelical Mennonite, Lancaster, Pa., April 13-17. **Glen Sell**, Columbia, Pa., at Lititz, Pa., Feb. 13-20. **Nelson E. Kauffman**, Elkhart, Ind., at North Scottsdale, Scottsdale, Pa., March 13-20.

Edgar Metzler, executive secretary of the Peace Section of MCC, is scheduled to give his lecture on extremism, sponsored by the Peace and Social Relations Committee of Allegheny Conference, at Scottsdale, Sunday afternoon, March 20.

Dale Schumm, Shakespeare, Ont., in a series of five lessons on "Learning to Understand People," at Hawkesville, Ont., beginning Feb. 8.

Henry and Anna Hertzler, formerly of Denbigh, Va., observed their 60th wedding anniversary on Jan. 22. They are at home at Virginia Home for the Aged, Harrisonburg, Va.

K. C. Matthew, Dean of Union Biblical Seminary, Yeotmal, India, guest lecturer at Goshen College, March 6-18. In addition to formal lectures he will be available for informal discussions with students and faculty.

Timothy Ventura, six-year-old son of John Ventura, 94 S. Xavier, Denver, Colo., was critically injured on his way home from school on Tuesday evening, Jan. 25, when struck by a truck. Bro. Ventura is pastor of the Spanish-speaking fellowship of the First Mennonite Church in Denver.

Walter Klaassen, Chaplain and Associate Professor of Bible at Conrad Grebel College, is the Christian Life and Renewal Week speaker at Goshen College, Feb. 7-11.

Vassilios Papastefanou, from Macedonia, Greece, enrolled at the Winkler Bible School, Winkler, Man., in January. He was a member of the MCC team in Greece and thus became acquainted with the Bible school and its opportunities for him.

The 72nd annual meeting of the Eastern Mennonite Board of Missions and Charities will be held at the Mellinger Mennonite Church near Lancaster, Pa., March 8-10.

The Student Church Committee at Eastern Mennonite College last month distributed to every student on campus copies of "Everybody's Not Doing It," by David Augsburger of **The Mennonite Hour**. The 24-page booklet is from the series preached by Augsburgur on **The Mennonite Hour** last August. Additional copies have been picked up by the student YPCA. Plans are for distribution of these among young people at the different mission churches supported by YPCA activity.

Menno Snyder, Albany, Oreg., father of Mission Associate Delbert Snyder in Nigeria and VS-er Ivan Snyder in Puerto Rico, died on Jan. 20 from complications of a recent stroke. Funeral was held Saturday, Jan. 22, at the Fairview Mennonite Church.

Former India missionaries living in the Goshen-Elkhart, Ind., area (about 35 in number) held an evening fellowship in Goshen on Feb. 1 in honor of Pramod Singh and Ruth Pershadi. Ruth, a former student at Goshen College, is attending Ohio University this year. Pramod, from Dhamtari, is a trainee at Excel Industries, Hesston, Kans., since last August.

Pastor Zedekeia M. Kisare was unanimously chosen bishop of the Tanganyika Mennonite Church by the ordained ministers and deacons at a meeting in Tanzania on Jan. 11. Pastor Kisare, who has served as vice-chairman of the Tanganyika Church Conference, visited the churches in America in the summer of 1961, together with Pastor Ezekiel K. Muganda. Ordination will be held at a later date at a central location to enable as many TMC members as possible to attend.

Bronx Spanish Mennonite Church, second congregation in New York City to be established under the auspices of the Puerto Rico Mennonite Conference, has gained a membership of 10 since its beginning in September, 1965. Their total income for the year was \$1,652.35—their expenses \$981.73, leaving a balance of \$650.62. Average attendance was 29 (highest, 48; lowest, 13). They have five Sunday-school classes; have started a ladies' group and are looking forward to a men's group and a youth group. Cell groups are also being discussed. Angel Torres, Apt. 2A, 409 E. 160 St., Bronx, N.Y., is the local representative for the newly formed congregation. Gladys Widmer has been influential in launching the new work.

Thirty-three missionary evangelical groups met in Tokyo, Japan, on Jan. 5 for the annual Hayama Conference, a peace movement begun seven years ago by Paul Peachey. Theme for the event was "New

Life in the Church." Next year's topic will be "The Church in Mission."

Two rather unusual financial gifts came to the Evanston (Ill.) Mennonite Church recently. A kind neighbor to Pastor Laurence Horst, one Mr. K. R. Barmore, a boys' club worker for the Episcopal Church, donated 613 bushels of corn, netting \$499.60 from his own downstate farm. Soon after, but unrelated to the first donation, came \$3,000 from the Westside Improvement Association of the Evanston area. The Evanston congregation was one of four local organizations receiving donations from WIA.

Change of address: S. Allen Shirk from Harrisonburg, Va., to Box 5009, Kowloon, Hong Kong.

A Ministers' Witness Workshop for ministers west of Goshen, Ind., is to be held in South Bend, Ind., March 25, 26. Details to follow later.

A pastor from near Swanton, Ohio, was one of the ten finalists in Toledo's Outstanding Young Man award for 1965. Stanley J. Smucker is pastor of Spencer Chapel. The congregation is sponsored by the Tedrow Mennonite Church near Wauson and was founded in 1956. Smucker was named by the Toledo Junior

Chamber of Commerce and WSPD radio and television in recognition of community service and leadership. He has been active in securing government assistance for various educational and service programs for the Spencer-Sharples area, a community of very limited opportunity. The list of ten men included educators and executives in business and industry who received their awards at the annual banquet held in Toledo on Jan. 17.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bergey, Ted W. and Anna (Derstine), Watertown, Mass., first child, James Weston, Dec. 25, 1965.

Bixler, Clair and Dorcas (Rush), Orrville, Ohio, second child, first daughter, Melody Ann, Dec. 9, 1965.

Brubacher, Aden and Janice (Bender), Elmira, Ont., first child, Boni Lee, Dec. 18, 1965.

Brunk, Herbert and Norma (Wenger), Elida, Ohio, first child, Audrey Joanne, adopted Nov. 12, 1965.

Byler, Andrew and Elsie (Zuercher), Millersburg, Ohio, third son, Bryan Ray, Oct. 26, 1965.

Coblentz, Menno and Martha (Vigil), Limon, Costa Rica, first child, Janet Lois, Oct. 25, 1965.

Erb, David A. and Mary Ellen (Fox), Myers-town, Pa., first child, David Scott, Sept. 9, 1965.

Gotwals, Robert S. and Lucille (Yoder), Souderton, Pa., third child, second son, Christopher Kent, Dec. 11, 1965.

Kilgore, Charles and Sue (Hill), Kansas City, Kans., fourth son, Jake Edward, Dec. 6, 1965.

King, David and Rhoda (Longacre), Cochranville, Pa., seventh living son, Gerald Ray, Dec. 13, 1965.

King, Forrest Dale and Faye D. (Bowman), Scottsdale, Pa., second daughter, Krista Davonne, Jan. 6, 1966.

King, Wellman and Mary (Stutzman), ninth child, third daughter, Michele Susan, Aug. 22, 1965.

Litwiller, Fred and Faye (Newcomer), Heston, Kans., first child, Matthew Jay, Nov. 29, 1965.

Manago, Eugene and Anna Mae (Good), Kouts, Ind., third child, second son, Troy Arthur, Dec. 19, 1965.

Reesor, John T. and Elsie, Markham, Ont., fifth child, first son, Keith Gordon, Dec. 8, 1965.

Richer, Eugene D. and June (Caplinger), La Jara, Colo., third child, second daughter, Beth Ann, Jan. 7, 1966.

Smoker, Arlan and Donna (Johnston), Phoenix, Ariz., second child, first daughter, Donita Sue, Dec. 17, 1965.

Stutzman, Ray and Sarah (Huber), Colorado Springs, Colo., first child, Tylan Ray, born Sept. 16, 1965; adopted Nov. 29, 1965.

Umbles, Henry K., Jr. and Martha (Engel), West Grove, Pa., second child, first daughter, Linda Sue, born Aug. 15, 1965; received for adoption, Dec. 3, 1965.

Villocino, Winston and Noreen (Stenlund), Alhambra, Calif., first daughter, Lori Jane, Sept. 28, 1965.

Wenger, John E. and Virginia (Hostetler), Eaglesham, Alta, third child, second daughter, Christine Kay, Dec. 26, 1965.

Wittig, James and Donna (Smith), Garden City, Mo., second daughter, Sandra Lee, Dec. 30, 1965.

Yoder, Amos and Goldie (Miller), Lagrange, Ind., fourth child, third son, David Ray, Dec. 27, 1965.

Yoder, Darrel and Sharyn (King), fourth child, second daughter, Jill Diane, Oct. 30, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bacher-Kief—Donald Bacher, La Junta, Colo., and Judy Kief, Albany, Oreg., both of Rocky Ford cong., by John P. Oyer, Nov. 25, 1965.

Bauman—Godshall—Glenn Bauman, Earl-ington, Pa., Finland cong., and Christine Godshall, Colmar, Pa., Plains cong., by Claude M. Shisler, Jan. 1, 1966.

Bergey—Benner—Lester B. Bergey, Franconia (Pa.) cong., and Ruth K. Benner, Telford, Pa., Finland cong., by Winfield M. Ruth, Jan. 1, 1966.

Detweiler—Nice—Walter L. Detweiler, Souderton, Pa., Line Lexington cong., and Mary Ellen Nice, Souderton (Pa.) cong., by Russell B. Musselman, Dec. 1, 1965.

Gascho—Miller—Eugene Gascho, Kalona, Iowa, East Union cong., and Judy Miller, Lebanon, Oreg., Fairview cong., by Verl E. Nofziger, Dec. 23, 1965.

Good—Augsburger—Menno S. Good and Velma Augsburger, both of Elida, Ohio, Salem cong., by Richard E. Martin, Dec. 24, 1965.

Hertzler—Zeager—Maurice E. Hertzler, Danville, Pa., and Rhoda K. Zeager, Watsontown, Pa., both of Beaver Run cong., by Paul G. Landis, Oct. 9, 1965.

Hjeltnstad—Doak—Don Hjeltnstad, La Junta, Colo., Rocky Ford cong., and Sandra Doak, Manzanola, Colo., Manzanola Christian Church, by John P. Oyer, Dec. 19, 1965.

Kulp—Hackman—David A. Kulp, Telford, Pa., Souderton cong., and Ruth Ann Hackman, Souderton, Pa., Perkiomenville cong., by Winfield M. Ruth, Dec. 11, 1965.

Mosemann—Hostetter—Luke B. Mosemann, Indianapolis, Ind., Lititz (Pa.) cong., and Donna Lou Hostetter, Parkersburg, Pa., Old Road cong., by Richard B. Buckwalter, Dec. 23, 1965.

Nofziger—Lichty—Terry Nofziger, Wauseon, Ohio, and Mary Helen Lichty, Archbold, Ohio, both of North Clinton cong., by Olen E. Nofziger, Dec. 24, 1965.

Stutzman—Krabill—Merle Stutzman, Kalona, Iowa, Timber cong., and Joyce Krabill, Wayland, Iowa, Sugar Creek cong., by Russell Krabill, Dec. 24, 1965.

Turpin—Fletcher—John Turpin and Betty Fletcher, both of Prairie Street cong., Elkhart, Ind., by Russell Krabill, Dec. 18, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eash, Emanuel T., son of Tobias and Anna Eash, was born at Shipshewana, Ind., May 21, 1875; died at Eureka, Ill., Nov. 13, 1965; aged 90 y. 5 m. 23 d. In 1899, he was married to Pebe Saltzman, who died in 1920. In 1922, he married Leah Martin, who died in 1959. Surviving are one son (Walter), 2 grandchildren, 7 great-grandchildren, and one brother (Walter). One son preceded him in death. He

Laurelville Church Center

Business and Professional Women's Retreat

March 25-27 are the dates for Laurelville's second Retreat for Business and Professional Women. Mrs. Milton B. Vereide (Canton, Ohio), mother of five, minister's wife, missionary in the Philippines, teacher, and public speaker, will be the guest leader for the weekend. Mrs. Vereide is the daughter-in-law of Abraham Vereide, founder and director of International Christian Leadership.

The retreat is open to ladies who are working in the business and professional world, or who have training and/or experience in some field but not presently working.

Write Laurelville Church Center, Route 2, Mt. Pleasant, Pa., for your reservations.

Calendar

Annual school for ministers, Heston and Bethel College campuses, Feb. 1-4.

Fifteenth annual School for Ministers, Goshen College Biblical Seminary, Feb. 8-25.

Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grabbill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 2-3.

Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

was a member of the Hopedale Church, where funeral services were held Nov. 15, with Ivan Kauffmann in charge.

Flippin, Iverson Porter, was born at Hinton, W. Va., Aug. 28, 1880; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Nov. 1, 1965; aged 85 y. 2 m. 3 d. Surviving are 3 sons and one daughter (Paul L., William C., Charles P., and Mrs. Thomas K. Freeman), 11 grandchildren, and 3 great-grandchildren. He was a member of the Pleasant Grove Church, Ft. Seybert, W. Va. Funeral services were held at the Brown Funeral Home, Franklin, W. Va., with Linden Wenger and J. E. Martin in charge.

Fulmer, Florence G., daughter of Wilson and Minerva (Gehman) Detweiler, was born at Silverdale, Pa., March 31, 1900; died at the Grand View Hospital, Sellersville, Pa., Nov. 15, 1965; aged 65 y. 7 m. 15 d. She was the wife of Leidy K. Fulmer, who survives. Also surviving are one daughter (Anna), 2 sons (Marvin D. and Clyde D.), and 6 grandchildren. One daughter and one brother preceded her in death. She was a member of the Perkasie Church. Funeral services were held at the Blooming Glen Church, Nov. 20, with Richard C. Detweiler and James Lapp in charge.

Gerber, Grover C., son of Dan P. and Anna (Bixler) Gerber, was born near Kidron, Ohio, Jan. 11, 1893; died at the Kidron Mennonite Church, on Sunday night, Nov. 21, 1965, within seconds after sitting down following the giving of a thanksgiving testimony; aged 72 y. 9 m. 10 d. On June 14, 1919, he was married to Fairy Amstutz, who survives. Also surviving are their 4 children (Dorothy—Mrs. David Schrock, Ellis, Ruth, and Celia), 8 grandchildren, and 4 brothers and 3 sisters (Aldis, Earl, Oscar, Clara—Mrs. William Geiser, Ada—Mrs. Elmer Nussbaum, Tamar—Mrs. Adam Geiger, and Daniel). He was a member of the Kidron Church, where funeral services were held Nov. 24, conducted by Reuben Hofstetter, Bill Detweiler, and Isaac Zuercher.

Glick, Lillian E., daughter of Theodore and Maude (Smilian) Peterson, and adopted by her maternal grandparents, Benjamin K. and Lizzie (Zook) Smoker, was born in Princess Anne Co., Va., Sept. 3, 1903; died at her home near Smoketown, Pa., Aug. 5, 1965; aged 61 y. 11 m. 2 d. On Dec. 20, 1923, she was married to Daniel M. Glick, who survives. Also surviving are 7 children (Ruth—Mrs. Lee I. Yoder, Isaac N., Vernon P., Orpha Mae—Mrs. David E. Hege, R. Joy—Mrs. J. Daniel Hess, D. Marvin, and Carolyn), 13 grandchildren, and one sister (Evaline—Mrs. Lester Charles). She was a member of the Bart Mennonite Church, where funeral services were held Aug. 7, in charge of Urbane Peachey, Jesse Byler, and Shem Peachey; interment in Weaverstown Cemetery near Bird in Hand, Pa.

Greaser, Rae B., daughter of Franklin and Kate (Bean) Tyson, was born in Lower Salford Twp., Pa., March 8, 1892; died at Sellersville, Pa., Oct. 14, 1965; aged 73 y. 7 m. 6 d. On Nov. 9, 1912, she was married to Samuel Z. Greaser, who survives. Also surviving are 2 daughters (Kathryn—Mrs. Henry Alderfer and Beulah Rae—Mrs. Harvey Souder). She was a member of the Salford Church, where funeral services were held Oct. 19, with John E. Lapp and Henry L. Ruth officiating.

Heavener, Guy M., son of George and Betty (Moral) Heavener, was born at Onego, W. Va., July 19, 1910; died at Chestertown, Md., Sept. 27, 1965; aged 55 y. 2 m. 8 d. On March 13, 1929, he was married to Alice H. Landes, who survives. Also surviving are one son (Duane), one daughter (Elenore), his stepmother (Mrs. Iola Heavener), and 3 half sisters (Mrs. John Harper, Mrs. Joe Quinn, and Mrs. Albert McDonald). He was a member of the Salford Church, where funeral services were held Oct.

2, with Richard Martin officiating, assisted by Alvin Frey and Irwin Schantz.

Hertzler, Annie E., daughter of Isaac and Ellie Harbold, was born Feb. 19, 1891; died at the home of her son, Russel, Aug. 21, 1965; aged 74 y. 6 m. 2 d. On March 7, 1918, she was married to Henry C. Hertzler, who survives. Also surviving are 4 children (Russel, Miriam, Leroy, and Lester) and 15 grandchildren. She was a member of the Churchtown Church.

High, Mary (Myers), was born Dec. 23, 1871; died at Souderton, Pa., Nov. 18, 1965; aged 93 y. 10 m. 26 d. She was married to John D. High, who died Nov. 30, 1963. Surviving are 2 sons (Arthur M. and Mahlon), 2 grandchildren, and 7 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held Nov. 22, with Abram W. Yothers in charge, assisted by Gideon Moyer and Erwin Nace.

Hosteler, Catherine, daughter of Joseph and Christiana (Kauffman) Miller, was born in Cass Co., Mo., July 17, 1873; died at Goshen, Ind., Nov. 15, 1965; aged 92 y. 3 m. 29 d. On Jan. 24, 1893, she was married to Abraham E. Hosteler, who died March 4, 1949. Surviving are 2 sons (Elmer and William), one daughter (Nellie—Mrs. Otis Hosteler), 14 grandchildren, 51 great-grandchildren, and 2 great-great-grandchildren. One daughter preceded her in death. She was a member of the Forks Church, where funeral services were held Nov. 18, with Earley Bontrager and Sylvester Haarer in charge; interment in Miller Cemetery.

Hostetler, H. William, son of Solomon and Alice (Blickensderfer) Hostetler, was born in Holmes Co., Ohio, Oct. 16, 1883; died at Sugar creek, Ohio, Nov. 26, 1965; aged 82 y. 1 m. 10 d. On Dec. 15, 1901, he was married to Artie Mast, who died Jan. 26, 1963. Surviving are 2 sons (Marvin and Kenneth), 2 daughters (Bernice and Beulah—Mrs. Harold Gerber), 12 grandchildren, 18 great-grandchildren, and one brother (Milton). He was a member of the Walnut Creek Church, where funeral services were held Nov. 29, in charge of Paul R. Miller.

Kaltreider, Claudia May, daughter of Oscar and Elizabeth (Fahs) Landis, was born near York, Pa., March 23, 1885; died at her home March 29, 1965; aged 80 y. 6 d. On May 27, 1906, she was married to Howard Kaltreider, who survives. Also surviving are 2 daughters (Naomi—Mrs. Lloyd Black and Marian—Mrs. Charles Herr), 2 sons (Clarence and Raymond), 11 grandchildren, 20 great-grandchildren, one brother (Earl), and 3 sisters (Ruth—Mrs. John Masmer, Anna—Mrs. Paul Lehman, and Helen—Mrs. Ralph Whisler). One son preceded her in death. She was a member of the Stony Brook Church, where funeral services were held April 1, in charge of B. L. Bucher, Walter Gable, and Richard Danner.

Lechlitter, Emma, was born in Elkhart Co., Ind., Nov. 12, 1892; died at Elkhart, Nov. 21, 1965; aged 73 y. 9 d. On Dec. 26, 1911, she was married to Wesley Lechlitter, who survives. Also surviving are 2 sons and 2 daughters (Alvin, Elmer, Mildred—Mrs. Frank Robinson, and Mary—Mrs. Donald Mansfield), 8 grandchildren, one sister (Mrs. Charles Cast), and 2 brothers (Ephraim and Elmer). She was a member of the Olive Church, where funeral services were held Nov. 24, with Elna Steiner and A. D. Yoder officiating.

Moyer, Lewis M., son of Jacob and Elizabeth Moyer, was born near Harleysville, Pa., Sept. 19, 1866; died at Harleysville, Nov. 12, 1965; aged 99 y. 1 m. 24 d. On Nov. 6, 1886, she was married to Sallie Drissel, who died Oct. 8, 1943. Surviving are 2 daughters (Mrs. Mamie Bucher and Mrs. Linneaus Kulp) and one brother (Jacob M.). One son and one daughter preceded him in death. He was the oldest member of the Salford congregation.

Funeral services were held at the church, Nov. 17, with John Lapp and Henry Ruth in charge.

Oberholzer, Aaron, son of Jacob and Annie (Shank) Oberholzer, was born at Reid, Md., Feb. 26, 1897; died at the Washington County Hospital, Sept. 24, 1965; aged 68 y. 6 m. 29 d. On March 14, 1916, he was married to Vallie Barkdoll, who survives. Also surviving are 6 children (Vada—Mrs. Leonard Hensy, Josephine—Mrs. Harold Grove, Wilmer, Inez—Mrs. Lester Culp, Rachel—Mrs. Karl Horst, and Raymond), one sister, and one brother. He was a member of the Cedar Grove Church, where funeral services were held Sept. 27, with Nelson L. Martin in charge.

Posar, Ida, daughter of Joe and Barbara (Steinman) Posar, was born at Flanagan, Ill., March 13, 1890; died at Hesston, Kans., Nov. 22, 1965; aged 75 y. 8 m. 9 d. On Dec. 2, 1930, she was married to James Posar, who survives. Also surviving are one son (James, Jr.) and 2 grandchildren. She was a member of the Hesston Mennonite Church, where funeral services were held Nov. 24, with Peter B. Wiebe officiating, assisted by Milo Kauffman; interment in Pennsylvania Mennonite Cemetery, near Hesston.

Rensberger, Mammie, daughter of Jacob Y. and Anna (Swartzendruber) Yoder, was born in Johnson Co., Iowa, Nov. 7, 1883; died at her home in Wellman, Iowa, Nov. 18, 1965; aged 82 y. 11 d. On Dec. 16, 1906, she was married to Roy Rensberger, who survives. Also surviving are 3 sons and 3 daughters (Dorothy—Mrs. Amelius Eash, Ruth—Mrs. Isaiah Litwiller, Jacob, Myron, Leonard, and Virginia—Mrs. Merton Roth), 21 grandchildren, 14 great-grandchildren, and 2 sisters (Mrs. Barbara Martin and Vina—Mrs. A. C. Gingerich). One son, 2 grandsons, and 4 sisters preceded her in death. She was a member of the West Union Church, where funeral services were held Nov. 21, with Herman Ropp, John Y. Swartzendruber, and Emery Hochstetler officiating.

Shelly, Howard G., was born April 18, 1908; died at Doylestown, Pa., Oct. 14, 1965; aged 57 y. 5 m. 27 d. He was married to Sara Huddle, who survives. Also surviving is one sister. He was a member of the Deep Run Church, where funeral services were held Oct. 18, with Edwin Nace officiating.

Stockdale, Leana, was born in Carroll Co., Md., Feb. 16, 1885; died at the Springfield Hospital (Md.), following emergency surgery, Nov. 10, 1965; aged 80 y. 8 m. 25 d. She was married to Irvin Stockdale, who preceded her in death Sept. 1, 1963. She is survived by 2 children (Mrs. Ethel Boddie and John) and several grandchildren. She made her home with a grandson—Kenneth Stockdale. She was a member of the Mt. Airy Mennonite Church, where funeral services were held Nov. 13, in charge of Lloy Kniss and Irvin Martin; interment in Poplar Springs Cemetery.

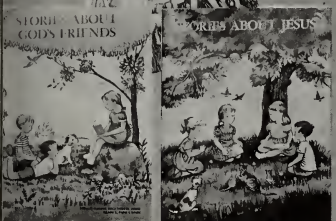
Stutzman, James Forrest, son of Wayne and Maxine (Earnest) Stutzman, was born at Seward, Neb., Sept. 9, 1909; died at the Lincoln (Neb.) General Hospital, Nov. 8, 1965; aged 6 y. 1 m. 29 d. Death was due to encephalitis following chicken pox. Surviving are his parents, 4 brothers (Reginald, Kim, Claude, and Wayne Roger), and grandparents (Mr. and Mrs. Ben Earnest and Mr. and Mrs. David J. Stutzman).

Yoder, Salina E., daughter of Ezra and Sallie (Yoder) Yoder, was born at McVeytown, Pa., Dec. 27, 1901; died at her home in Ephrata, Pa., Nov. 24, 1965; aged 63 y. 10 m. 28 d. Surviving are one sister (Mrs. Anna Landis) and 2 brothers (Milo M. and Jesse M.). She was a member of the Mennonite Church of Christ. Funeral services were in charge of Harold Brenneman, assisted by Thomas Kauffman; interment in Denver Union Mennonite Cemetery.



YOUR SUGGESTIONS IMPROVE THE HERALD SUMMER BIBLE SCHOOL SERIES

The nursery through grade six courses of the Herald Summer Bible School Series have been revised. Grade 7 through grade 10 will be revised and ready for use in 1967.

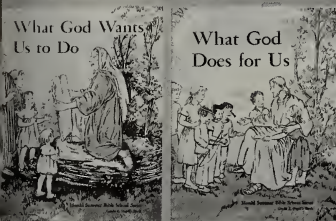


● First revision since 1948

This is the first revision of its kind since the material was produced in 1948. There was a revision of missionary stories in 1952. The covers have been updated since publication. Except for the complete rewriting of grades 3 and 4 in 1957, there were no changes in the Herald Summer Bible School Series since 1948.

● Why change it? We liked it the way it was!

This revision is the result of your suggestions. Revisions are made only when such revisions improve the materials' use to the customers. Your suggested revisions will help all to do a better job of teaching.

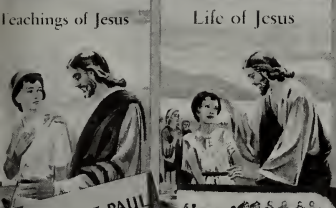


● What did you change?

The illustrations, applications, art, format, expressional activity, and the missionary stories were updated. The preschool and primary pupil books are two-color. The bass clef has been added to all the music in the teacher manuals to aid the accompanist.

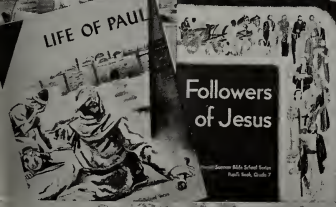
● But we liked the Herald Series

Fine! The philosophy of summer Bible school and teaching remains the same. The basic Bible outlines have not been changed. The King James Scripture text remains the same. The teaching pictures for the first five courses have not been changed. The covers remain unchanged. Only your teaching helps have been improved.



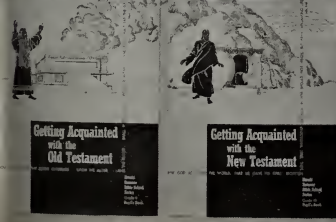
● Do we need new teacher manuals?

Yes! Even though the manuals are the same in outward appearance, the content is not. Format, teaching illustrations, and directions have all been updated. The revisions made were ideas which you said would help you.



● Do these new books cost more?

A little. This is the first price increase since the materials were published in 1948. Amazing? It certainly is when you consider the rising costs in labor and paper since 1948. The pupil books with activity packets are 90¢, pupil books for grades 3 through 10 are 60¢, teacher manuals and teaching picture sets are \$1.20 each.



HERALD PRESS

Items and Comments

Twenty-two San Francisco Presbyterian ministers issued a joint statement sharply criticizing President Johnson's call for a Day of Dedication and Prayer on Nov. 28 "exclusively" to honor and support anti-communist forces in Vietnam.

Declaring that "God is not a national resource for any nation," the ministers called for "repentance, fasting, and humiliation not that God support the nation's cause but that the Almighty forgive the nation's sins."

"Then with the tolerance that humility brings," the clergymen said, "we should pray for our enemies in compliance with Christ's command and as proof that we are Christian."

The president's proclamation called for observance of Nov. 28 as a "day of rededication and prayer honoring the men and women of South Vietnam and of the United States and of all other countries who are risking their lives to bring about a just peace in South Vietnam."

A spokesman for the group, Dr. Carl G. Howie, pastor of the Calvary Presbyterian Church, noted that the ministers signing the statement included both those who support U.S. policy in Vietnam and those who oppose it.

Dr. Howie said President Johnson was making an error repeated many times in history—that of the preachment of a "Holy War." "I resent very strongly any president's trying to use Almighty God as a resource in support of any national cause instead of going to God in humility and asking His guidance," he said, and added that "our faith cannot be used . . . exclusively and arrogantly in support of whatever cause we happen to have."

The ministers concluded their statement by asking President Johnson to broaden and restate his proclamation to include prayer for enemies and for peace.

* * *

A Jesuit priest says that doctors and nurses, or baptized laymen, should be permitted to give communion to Roman Catholic patients in hospitals. "Red tape sometimes strangles the life of the church," Rev. W. J. Browne of Willowdale, Ont., told the Catholic Hospital Conference. "Why should one have to be an ordained priest to handle the blessed sacrament?"

* * *

Halley's Bible Handbook continued to be a 1965 leader among Zondervan publications, with more than 100,000 copies sold. The newly revised and restyled Bible Handbook, issued at midyear, features updated archaeological information, new large type, and superb photo reproduction.

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Coming Next Week

No Gospel Herald for February 8

Coming February 15

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Implications of Grace	Bill Detweiler
Congregation and Brotherhood Resources	E. M. Yost

Credits

Cover photo by Fujihira from Monkmeier Press
Pages 98 and 99: Gene Phillips, American Leprosy Missions
Page 105: Religious News Service

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Richard L. Benner, Missions Editor; Bertha Nitzsche, Editorial Assistant

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Heavenly Swing

by Ida Jane Holden

*Hark the singing chimes!
Angels are swinging music,
Drowning earth's dull care.*

*Relaxing, making
Bright the dull day. Messengers
Sent from God to us.*

Family Life On-the-Run

By Gordon and Laura Schrag

Someone has said that if you want to keep young, you should work with young people; if you want to die young, try to keep up with them.

As host and hostess of the Voluntary Service Center of the Mennonite Board of Missions, Elkhart, for nearly two years, we haven't tried to "keep up" with the many young volunteers spending a ten-day orientation here before entering their one- and two-year assignments.

The 16 groups we have houseparented have varied in size. The smallest group numbered as few as seven, the largest—33. Most of the volunteers are comparatively young.

There has been no age limit set for the volunteer, however; so a number of middle-aged and older people have entered VS. They have said that since their children are grown up and away from home they now have the opportunity to render the service they had conviction for in their early married life.

A few wives who lost their life companions have decided to enter VS to give new meaning and purpose to their lives. A number of older unmarried persons also have served or are serving. This service helps those in need but also is a source of real blessing to those who serve.

Motivation

The majority enter VS with a desire to serve their fellowmen in response to the love of God which has been experienced by them personally. They are grateful that the church has made it possible for them to give this type of service. They look forward to a wholesome period of living and sharing with others who have similar ideals.

Some enter right after high school and some after a year or two of college, hoping that in this experience they will find the Lord's will and direction for their life vocation. Some enter because they feel a VS-er would possess the quality of character for a good life partner. Some of the fellows come because of pressure by local draft boards and fulfill their I-W assignment this way.

Some have left their homes and home congregations for the first time while others have been to college or have worked in other localities. For these and other reasons one

can detect some differences in attitudes toward the church.

We have asked some of them how much encouragement they get from their parents and pastors to enter VS and how much information they have received from them. We get different answers. We believe this has a great deal to do with the outlook the VS-ers have as they begin their term of service. In some cases folks have received recognition in a service as they leave their home congregations while others have not.

Some have been assured by members of the congregation that they will be remembered in prayer. They enter service knowing the home congregation is interested both in their spiritual welfare and in their daily work. We have also been told by VS-ers that they have had very little contact, and in



Even with "Quick Oats" it takes both Pop and Mom in the kitchen to give 35 VS-ers a hearty start for the day.

Gordon and Laura Schrag have been "Pop" and "Mom" of the VS Center in Elkhart, Ind., since April, 1964. Prior to this they gave pastoral oversight to the First Mennonite Church, Bremen, N.Y., and served for a number of years under the Ontario Mission Board.



Orientation for VS-er David Glanzer, Harrisonburg, Va., means church history, new methods in Bible study; learning about group living, the peace testimony, self-understanding, motivation for service, crafts, and Bible doctrine.

a few cases no contact, with their home congregations during their term of service. This does have some bearing on their attitude toward the church.

Experience Affects Concept of Service

The VS-ers' concept of service at the outset of their assignment varies with the amount of previous experience they may or may not have had. For many this is a new adventure and they really don't know what to expect. Friends have given a year or two of service and have found it so rewarding and meaningful that they too want to enter.

We have been told that in some localities not too much is heard of the VS program. At the VS workshop held in connection with the mission board meeting at Goshen College last year, someone suggested that it might be a good idea to have a group of former VS-ers give a program either in a Sunday evening meeting or to groups interested in knowing more about the program.

Experiences could be shared as well as firsthand information given on the units and work they are carrying on. This would give or at least attempt to give a better concept and understanding of what the VS program is all about.

How did we get involved in this program? We had served in rural mission work for nine years and as pastor of a congregation for eleven years. We then moved to Goshen, Ind., to make it possible for our family to enter college and to take some courses ourselves. When the youngest of the family entered college, we had the conviction that we should again be offering ourselves in full-time service.

Just where this was to be we did not know. We did want to be where the Lord wanted us. Someone suggested that we contact the mission board at Elkhart. After having had a few interviews with Dorsa Mishler, it seemed the most urgent need that lent itself to our qualifications was to serve as host and hostess here at the VS Center.

This seemed like a large responsibility, but we had been asking the Lord to direct us and so accepted the assignment. While the task seemed too large, we were confident that just as the Lord promised to be with Moses, "Now therefore go, and I will be with your mouth and teach you what you shall speak" (Ex. 4:12), so would He also equip us for our task.

Enjoy Meeting New People

Always interested in meeting new people and working with them, we now have this opportunity almost every month—not only VS-ers, but also some of their parents and friends. We also serve meals and give lodging to personnel serving on committees such as Relief and Service and WMSA. In this way we have the pleasure of meeting and serving them. We also consider it a blessing to work with the rest of the Board personnel here at headquarters.

Another personal reward we feel is the enlarged vision. Having seen nearly 300 people come and go to their assignments and having a personal interest in them also gives one a keen sense of interest in their work and unit life. It was our pleasure to visit a number of these units this summer while on our vacation in the West. To see these people in their units and also to hear some of the people they are working with express their appreciation for their work makes one feel it is worth everything one puts into it.



Finally, launching day. Sometimes the severing of established relationships to explore new ones is hard.

The Congregation and the Days Ahead (IV)

In the days ahead some way-out approaches may need to be tried. An illustration is the church-without-walls approach being used presently in a high-rise apartment area of St. Louis, Mo. This is a creative attempt at relevance. Hubert Swartzentruber is one of a team of five persons involved in the program. In the area 17,000 people live in an approximate three-block radius. The experiment is seeking to build a church by using Bible reading cell groups set up here and there wherever interested families or individuals will open their apartments for a meeting.

A ground-floor apartment is the headquarters of the ministerial team. It is also the place to which people come for spiritual help. Always, day or night, the person who needs help can find it. The ministers take turns on night duty. A Mennonite secretary in the apartment sets up appointments during the day, answers calls, and does secretarial work. The five-man team is interracial and interdenominational. It is an attempt to create "church" in a mobile, disinterested, high rise apartment community.

The congregation in the days ahead will need to take the "gathered-scattered" concept of church life much more seriously than it has in the past. Ways will need to be found to help church members to remember always that they are the church "scattered" whether at a PTA meeting, working in a hospital, on a religion and race committee, at a parks commission meeting, in a homeowners' association meeting, on the city human relations council, the Holstein-Friesian Association, the Farm Forum, or whatever else.

It will be helpful for a congregation interested in creative approaches to dream dreams and to start new ventures in church ministries. Congregations in the Fargo, N. Dak., and the Duluth, Minn., areas no doubt have had their imaginations stretched on how a church can truly be involved in community mission because of the "Faith-in-Life" experiment there. One example of what was done is this. Arrangements were made with the local theater to show the "Lord of the Flies" with provision for discussion following. Even though the theater owner had reservations, the plan worked and many persons who never come to church were involved in a unique experience of Christian education.

The days ahead will not be easy for the local congregation, but they will be exciting. They will be exciting precisely because congregations will be forced to get rid of some of their staid old practices. One issue the local congregation will need to face in black and white is, Will we change or will we die? The alternatives will likely be that clear.

—Arnold W. Cressman.

The Publican

*O God,
Forgive me
When I've shied
Away from sacrifice
Or service, for Thee
And others,
Because of the subtle fear
Of suffering.
Help me see
I cannot comprehend
Compassion
Without the willingness
To suffer,
To bear the burden
Of my brother,
To follow Thee
In carrying the cross—
In caring,
Until the sword of compassion
Cuts open
My own heart,
And tears of love
And joy for Thee and others
Flow forth.*

Amen.



Bethel

The Bethel Church, Gettysburg, Pa., was organized in June, 1939, with services held in a vacated union church building until 1956. The congregation then moved into the present new building, north of Gettysburg. A. A. Landis was the first pastor. The present pastor is Amos W. Shertzer, and O. N. Johns is bishop. There are 49 members.

Renewal—How?

There is something striking in the fact that reformation or renewal is always more a return to truth than an attempt to bring the church up-to-date. Regardless of whether you look at the messages of the prophets or at the more recent reformers from the sixteenth century to the present, they were calling people to return to the historic truth of God which was forsaken.

So the prophets' cry was "Return to the Lord." The reformers came calling upon people to return to the Word of the Lord. John Wesley, Moody, and every true spokesman for God referred more to a return to what God has said than to being relevant to the times. In this sense the church must always be reforming itself if it is to be the church. In this sense alone can it really be relevant.

Even when the apostles preached, they did not come with a new faith so much as they proclaimed the fulfillment of an old faith. It was the faith which the fathers, patriarchs, and prophets proclaimed. The people had forsaken the Lord and rejected the Word which God gave. The need of the hour was reformation—a return to the faith which now was realized in the coming of Christ.

Perhaps a part of the confusion today among Christians and non-Christians is the cry to be relevant. But what is relevance? A church which is leading people to salvation through Christ is a relevant church. In the true sense, how can one be more relevant than in returning to the Word of God as our authority, to Christ as the only Saviour and Lord, to the Holy Spirit as our God-given Guide, and to sincere and earnest prayer?

Yet the impression is sometimes given that to be relevant one must leave all that was held to in the past for a new, often nebulous faith. Reformation and true renewal is a call to return to the old faith.

Mind you, this is not saying reformation is a return to old ritual, routine, or ways of doing or not doing certain things. Rather, it is a call to return to implicit and explicit trust in, and obedience to, God. It means the turning from ourselves and our sin to a recognition of God in all His greatness and in His ability to make men new creatures in Christ.

This means, among other things, that we bring philosophies of men to the test of Scripture rather than to test the Scripture at the bar of human reason. It means a return to winning men to Christ rather than to our own program or ideas. It means that we will seek to be at the place where we can hear God's whisper above the shouts of the world. It means that we hear His call above the cry of class or culture.

If this really happens, the church will get rid of many of its idiosyncrasies and oddities which it has picked up along the way. It will place its stress at different points from those so often proposed. We will cease spending so much time in

preaching on sideline issues. Our talk and walk will take on eternal perspective. And we will see more clearly what is really the permanent and the passing.

To be relevant does not mean embracing the world's standards and philosophies. Only as we listen to and obey the voice of God and His commands will we be a kingdom of priests, a holy nation, and His reconciling body in the world. —D.

Blessed Are the Listeners

Blessed are the listeners, for they shall know God. Much is missed because we do not listen. Especially is this true in our prayer life. We are too often incessant talkers when it comes to prayer. Following the "amen" we hastily do something else or fall soundly asleep. We do not pause after our part in prayer to let God speak to us. Maybe this is one of the reasons why our prayer life is not as real or rewarding as it should be.

We are told, "Be still, and know that I am God" (Psalm 46:10). Could it be that our knowledge of God is so scant because we seldom really stop to hear Him speak? And how can we learn His will if we want to do all the talking?

Blessed are the listeners, for they shall know God.—D.

Prayer Was Answered

The evangelist Finney told of a certain small town in which the church dwindled to almost nothing, the youth were unconverted, and unconcern was the common lot.

However, a certain aged blacksmith lived in the town. He was so stammering that it was painful to hear him speak. One Friday, as he was at work in his shop, he became more and more moved in spirit and mind about conditions of the church and the unpenitent. His agony became so great that he locked his shop door and spent the afternoon in prayer.

Later he asked the minister to call a meeting of the congregation. The minister complained that few would attend, but finally consented to hold it in a large private home in the community.

When evening came, more gathered than could enter the house. All were silent for a time. Then one sinner broke out in tears and said if anyone could pray, he was to pray for him. Another followed, and another, and still another until it was found that from every quarter of the town people were under deep conviction. What was remarkable was that they all dated their conviction at their home when the old man was praying in his shop. So an old stammering man prevailed as a prince with God and a town knew a great revival.

Without a doubt, one of the present-day church's weakest points is prayer. And, today as any day, God promises to do above all that we are able to ask or think. Maybe what we really need is less promotion and more prayer. There have been great revivals without preaching but none without prayer.—D.

Vatican Council II on the Nature of the Church

By Cornelius J. Dyck

From that corner of the kingdom given to the Anabaptists this statement on the church is disappointing. Only those who hope and love can, of course, be disappointed, but the document spells out rather clearly the self-image of the Roman Catholic Church and her intentions for the decades after this council. It is precisely this projection which leaves me unenthusiastic.

The Nature of the Church

It should be said that there is much in the document with which most Christians would agree, but which is reassuring to hear from Rome in a new way. Baptism in the name of the Trinity is considered the essential criterion creating Christian brotherhood, even though those baptized outside of Roman Catholicism do not possess the full measure of grace.

There is reference to suffering as identical with the true nature of the church: "Just as Christ carried out the work of redemption in poverty and persecution, so the church is called to follow the same road that it might communicate the fruits of salvation to men" (8). Chapter five is a good statement on holiness. The church, as the Bride of Christ, is holy. Therefore its members are called to holiness. While this holiness can be seen in the fruit of the Spirit, it is not first human works but a gift of the grace of God.

This holiness, which must be received in faith and perfected in life (Col. 3:12; Gal. 5:22; Rom. 6:22), grows in the lives of those who love, and who allow themselves to be led by the Spirit. "He is not saved, however, who, though part of the body of the church, does not persevere in charity. He remains indeed in the bosom of the church, but as it were, only in a 'bodily' manner and not 'in his heart'" (14).

Some Things Ambiguous

A number of the sections might be described as two-pronged, or even ambiguous, containing both positive and negative overtones from my perspective. The need for constant purification and renewal of the church is admitted, for example, in the following:

While Christ, holy, innocent, and undefiled (Heb. 7:26), knew no sin (II Cor. 5:21), but came to expiate only the sins of the people (cf. Heb. 2:17), the church, embracing sinners in her bosom, at the same time holy and always in need of being purified, continually follows the way of penance and renewal (8).

This quotation does not mean, however, that the fathers considered the Roman Catholic Church sinful. The Roman definition of the church climaxes in the Vicar of Christ who is the head of the church on earth and infallible in things that really matter. Repentance is for the individual, including the pope as an individual sinner. This historic inerrancy of the church was reaffirmed by Paul VI in his 1963 address to the second session. Speaking also of the need for renewal, he added, "But the expression of this desire must not be interpreted as an admission of guilt on the part of the Catholic Church. . . ."

Many of the passages are not likely to increase understanding with Protestants. Though the "separated Christians" (that's us), for example, "do not profess the faith in its entirety . . . they lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour," and "Mother Church never ceases to pray, hope, and work" that unity as one flock under one shepherd may come about (15). Chapters 2 and 4, which for some reason discuss the same subject, the laity, in two different places, are weak and paternal.

The Protestant recovery of a theology of the laity has not made a strong impact here. Essentially the laity are defined negatively as not clerics. Those bishops who argued that the laity must be allowed to do more than "obey, pray, and pay" did not win a big victory against the conservatives who expressed considerable fear of losing control of the laity with a "priesthood of all believers" doctrine.

Victory of Bishops

Chapters 3 and 6 of the document on the church deal firmly, almost *ex cathedra*, with the hierarchy and the "religious," that is, those in special orders. This section does, however, reflect the victory of the bishops in achieving his collegiality—the right of the bishops to rule the church together with the pope, and this will decentralize authority in the church, giving greater regional self-direction.

But negatively, this same section almost extends papal infallibility, thereby, to the bishops also. "They nevertheless proclaim Christ's doctrine infallibly . . ." and when they confer together "the infallibility promised to the church resides also in the body of bishops" (25). I suppose all of us could name one or two of our church leaders, past or present, who seemed to consider themselves infallible at times, but this definition of the doctrine of infallibility rules out sin beforehand in a way that makes us uncomfortable. To be infallible means to be without sin, not simply by faith in Christ, but actually here and now.

Cornelius J. Dyck, director of Institute of Mennonite Studies and professor at Mennonite Biblical Seminary, Elkhart, Ind., attended Vatican Council II in Rome and shares some pertinent observations and clear insights. This is the second of four articles.

Several opportunities presented themselves to discuss this tension between clergy and laity at some length in a smaller circle. While Protestants hold what might be described as a vertical doctrine of the gifts of the Spirit, Roman Catholicism holds what I might call a horizontal view. For us the Spirit chooses His own manner of operation, and gives gifts to each as He chooses (1 Cor. 12), but in remaining true to Himself, our friends said, the Spirit normally works through established channels.

Christ's sending out of His disciples signified the entering of the Spirit into history, i.e., into the church. As the German bishop who was with us put it, "*Das Wort wird Fleisch, der Geist wird Amt*" (The Word becomes flesh, the Spirit becomes office/institution). Thus the *ministerium* (servanthood) of the church becomes the *magisterium* (hierarchy), and the gap between the clergy and laity grows large.

Some Big Problems

The biggest problems in the document are raised for Protestants in chapters 7 and 8. While knowing very well that Roman Catholicism defines itself historically rather than eschatologically, and must be so understood, the beautiful heading of chapter 7, "Eschatological Nature of the Pilgrim Church," quickened my anticipation. The chapter, however, deals primarily with the worship of saints, purgatory, prayer for the dead (II Mach. 12:46), and Mary.

After extensively dealing with these issues and instructing the faithful to invoke the help of the saints "in obtaining benefits from God through His Son, Jesus Christ . . ." (50), caution is urged against any abuse of the "authentic cult of the saints" (51). It has always seemed to Protestants that Roman Catholicism knows more about the other side of death than they have a right to know and that they have in-

stitutionalized the inspiration we can receive from departed loved ones, as we treasure their memory.

Chapter 8 is given to a further discussion of the Virgin Mary, yet even this treatment is a victory for the progressives at the Council since the conservatives desperately wanted a separate document dealing only with her. As it is, she is discussed as part of the doctrine of the church and in brief form. Mariology relies more on tradition than on Scripture, particularly also the proto-Gospel of James, which played an important part in the beginnings of Mariology in the second century.

No new development is set forth, but chapter 8 gives encouragement to the rapidly growing veneration of the Virgin, especially in the missionary areas of South America, Africa, and Asia. Though other chapters call Christ the only Mediator, this one calls Mary mediatrix, adding, "This, however, is to be so understood that it neither takes away from, nor adds anything to the dignity and efficaciousness of Christ the one mediator" (62). "The knot of Eve's disobedience was untied by Mary's obedience" (56). Apparently the last words of the great and humble Pope John XXIII himself, in 1963, were "My Mother, my hope."

One cannot help feeling troubled about these statements on the saints, especially Mary, but perhaps we need to have "dialogue" with Roman Catholics particularly on these issues in order to witness to a more Biblical perspective. Perhaps it may also be helpful to cultivate personal relationships to discover the depth of faith and love in many Roman Catholics and to look at problem doctrines from the perspective of personal relationships rather than from the brittle standpoint of doctrinal orthodoxy.

(to be continued)



Prelates attending the second session of the Second Vatican Council stream out of St. Peter's Basilica after an early meeting of the Church congress. Some 2,500 Council Fathers from all over the world—cardinals, archbishops, bishops, abbots, and other ecclesiastical dignitaries—were in Rome for the conclave.

Can You Live with Yourself?

By J. H. Quiring

One of the many lessons we have to learn in life is to live successfully with our fellowmen. We place people into the same home, school, office, and dormitory and say, "Learn to live together." This is not always easy, but we must learn to put up with each other in life. However, another equally important lesson for us is to learn to live with ourselves—our own peculiar self.

You can move away from a quarrelsome, gossiping neighborhood. You can leave your church with all its hypocrites. You can obtain a divorce from an incompatible companion. You can separate from friends who have turned foes. You can run away from an unbearable home or school situation—but you can never get away from yourself. It is not just your shadow that is following you; it is your real self. Like Mary's little lamb it will follow you to school and to play; it will follow you everywhere. You will be compelled to eat with yourself. You will argue and debate with yourself. You will accompany yourself to work. You will be your own bed-fellow. You will just have to live with yourself.

Your gregarious tendency may often compel you to seek the companionship of others, to work together, talk together, play together, but there will be many waking hours which you will unavoidably have to spend in your own company. You will live together with your *body*, be it sturdy and strong or feeble and frail. You will live together with your nerves and your ulcers. You will live together with your memories, pleasant and unpleasant, that will delight or haunt and harass you. You will live with your conscience which may either excuse or accuse, condone or condemn you. You will live with your regrets, your prejudices, your petty peeves, your failures, and your fears. You will live with your hatreds and dislikes, whether secretly repressed or openly expressed. In moments when you feel that you just cannot face other people, you will still have to face yourself. When you do not want to hear what others have to say and close your ears to the voice of friend and foe, you *must* listen to the muttering voices that well up within your own soul.

Let us then get reconciled to the idea that we can under no circumstances refuse to live with ourselves. But why should we have to call out, "O wretched, miserable man that I am?" What a horrible thing to live with one who can neither accept nor forgive himself. Why not learn to live amicably and amiably with ourselves in order to make life more endurable, enjoyable, and meaningful?

I want to draw your attention to a few suggestions that may be helpful in making it considerably more tolerable to live with yourself.

Understand Yourself

It is possible to be a stranger to oneself. One may be able to give his name and address, and recognize his photograph and still not know himself. Just recently I read a letter penned by a man with a confused mind declaring with a touch of emotion: I do not understand myself. There are, no doubt, many people who have never dared to take stock of their weaknesses; who have never properly assessed their strengths; who have never stopped long enough to analyze their motives or to evaluate their personality traits. They are a riddle to themselves.

There are people who allow their ambitions either to run ahead or lag behind their abilities and wonder why they don't make progress. There are those who commit the most irrational acts and then wonder why they did so. They seek to harmonize their ideal of the perfect man with what they see in themselves and are confused.

As we seek to live peaceably with ourselves, we ask: *Who Am I?* Am I only a bundle of irreconcilable contradictions? Am I only a desperate soul torn asunder by the constant strife of conflicting motives? Am I a poor creature whose mind is caught between the crosscurrents of conflicting systems of theological and philosophical thought? Why am I loved and admired by some and hated and harangued by others? Why do I fill the air with hilarious laughter at one moment and then create a sullen silence the next moment? Who am I? With what kind of creature must I share my bread, my thoughts, my bed? Who am I? I want to know lest I be a total stranger to myself. Who am I in the sight of others? Who am I in the sight of God? I must desire an honest opinion of myself.

Accept Yourself

Granted that you succeed reasonably well in understanding yourself, you are then faced with the responsibility of accepting yourself. You can be your own outcast, despised and rejected. Many people find life most miserable because they refuse to accept themselves for what they really are.

Some cannot write poetry; so they will not write prose.

Some cannot sing and so they will not preach.

Some cannot do great things; so they refuse to do little things.

They cannot be like others and so they will not be themselves. Such people force themselves to live with one who finds no use for himself, who complains about being a good-for-nothing, who nurtures his self-pity, throws his ambition to the winds, and buries his talents in the sand. What a miserable companion to live with!

We had no choice in selecting our parents. We had no choice in determining the place of our birth. We had no

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choice in the combination of the genes that determined the size and shape of our noses and meted out to us our natural abilities, and there is little or nothing we can do about it now. God has accepted us the way we are. He knows our frame; He remembers that we are dust. With this in mind He has accepted us.

We expect society to accept us with our ideas and idiosyncrasies. We must also learn to accept ourselves as we are so that we can learn to be our true self and give ourselves to others without constantly seeking to first fit ourselves into a mold out of which someone else has just emerged, or to make constant apologies for what we are and are not.

Control Yourself

Self-acceptance does not mean license. It does not excuse us from exercising restraint. There is such a thing as being your own slave, driven about by your own ambitions and passions beyond anything that is good for you. Therefore, control yourself.

Control your body with all its powers and passions. In all probability you will have to live with it for many years. Remember, your body is wonderfully made. It is your instrument of thought and toil. It is your ready servant, with limitations, of course. If you want to live with a healthy and robust body, keep it under control. Do not neglect or abuse it, or else you may have to live with wrecked nerves and aching joints and many other aches and pains for the rest of your life.

Control your emotions. No one of us would like to see our emotional life dry up or freeze up. Our emotions are an essential part of us. Feelings are the great motive sources of the soul. It is not the absence but the mastery of our passions which affords happiness. We cannot permit our emotions to seize the control of our life and dominate it. The moment this happens, our life may be ruined. Today our mental hospitals and our prisons fill up with people who have lost control of their emotions, who failed to provide for a proper balance of emotional suppression and emotional release. It is your duty to strive for a mastery that will make your emotions your loyal and obedient servant.

Keep your conscience clear. "Keep thyself pure." Paul exercised himself to have a pure conscience because he knew he had to live with it. You must live with your memories. You must live with your past. Therefore be honest, be discreet, be pure. Do not provide for a future for yourself in which you will be accused and persecuted by a host of painful memories to which you will not like to give hospitality.

Forgive Yourself

This will be necessary if you want to live a happy life. It is definitely possible for a man to be his own irreconcilable enemy who will not forgive. Have you not seen or heard of people with their hands in their hair and tears in their eyes and remorse written on their faces as they cried out in anguish, "I cannot forgive myself"? Have you not seen people wither away under the hot blast of self-accusation?

Here are the people who have apparently accepted divine

forgiveness, who seem quite willing to forgive their fellow-men, but who are unable to forgive themselves. They want to accept blame for everything. They charge the sins of others to their own account by tracing present unfortunate circumstances back to some neglect in their own lives. They constantly ask: Where have I failed? It is a life of constant self-accusation and self-condemnation without the necessary relief afforded by assurance of forgiveness. What a miserable life it is to live with an unforgiving *self* plagued by never-ending feelings of guilt and remorse. Therefore, forgive yourself.

It is both necessary and possible to live in peace and sweet fellowship with ourselves.

Don't be a stranger to yourself—but an understanding companion,

Don't be your own outcast—but an accepted friend,

Don't be your own slave—but a wise master,

Don't be your irreconcilable enemy—but a forgiving friend, and live at peace with yourself.

Prayer Requests

Pray that God's will may be found and followed in the working through of difficult problems which have developed in the Washington-Franklin District Conference.

Pray for a young Navaho man, who has recently enrolled in the Home Bible Studies at Blue Gap, Ariz. Several months ago he killed another man in a drunken brawl.

Pray for a youthful Christian who desires to be a shining light for Christ in school. Pray for strength for this earnest young soldier, for inner peace, confidence in Christ, and joy in the Holy Spirit.

Pray for conference youth leadership as they plan for the workshops across the brotherhood to introduce the *Acts Alive* studies. The Holy Spirit can bring new life to scores of youth if plans are carried through faithfully.

Pray for a young man in jail who has recently made his commitment to Christ. Pray that he might be a mighty witness for the Lord in winning his parents, his family, and then others to Christ. And pray that he may be able to stand against the wiles of the devil as he is tempted to doubt the work of Christ in his heart.

Pray for a poor and lonely Spanish man who has lost his family and home through drunkenness. He has now made a profession of faith in Jesus Christ.

If something should happen, it can happen and it should be undertaken. Our youth can be sanely but positively excited about Christ and His church. Pray that this may happen in and for the youth of your church and community as they study *Acts Alive*. It can be by your prayers.

The Implications of Grace

By Bill Detweiler

Because of its many facets, grace defies precise definition. But it seems to me that J. B. Phillips captures the essence of grace in these words: "God really did enter our world unarmed, at our own level. And He really is love, and not someone pretending to be love with a big stick within easy reach. . . . To the religious people of His day it was a scandalous thing that Jesus, unlike the prophets of old, made no denunciation of those who were called sinners; and we too may find it, if not scandalous, at least surprising."¹

William Barclay writes: "The basic meaning of grace is something which is freely and undeservedly given in the sheer generosity of God. Grace is something which a man could never deserve and never earn, but which is given to him in the outgoing love of God. . . . God had laid down certain laws. The dilemma was that these laws must be kept, but could never be kept. They were both obligatory and impossible. Man was forever in default. But now in Christ God calls men to realize that they cannot earn, but can only accept in wonder, His rescuing and redeeming love. The minute a man realizes that, the tension of life is gone."²

The implications of this many-faceted grace may perhaps be best understood in a negative approach which considers how grace is robbed of its peculiar essence. There is such a thing as *grace defaced*. There is such a thing as *grace erased*. And there is such a thing as *grace replaced*.

Grace Defaced

By *grace defaced*, I mean to indicate that grace may have its pure essence marred by our impositions upon it. Although we have traditionally been very verbal in the use of the word "grace," there have been serious occasions in our Mennonite Church when grace lost its power by our insistence that it be accompanied by a strict performing legalism.

When the church speaks loudly about grace but at the same time almost defies someone to dare to deviate from the prescribed pattern of church uniformity, this is *grace defaced*. It may still be discernible to those who have genuinely experienced it, but for unfortunate others, its "visage is so marred" that its true identity goes into almost total eclipse. The church (much more often in the past than now) sometimes demanded such a rigid performance from her members that there came a groaning from her members for a fresh demonstration of grace. And too frequently, our Mennonite members left our fellowship to seek and often to find a church in

which persons could accept in wonder God's rescuing and redeeming love.

There are instances—at least in the past—in which the Mennonite Church reverted to an imposition of rulings and regulations which forced her members to become as receptive to the genuine grace of Christ as were the people of the Pharisaic tradition at the coming of Christ to our world. There is still too strong a disposition in some of us to label and condemn and bewail than to love and suffer and perhaps be an agent of redemption.

Let me hasten to say that I am not suggesting any kind of antinomianism when I say that to make religion a kind of "contract" is to deface grace. I will refer to antinomianism soon. The New Testament teaches that justification has as its object sanctification, redemption from all sinfulness.

Another pattern of grace defaced, not so prevalent in our Mennonite Church, is to exert coercion in the reception of the grace of Christ. All that we can do is offer the grace of God to men. We cannot force them to receive it. Even God won't do that. The grace of God is so exquisite and fragile that it is defaced any time it is offered with human coercion or pressure.

We may tend to criticize the Calvinistic concept of "irresistible grace," but sometimes we of a more Arminian persuasion by our "pile-driving" techniques make grace more "irresistible" than the Calvinists! This kind of "irresistible grace" (in this sense) was perhaps best demonstrated by Charlemagne when he gave the heathen Saxons the choice of being *live Christians* or *dead pagans*! His approach proved to be a very effective evangelistic technique, but it was certainly an example of grace defaced if not grace erased. To force the grace of Christ upon anyone is to rob it of its pure essence of being the gift of God placed alongside the risky gift of man's free will.

Grace Erased

There is, in the second place, such a thing as *grace erased*. It is here that I come to antinomianism. To live with a kind of reckless taking-for-granted the grace of God is to so thoroughly misunderstand grace as to cancel it completely. If one has even a slight understanding of the atonement, he will know that to presume upon God's grace as if it were so insignificant and cheap that it can even be "wasted" is to terribly obliterate it.

God's grace has come to us only through the sacrificial pain and vicarious suffering and death of His Son. To continue to trade or barter sin for grace, to "sin so that grace may

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about," is convincing evidence that the fact of grace is no longer present. It has been totally erased. Grace is no poor or cheap forgiveness which God imparts at a whim.

In his monastery, Luther turned with agonizing eagerness to how he might find pardon from God. His conscience forbade him to soften the stringent demands of God (for he took the divine law more seriously than any other churchman before his time). And his conscience also warned him against resting upon the consolatory assurances of a priest. Yet to him it was a matter of life and death to know how he stood with God. He found no peace till he had learned that God attaches no conditions such as penance to His forgiveness, but grants pardon without merit to the simple faith that casts itself upon His grace.

To accept the grace of God is not only to have a sense of being pardoned, but also to have kindled within oneself the desire to do all manner of loving service to God. The one forgiven by God is like a child who is met with tenderness by his father when punishment was deserved and expected, and who then in glad wonder resolves never to be naughty again.

And when Luther gained this concept of the grace of God, he lived for Christ in response to that grace. This is true of everyone who has even a slightly accurate understanding of God's grace in Christ. Anything less than this constant responsive desire to grow in holiness is grace erased.

Grace Replaced

Lastly, there is such a thing as *grace replaced*. Even with my meager understanding of psychiatric methods, it seems to me to be rather obvious that some types of psychiatric treatment and counsel are a type of grace replaced. If I understand the Freudian hypothesis correctly, then there would seem to be little if any need for anyone to accept God's grace because all that he really needs to accept is himself. Freud seems to relieve man of at least much of his moral responsibility.

It would seem that Freud would say to Luther that he should stop pacing back and forth in his monastery because of his agonizing grappling with his sense of guilt, and instead simply accept the triple psychoanalytical doctrines of repression, insight, and acceptance.

The sense of need of grace is felt only by those who believe themselves to have failed to "measure up." But it seems that frequently the church (here not referring particularly to the Mennonite Church) has assimilated so much of the so-called Freudian ethic that it is tempted to assure a man that he is unaccountable and therefore blameless for his moral failures. The church seems willing to accept the criticism that, with its message of morality, it has been a tyrannical parent keeping its wayward children enslaved by an overcritical conscience.

The church is becoming less and less willing to confront parents with a healthy sense of guilt—and there can be guilt in a healthy sense! It is obvious that if a man is not responsible for his moral failures, then he cannot be declared guilty. And if he is not guilty, then there is no reason for him to ask

for grace. Grace is for the guilty, not for the blameless or unaccountable.

The insight of Dr. O. Hobart Mowrer is much more Christian (and the point of all this is *not* that all of psychiatry is unchristian—by no means) when he writes: "In essence, Freud's theory holds that anxiety comes from evil wishes, from acts which the individual would commit if he dared. The alternative view here proposed is that anxiety comes, not from acts which the individual would commit but dares not, but from acts which he *has* committed but wishes he *had not*."³

Clutching the Freudian ethic to one's breast is to replace grace by simply denying one's need of it. But the replacement can scarcely be permanent. In the pardoned soul, as all pardoned men feel, something has happened which mere psychical forces could not have effected, something so great that it demands a supernatural cause. The burden of past sin—sin which cleaves to us with the dark sense that it is ours forever—has been lifted away by Him against whom all sin is done, and by His cleansing grace the sinner is drawn back to the heart of God.

In conclusion, let me suggest that grace is also inevitably replaced by something inferior if there is no personal God who can be known. If "God is dead," as some contemporary theologians are saying, or if God is the "totally other" or the "tremendous mystery" who cannot at all be fathomed or known as a personal and approachable Being, then grace must again be replaced by something else. If grace is really to be grace, it must be demonstrated in the person of a knowable being.

Grace can never be a cold, heartless thing. It must throb with life, or else it does not exist. For this reason there was the incarnation. In the Gospels we see the Son of God coming to our rescue in a very personal way. He enters the lives of sinners by loving communion with their misery. He places Himself beside the guilty, even though conscious of the great gulf fixed between God and sinners. In spirit He crosses over to our side of the breach and numbers Himself with the transgressors.

If grace is really to be grace, then it must be capable of being identified with a knowable person. The church had better exercise extreme caution that she does not so tamper with the written record of God's revelation that the person of Christ becomes unknowable. If the Gospel is relieved of the person of Christ, grace must inevitably be replaced by something else, something infinitely inferior. Grace, in both concept and application, is an intimately personal thing.

One word yet especially for preachers: James Denney, in the last paragraph of his book, *The Death of Christ*, writes: "It is the goal of our life to be found in Him; but I cannot understand the man who thinks it more profound to identify himself with Christ and share in the work of redeeming the world, than to abandon himself to Christ and share in the world's experience of being redeemed. And I am very sure that in the New Testament the last is first and fundamental."

1 J. B. Phillips, *Making Men Whole*, pp. 46, 47.

2 William Barclay, *The Mind of Saint Paul*, p. 51.

3 O. Hobart Mowrer, *The Crisis of Religion and Psychiatry*, p. 68.

Congregation and Brotherhood Resources

By E. M. Yost

We are soon led to see in our study of the relationship between the congregation and the larger church that both are concerned with essentially the same mission and are endowed with the same resources which makes them responsible one to the other as they share mutually with each other. We are not saying that the one is the servant of the other; that is, that the conference is the servant of the congregation or that the congregation is the servant of the conference, but that they are servants one to the other.

Since we are concerned with the matter of assisting the congregation at this point in fulfilling its mission by bringing to it the resources of the larger brotherhood, I would like, first, to consider what is the mission of the congregation and, second, what are the resources within the brotherhood which the congregation may draw upon for help to fulfill its mission. We will also be giving some thought to the matter of methods to be used to accomplish this.

In considering the question, What is the mission of the church? I would like to refer to an outline of a study which is currently being made by Calvin Redekop on "The Church, Its Organization and Activity." In this outline he refers to the functions of the church and lists them in the following manner (with his permission, I will refer to them as such):

Reconciliation

We are very much aware of the fact that our message of reconciliation to the world must be backed up by proper relationships within the brotherhood. Our Lord's deep feeling of need and concern with regard to this is clearly indicated in His high priestly prayer quoted in John 17: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." And in His words to His disciples, "By this all men will know that you are my disciples, if you have love for one another."

Not only did He point out the significance of a proper relationship within the church, but He also gave us a pattern to follow whereby matters of disunity may be dealt with as they may arise. "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

Several important facts come to our attention here. First, unity is extremely important. Second, steps taken to restore fellowship when it is broken should be very thorough so as to include all the healing resources of the church available to us. And third, it is also quite clear that disunity is not to be tolerated; that is, after all the resources available to us within the church have been used to deal with the matter and these efforts are rejected, it is to be excluded from the communion and companionship of the Christian body.

The question that concerns us, in the light of the relationship of the congregation to the larger brotherhood, is, What did Jesus mean when He said, "Tell it to the church"? Are we to stop with the congregation in our attempt to maintain or restore unity? It seems to me that the early church set the example for us by the way they dealt with the problem of circumcision. This could well have divided the church into two parts, the *Gentile* Christian Church and the *Jewish* Christian Church. They, however, were not willing to let this happen, and to keep it from happening they took the problem to Jerusalem where the headquarters of the church were, so that they could deal with the matter in a way that unity could be maintained within the brotherhood.

Here is an illustration of a situation in which the problem needed to be delocalized in order to be dealt with adequately. The long history of divisions within our own denomination could well be different today had we followed through with this plan more carefully and utilized the total resources of the brotherhood. This, I think, is something we should keep in mind as we think of the congregation and its relationship to the larger body.

Admonition

To consider how much need there may be for a local congregation to draw upon the resources of the brotherhood for counsel or admonition, we need to be aware of the fact that because of various factors such as tradition, local leadership, economic and social levels, every congregation to some extent develops characteristics peculiar to itself.

It is possible for a congregation to become quite subjective in its outlook. It may also develop theological trends detrimental to its spiritual growth and evangelistic outreach. Situations such as the Apostle Paul points up in his letter to the Corinthians and to the churches at Galatia illustrate the point. Persons locally involved are often not in a position to view the situation objectively. The discipline of association which all of us need individually may well be applied to local congregations. We should keep in mind that this is one of the reasons why congregations organize into district conferences. There should be arrangements made within this organ-

E. M. Yost, Denver, Colo., is overseer of the Rocky Mountain District Conference. This is a digest of his message to General Conference.

ization to allow for periodic evaluations of the local congregation. I am not proposing a kind of organization that would impose itself upon a congregation with dictatorial powers. I have in mind the kind of arrangements that will allow for free exchange of ideas and mutual involvement of all concerned without unnecessary embarrassment to anyone. Lines of responsibility and final authority must be clearly defined and agreed upon by all concerned.

Service

During the past year, unusually wide areas of our nation were struck by wind and water which brought disaster to many homes. This involved a number of Mennonite congregations and brought into focus the service and strength of Mennonite Mutual Aid and Mennonite Disaster Service.

We have all been very vividly reminded of the fact that all of our modern discoveries and advancements in science and technology have by no means outmoded or deleted the Biblical injunction, "So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10).

To look at our past record of service and at the way we are presently organized for service, indications seem to be clear that we have taken these words quite seriously. We have presently organized, under our General Mission Board, Mennonite Relief and Service, which is responsible for the administration of our Voluntary Service and Alternate Service programs. We also channel a major portion of our resources for material aid to MCC for wider distribution through this organization. And there is also our Board of Health and Welfare, which is responsible for administering hospitals, nursing homes, and homes for the aged and children. We are very much a part of Mennonite Central Committee and Mennonite Disaster Service. In this way we are set up to serve primarily beyond ourselves to the "all men" part of this Biblical injunction.

But we have also Mennonite Mutual Aid, which is set up to serve especially our own household of faith. It seems that the use of the word "especially" in Gal. 6:10 implies that doing good, whether to serve men's spiritual or physical needs, begins at home. The apostle likens failure to provide for those of our own household to infidelity or a denial of the faith.

This leads us directly to the area of service with which we are presently concerned—our service to each other. Mennonite Mutual Aid is a demonstration of how brotherhood resources can be made available to those in need within our own congregations. It is clear that many of our congregations, if not all, could not provide this kind of aid without the assistance of the larger brotherhood. I am personally aware of individuals and families who have benefited greatly through the services of Mennonite Mutual Aid—a benefit they very likely would not have gotten in any other way. This is not to say that help has not been given our people in other ways. Mennonite Disaster Service is to be commended for its services in this respect.

There is, however, need for concern that, having organized so as to pool our resources, we failed to hold forth the

principle of sacrifice to all our people. I do not believe that Mennonite Mutual Aid (or other relief agencies within our church) was brought into being for the purpose of competing with other types of insurance presently available by offering low cost insurance to our people. This would only strengthen an already vicious trend toward secular materialism. We should rather challenge our people with the responsibility of caring for our own who are in need. This cannot be done in the name of Christ without the element of sacrifice involved in our giving. If, as John says, "We ought to lay down our lives for the brethren" (1 John 3:16), then certainly our assistance through MMA to those in need should not stop at the point where it becomes costly.

There is another area of need to which I feel we should be able to bring the resources of the brotherhood in a more adequate way—financial assistance to emerging congregations. In the past it was possible to solicit areas of the church in order to meet this need. This is no longer acceptable and for good reasons. I am aware that our Mission Board and also Mennonite Church Buildings, Inc., have given assistance in some situations.

But neither of these agencies has been able to fill this need adequately. There should be a way to provide funds for worthy situations on a long-term loan basis. It would seem that the resources of our brotherhood are adequate for this if the challenge were properly set forth. Furthermore we should be looking carefully at potential areas of growth and should acquire land in advance of rising prices for future church buildings. The major factor hindering us in moving ahead with this program is lack of available funds. From sister denominations in the Anabaptist tradition we could well learn proper techniques for this kind of service.

Discernment

Leander Keck in his book, *Taking the Bible Seriously*, says, "The whole history of the church is largely the history of trying to come to terms with the Bible." What he is saying, I think, is that we are continually in search of the answers as to what God has said, and, I would add, what He is saying to us today.

Since the first of the year, I have had the privilege of attending and participating in three study conferences or consultations. The first was sponsored by the Publication Board and was held at Laurelville. The primary question discussed in this meeting was, "*Where are we theologically?*" The second was on "*Worship*" and was sponsored by the joint committee responsible for editing the new church hymnal. The third was on "*The role of the minister*" or "The meaning of ordination in the church today." This was sponsored by the associated seminaries at Elkhart and Goshen.

We are concerned with what God is saying to us today. According to Jesus, the church is to be constantly alerted to what is going on in the world. He told us to "discern the times." It is for us to determine significant events and their relationship to what has happened and what is happening. History is "happenings with meaningful relationships." That

is to say that nothing that has happened or is happening is necessarily to become a part of history.

Never have our people heard and seen as much as we are hearing and seeing today. What is truth and what is propaganda is for us to determine. This requires a great deal of spiritual discernment. For the individual believer to attempt this alone is contrary to Christian principles. God speaks through His body, the church. Here we must be aware of the various levels of Christian experience: congregation, conference, denomination, and the church universal.

Lines of communication must be maintained so that the larger body can serve the congregation in its search for the Word of God. In fact, what we need is some sort of intercom system so that we may be able to know and communicate to each other what God is saying to us on every level of Christian experience and operation.

The consultations referred to earlier are most significant in this respect. However, in spite of what seems to be an ever-increasing flow of literature and other means of communication, we're not getting through to the congregation as we should. We are competing with tremendous competition. Our people hear what they want to hear. We must also bear in mind that there is no substitute for inner personal relationships as a means of communication. Mass meetings such as we are having here are important, but they are woefully inadequate if we fail to communicate to the grass roots level. I would like to propose that we give serious consideration to the possibility of providing more regional meetings of this nature sponsored by the General Conference. This should assist in providing interpersonal lines of communications and also would be a way of overcoming the problem of proper representation for scattered conferences and congregations.

Socialization

In defining the socializing function of the church, Bro. Redekop explains that this is a technical word for Christian education and training. It is not difficult to see that the congregation is dependent upon the resources of the larger brotherhood, such as scholars, publications, educational material, and processes needed for this ministry. I commend our Publishing House and the Mennonite Commission for Christian Education for the excellent materials they are providing. Our schools and seminaries are also worthy of our highest commendations for their contributions in supplying our needs in this respect.

What the status of our denomination would be today without the services rendered by our Publication Board and Board of Education with all their implied services is a question impossible to answer. It may seem foolish that I should even ask it. I hope it will be as profitable for you as it has been for me just to reflect upon it briefly.

If I were to offer any suggestions as to how these services may be improved, they would again be in the area of interpersonal relations and I am not certain whether more needs to be done than has been done in the last few years. Visits made by J. J. Hostetler and Arnold Cressman a couple of years ago in an effort to determine what the need and reaction

of the local congregation are, have been appreciated and profitable.

The visits of Paul Miner and Tilman Smith to our conference in the interests of higher education were also very helpful. The consultation sponsored by the associated seminaries last winter on "The role of the minister in the life of the congregation" was, I understand, only a part of a larger study on how the seminary can best serve our denomination, particularly on the level of the congregation. I believe that this study is very appropriate and timely.

Whatever will make the congregation and the individual feel themselves a part—important part—of the ongoing prospering movement of the church today will inspire loyalty and participation. Our boards do provide information and inspiration in their respective areas through their various mediums.

Organization

Since I feel that Arthur Adams in his recent book, *Pastoral Administration*, says it better than I could ever say it, allow me to quote from his chapter in the book entitled "Organization." "Organizing is the process of defining and grouping the activities of an enterprise, establishing the responsibilities and relationships of the persons involved, in order to accomplish the ends of the group. The goal of organization is a structure adapted to its ends efficient and easily understood by all participants. The organizer takes seriously Paul's statement, 'now ye are the body of Christ, and members [or "organs"] in particular' (I Cor. 12:27). He goes about his task aware that the body is at its best when all the organs are able to perform their divinely intended functions. He knows that the proper arrangement of organs—or organization—is God's doing but that in this, as in other things, He uses human agency under the guidance of His Spirit. A sound structure that emerges opens the way for each member of the church to exercise fruitfully the particular gifts he has received from God. Only then does the universal priesthood of all believers take substance. Good organization opens the way for healthy relations between the members, and for a proper subordination of all the members and their groups to the head of the body, Jesus Christ."

If you will take a look at the outline of the present organizational pattern of the Mennonite General Conference on page 4 of the 1965 *Mennonite Yearbook*, you will note that the congregation is not even mentioned. I am fully aware that this is the pattern of General Conference, which is the association of district conferences within our denomination. And because of this, the congregation is not included. The district conferences are included in the bracket to the top.

My point is this, if you would add to this sketch the outlines of all the district conferences and finally include the place the congregation has within this outline, I wonder how the autonomous boards listed at the bottom of the sketch could possibly get to the congregation. I am not saying that they don't in spite of the organizational pattern we now have, but I am saying that it isn't easy.

Bro. Paul Martin, pastor of the Emanuel Mennonite Church in La Junta, also responded to my SOS, and I would

like to quote him at this point. "You are acquainted with my thinking that ultimately the church organization, that is, General Conference, and the mission organization, that is, the General Mission Board, ought to be one. The church should be a unity. It should not be a vehicle with a side car, the one providing the motor and the other the brakes.

"Our present setup does not only do violence to the nature of the church, but it brings competition and overlapping in fund raising, personnel providing, and in the actual work." And since these are my sentiments, I submit them to you in closing.

Mennonite Organization to Be Studied

By Paul Erb, Secretary

Seventy years ago, and in the years since, the Mennonite Church has gradually set up a structure for doing its work in the world. Is this structure the best one for us to use in doing that work today?

In February, 1965, the General Council of Mennonite General Conference looked carefully at this question and made a recommendation that a thorough study should be made. Later in the year the Mennonite Publication Board, the Mennonite Board of Missions and Charities, the Mennonite General Conference, and the Mennonite Board of Education approved this recommendation.

The Committee on Coordination of Church Program was asked to appoint six additional persons to help it make this study. The Committee on Coordination is appointed by the executive committee of General Conference. It represents the three churchwide boards and the General Conference and its committees. Present members of this Committee on Coordination are Ben Cutrell, H. Ernest Bennett, A. J. Metzler, Paul M. Lederach, Arnold Cressman, and Paul Erb. This committee has appointed the following persons to work with them as the new Study Commission on Church Organization: John E. Lapp, Paul G. Landis, John M. Lederach, Calvin Redekop, Paul Mininger, and Norman High.

This Commission met for the first time at Laurelville Church Center, Jan. 21 and 22, 1966. The group looked carefully at the assignment which was given to it. Most of the time was given to getting hold of the task. It is clear that there must be some historical survey to see how present structures developed. The new situations which the church faces, such as urbanization, must be recognized. Biblical teaching on the nature and work of the church must be related to our form of organization. The functions of congregation, district conference, General Conference, committees, boards, and institutions must be studied. Then we must search for the form or forms of organizational structure that will serve us in being the church in our world. This may be

what we have now, or it may be something different.

The meeting was held in a spirit of frank openness. It was emphasized again and again that there must be no precommitment, no foregone or premature conclusions. It was clear that members of this Study Commission were not representing segments or agencies of the church, but were representatives of the whole church. They were ready with open minds to seek the mind of Christ. There were earnest prayers for the guidance of the Spirit.

This study cannot be made, it was agreed, by any small group of persons. The Study Commission will be responsible, at the end of the study, to make recommendations which will then be considered by the church at large. But even the process of arriving at those recommendations will have to involve as many people as possible. The Commission will need to develop procedures for getting the convictions and the voices of the entire membership of the church.

Ernest Bennett reported concerning the facilities study for the Mission Board and Mennonite Broadcasts which has been in process. That study has agreed that agencies which need more room should make temporary arrangements awaiting the studies of this Commission. This does not indicate any decision that there is to be centralization of organizational headquarters. It was pointed out that the result of study may possibly be a greater decentralization than we have at present.

A. J. Metzler convened the Commission and served as temporary chairman. Paul G. Landis was the temporary secretary. In the final session Paul Mininger was elected permanent chairman and Paul Erb secretary. The Commission will probably be engaging a study coordinator, who may be giving one-fourth time to carrying on this study under the direction of the entire Commission.

Those responsible for this study are open at all times to suggestions and reactions from the brotherhood. Direct these to Chairman Mininger. And may all of us pray that the Lord may direct the Mennonite Church into His will for us.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

Commenting on General Conference Menonites (Oct. 26 issue, p. 946) the writer charges them with private interpretation and further charges that "The inspiration of some of the Scripture has sometimes been questioned, I Cor. 12:16 being a case in point." The reference is to what he calls "the Christian woman's veiling." Some honest questions follow.

(1) What kind of material should it be? The Scriptures are silent on this point, leaving it with the individual conscience and to common usage in the local setting. The Apostle Paul did not instruct the church to take any position on this matter. The great, New Testament principle laid down by the apostles and elders is—"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28).

(2) What about the pattern? Same answer as (1) above. The apostles and our Anabaptist forefathers seeing present-day varied Menonite and Amish applications might honestly question, "What is it?" It is far removed from what the Apostle Paul had in mind. The oriental veiling is large and strong enough to carry about seventy-five pounds of barley. See Ruth 3:15.

(3) What color should it be? Same answer as (1) above. Perhaps Lydia were purple, at least sometimes. See Acts 16:14.

(4) It should be worn when and where? Answered in (1) and (2).

(5) If they dressed modestly and comfortably before conversion to Christ, should women dress differently afterward? The answer to (1) and (2) is still relevant.

(6) What is private interpretation? Should "Bible" doctrine be formulated on those points on which the Bible itself is totally silent? By what authority?

Shall we grant that perhaps General Conference Menonites have not so much questioned the inspiration and authority of the Scriptures themselves, but that they have questioned the inspiration and authority of some applications?—Frank Horst, Filer, Idaho.

The act of a man exchanging wives, or a woman switching husbands, is growing to alarming proportions. Because of public demand, the state laws have been made less rigid and applicants for exchange need very little "cause" more than a desire for a switch in marriage relations. Because of the many exchanged partners, churches have also loosened their standards to accommodate those involved. As the number grows, more and more Christians are wondering if the Lord does not also accept the practice as at least pardonable.

There is no question but that since it is easier to obtain legal separation by the state, and since the churches receive people who have exchanged marriage partners into fellowship, the "exchange traffic" has greatly accelerated. What was intended by the church to be compassion for the unfortunate, previously married people, and their families, has actually increased the number of victims; a mistake, from even a strictly humanitarian view.

Of the purity of the kingdom, God is custodian and final authority. He also assumes responsibility for the laws He makes. Mark 10:6-9 states that in the creation "God made them male and female" to be joined in wed-

lock as an act of God, and they are not separated by man. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18). "Whosoever" includes everybody.

These are perhaps the clearest statements Jesus made on any transgression man might make. John the Baptist told King Herod, who had married his brother's wife, "It is not lawful for thee to have thy brother's wife." It seems presumptuous to conclude that John did not know what he was talking about. "For the woman which hath an husband is bound by the law to her husband so long as he liveth. . . . So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). Three points are clear: (1) that the woman is an adulteress because she marries another man while her husband is living; (2) that she retains this sinful status, either until one of the men dies, or she breaks her second marriage; (3) that adultery, or an exchange of husbands, does not break her marriage bond, but violates the vows of matrimony. I Cor. 7:39 says the same thing.

Separation for the Gospel's sake is not a new thing. In the early church (I Cor. 7:12-16), or in the Reformation, to become a Christian often broke up a home. Jesus predicted this would happen. Matt. 10:34-38; Luke 14:26, 27.

We are not used to having salvation cost so much, and it seems too uncalled for. This is our difficulty. There is a way of salvation open for anyone caught in this traffic—by living in an unmarried state. By the grace of God this can be and has been done, and is being done. In fact, millions of Americans never marry. No doubt an "exchanged" person can become converted, as well as anyone else, but living in sin must cease.

Why this position? It is because of what the Word of God teaches. It is because the whole "exchange system" militates against righteousness, and the stability and sanctity of the home. It is because it seems a tragedy to forsake the standard that would keep many people from this hopeless confusion that is worsening.—T. E. Schrock, Clarksville, Mich.

C. Norman Kraus in "Readers Say" (Dec. 14 issue) has introduced a boondoggle; it seems an unnecessary project. Since when is the church assuming responsibility for war—or no war? Since when are our ministers or teachers in position to tell our government, "This is murder and rapine and not just war"? Certainly nothing is worse than war and its side effects! Sherman said, "War is hell and you can't refine it." This is "reasonable awfulness," but it is the state's responsibility and not the church's; this is the only way nations in their unregenerate state have ever discovered to settle their most difficult difficulties; and the Bible teaches a continuation of this unto the "end."

A president of the U.S. recently said he "was sick and tired of preachers giving advice on international affairs when they did not have their facts straight." If the senator (or president) would counterattack he might say, "You preacher (or church—or conference), why not sweep before your own door first? Your responsibility is the souls of men—bringing them to Christ for salvation and building them up in the church in obedience to the faith; not to tell us what to do with international crises; not to tell us what to do with killers and bad men; not to settle the civil rights problem for us; not to take up the popular 'peace' cry and by so doing lose your Biblical nonresistance through it. O church, why not work in your

area? Deeper than just social or political: changing the hearts of men! Then you will have a quiet influence in all these social concerns, which will go deeper than all else, and you as Bible people will have kept your place within the realm of Scriptural teaching."

Bro. Kraus got what he voted for, in the national election. Politicians are not in the habit of fulfilling all promises. They do not even intend to, necessarily. An ex-politician said, "Honesty in politics is an iridescent dream." . . . —D. D. Miller, Berlin, Ohio.

I must commend you for the excellent job you have done in revitalizing the Gospel Herald. The choice of format and the use of more pictures have definitely improved the appearance of the Gospel Herald. Most important of all, the Gospel Herald has become more relevant to today's Mennonite Church. I believe your publication can play a role in (gently) jogging those Mennonites who think such people as Carl McIntire, Dan Smoot, H. L. Hunt, et al., have a monopoly on the "truth."

In closing, I want to compliment you on your decision to continue the "Readers Say" section. This section is quite interesting although a few of the letters seem to be somewhat ludicrous in their vehement denunciations of satire, picture of slum dwellings, or anything else whose purpose is not completely understood.—John K. Gotsals, W. Lafayette, Ind.

Just a note to express my appreciation for the excellent articles that have been appearing in the Herald dealing with the tensions that the church faces in penetrating our modern world. Certainly we can agree with Bro. John Smucker in his recent article that the sense of koinonia is a vital factor. That this is our ideal, there is no question. However, could we hear a little more on the "how"? Here is where the real crux of the issue facing the church lies.—Dale Nofziger, Alderwood Manor, Wash.

The article by Robert J. Baker, "This Mennonite Image Business" (Dec. 7 issue), demands rereading.

We do well to "shelve" Biblical doctrine until we have personally met Christ; otherwise I Cor. 2:14 applies. An assurance of God's existence, a daily communion with the Saviour of every man is the channel that annihilates labels, acquires fear in Christians, and projects tangibles to a proper perspective. Thus, we reflect a united force of one mind in Christ Jesus. Now, I am glad to be labeled a Mennonite, but I label no one.—Ernest Mullet, Greenwood, Del.

I want to express my appreciation for the Nov. 16 Gospel Herald. I do this for two reasons. In the first place, I appreciate having our church people concentrate on particular themes, studying a subject in depth. In the second place, I was happy that this particular thesis of our riches and the world's poverty was brought into focus. It is difficult for us to realize how tremendously wealthy the United States has become. There is nothing like it in all of history.

This condition can so easily cause us to become blind to the poverty even in North America, and to the misery of millions of people throughout the world. It isn't enough to be interested in the spiritual conditions of these people, have interest in their soul's welfare, and wish them to be our brethren in Christ; we must also be interested in their entire personalities and be deeply concerned about the environment in which they live. The articles in the Nov. 16 issue greatly aid this fundamental approach.—Melvin Gingerich, Goshen, Ind.

CHURCH NEWS

New Evangelism Methods

By James Fairfield

Working in a society only recently receptive to evangelicals, Franconia Board missionaries are adapting mass communications methods to make significant contacts with people—and to lead them on to Jesus Christ.

It starts with radio broadcasts, follows with Home Bible Studies, and develops into a personal contact by a local pastor.

Lester Hershey, speaker on Mennonite Broadcasts' Spanish program, tells of meeting some of the people missionaries and **Luz y Verdad** broadcast have reached in this way in Mexico.

"Franconia Board missionaries are attempting to follow up every radio contact personally," says Hershey. "Last month when I was in Mexico, I preached in Puebla, a city with 1/4 million people, 75 miles east of the capital.

"I met eight persons that Sunday who are attending church as a direct result of follow-up of a radio contact . . . by either David Yoder or Esther Detweiler of Puebla."

Now an unusual new development is making the broadcasts even more effective. Radio time on XEX network stations has been secured by the Franconia Board, through efforts by Aaron King, Franconia missionary and **Luz y Verdad** branch manager for Mexico.

Similar to States' NBC

XEX is to Mexico what NBC is to the United States, only more so. No two NBC stations have the same spot on the dial. However, all seven XEX standard broadcast stations have the same frequency.

This has some unique advantages. It is over 800 miles by car from Veracruz, Mexico's big southern port city, through Mexico City, to Monterrey near the Texas border. And all this is covered by XEX stations' prime listening areas.

This means a car radio tuned in to XEX Veracruz, 730 on the dial, would automatically pick up as it went along, XEX Mexico City; XEX Leon; XEX San Luis Potosi; XEX Saltillo; and XEX Monterrey . . . still on 730 kc.

Other stations are located in Guadalajara and Torreon to the west. XEX also operates on short wave and FM making a total of nine simultaneous transmissions.

Three of the standard broadcast stations are super-powered, larger than any com-

mercial broadcaster in the U.S. or Canada. One is 200,000 watts, two are 150,000 watts each. Strategically located, these stations reinforce each other, and push XEX's broadcasts as far north as Los Angeles, Calif.

Lester Hershey added up the population covered directly by XEX network. "In the morning when **Luz y Verdad** is aired, XEX's prime coverage is 17 1/2 million people, most of them in Mexico's major cities. Secondary coverage reaches 40 million."

In the weeks **Luz y Verdad** has been on XEX, letters from listeners have come in from every state in the prime listening area. Personal contact with each inquirer is the goal of missionaries and local workers. Until this is possible, correspondence encourages a commitment to Christ. Every person responding to the broadcasts is encouraged to participate in a Home Bible Study, which also is offered on each broadcast. Listeners may choose from seven different Spanish courses.

Practical Limitations

Face-to-face, door-by-door searching for souls for Christ has practical limitations. Each pastor is limited in the number of significant, repeated contacts he can make. And the enormous numbers of people who will never be reached in this way are the special concern of Gospel broadcasting.

That's one reason why **Luz y Verdad** provides the means of hearing the message that has changed many lives. Personal follow-up by missionaries and local workers helps new faith to mature among evangelical believers.

The Franconia Mission Board sponsors **Luz y Verdad** broadcasts in Mexico as an aid to their vigorous program of evangelism there.

Luz y Verdad originates in studios in Aibonito, Puerto Rico. The program reaches Spanish-speaking audiences in



Luz y Verdad speaker Lester Hershey (r.) with Israel Ortiz, Nazarene minister who helped in negotiations with XEX network.



Aaron King, Franconia missionary and **Luz y Verdad** branch office manager, taking broadcast tapes into XEX network office.

North and South America and Spain over 59 stations. In addition, a new family program in Spanish, **Heart to Heart**, for homemakers, is now being released over 32 stations.

Vietnam Tops Relief's Priority

The Mennonite Church's increased relief investment in Vietnam makes that a priority item with her relief and service program, pointed out Secretary Ray Horst in his report to the General Mission Board's executive committee on Jan. 5.

Our support for MCC relief in Vietnam will increase by \$1,500 a month for the next year. R & S committee chairman, Atlee Beechy, took a leave of absence from his responsibilities at Goshen College, beginning Feb. 1, in order to become the director for MCC efforts in Vietnam. In addition, 15 other Mennonite workers will be sent, and MCC will become the agent for Church World Service and Lutheran World Relief which will budget \$350,000 and 56 workers.

But not all Vietnam concerns are over there. The escalating war is placing increased pressure on our administration here. Exactly how many Mennonite men are currently in earning I-W is not certain, but the figure has increased in the last months between one third and one half to

between 600 and 700 men. Many of these are men who are also younger. At the same time interest has increased in voluntary service among men who are facing conscription.

Horst pointed out further that our VS workers currently number nearly 250. Those entering the program from here on will likely be younger persons. Increased numbers of I-W men and VS personnel demand increased costs and more projects, which means additional finances.

Congregations or individuals wishing to participate financially in our church's response to the Vietnam crisis, are urged to increase missions or relief and service offerings or designated contributions for the Vietnam emergency. This will allow increased funds to be used both overseas and here at home in the I-W and VS program.

Pets for Mission

By Mrs. Pauline Yoder

Children's successful mission projects make tremendous impact on the child, the parents, and the church.

While the dynamics lie largely with the parents, yet the combination of teacher, child, parent provides a perfect "soil" for planting, nurturing, watering, and reaping. Sunday school may get the child interested—even enthused—but if the parents are not interested to the point of active cooperation, a child cannot do his best, perhaps nothing at all.

Along with achieving financial success, we feel that a major objective is teaching the children the spiritual value of Christian stewardship, climaxed by sincere prayer, not once, but continually for the missions to which their funds are sent.

Shortly before Spring Missionary Day we asked the children and parents to decide what their project should be. They could make it individual or family-sponsored. The planning and working together as a family with a common interest for missions is good. This, we feel, is the basis on which our projects will succeed or not. Such teamwork makes for a good child-parent-church relationship.

The children may choose: a savings bank, dime cards (\$1.00), or quarters to invest. This past year we laid a little more emphasis on the quarter investments. Amounts ranged from one quarter to \$7, taken individually.

Animals seemed to be the favorite investment, and among the animals, lambs predominated. Our highest—and lowest re-

turn—was a pig; the \$7 pig returned \$46; the other pig died. But those children whose pig died would not accept defeat.

They pitched into the hay-making when it was hot, and did anything from handling the bales to carrying cold drinking water to the thirsty. It was truly a family project, but each was individually reported.

The parents of the successful pig project wondered if their son would be tempted to want some of the profits for himself since it was a goodly amount. Rather, he was unhappy because of any of the gross amount that had to come out for feed.

Thrive on T.L.C.

Lamb investments of a dollar or two yielded from \$10 to \$21. Some lambs were donated by interested "oldsters." One lamb threatened to die. For a few days it lay—never even stirring when it drank the milk the children brought in the bottle.

But they persisted—and won. Showered with T.L.C. it grew, followed them around as a pet, ate anything in sight, and produced a check for \$21. The parents were as thrilled as the children.

One boy invested in pumpkin seeds and sold his crop from a table in the front yard. One of his friends acted as "contact man" and directed some customers to his stand. That is cooperation.

Another raised tame rabbits and sold them.

Another family had raised sweet corn. The child that had the investment became very much interested in selling and found that time spent in this manner can be very rewarding financially and otherwise. This \$1 investment developed into \$16.

A brother and sister annually buy a part interest in a calf on their farm and receive a proportionate share of its sale. They also help care for the calf.

Parents of nursery children are also interested and teach them to share their coins with missions through their savings banks.



Showered with T.L.C., this sacrificial lamb, nurtured by Jerry Yoder, produced a check for \$21.

Older children fill their banks and dime cards by: lawn mowing, dishwashing, dusting, gathering eggs, running errands, allowance money, baby-sitting, catching chickens, vaccinating turkeys, gleaned corn, wool from pet sheep, selling scrap paper, taking care of the dog and mail while a neighbor was gone, killing flies.

Parents of the fly-killing children seek to teach honesty by putting the child on the honor system of keeping his own record of flies killed. (Parents said they did not have fly spray in the house for a number of years.) Last year we had a child pick potato bugs to earn his money. Some have gathered Pennyroyal tea in the woods to sell. One child earned money by tips she received as she worked in a restaurant operated by her parents.

During the summer the Sunday-school junior-primary department kept an interested eye on all that was going on. We asked for "project pictures." As these were brought in, we mounted them on the wall. This gave opportunity to mention the projects and to encourage them to persevere.

Share in Annual Report

Preceding Fall Missionary Day each child is given an envelope for his offering and asked to write on the envelope what his project was and how he succeeded. These stories are shared with the adult congregation in our annual report on Missionary Sunday afternoon. It is an inspiration to hear what the children have done and gives new ideas one to another.

The children choose where their money is to be used. After offering them two or more possibilities, we seek to lead them prayerfully to a decision, teaching them that God leads us also as to where to give. The giving is then followed by frequent prayer for the mission throughout the year.

The projects were planted (decided by children and parents); nurtured by the Sunday school and parents; watered by persistent, hard work. What do we reap? A good offering? Yes, but far more than money.

A new sense of stewardship of time, interests, and money; living a little less for self and selfish interests as well as learning to take responsibility and to deal honestly.

In addition, we trust that in these formative years a truly missionary spirit has made a deep imprint upon them that shall never cease to increase.

War Sufferers' Week

Mennonite churches in India raised Rs. 3000 (\$630) by observing the week of Sept. 19-26 as a week for the Relief of War Sufferers, reports P. J. Malagar, director of the Mennonite Christian Service Fellowship in India.

Mrs. Pauline Yoder is superintendent of the junior-primary Sunday-school department of the Forks Church, Middlebury, Ind.

Converting this donation into blankets for the war sufferers, three women's groups have taken funds to make out 200 bundles. The women have expressed great joy with the service project, says Malagar, and already there is a growing interest on the part of the women of the churches on such schemes.

Regarding the famine conditions, missionary S. Paul Miller writes that Church World Service, of New Delhi, has promised MCC personnel a grain supply for up to 10,000 people in the Dhamtari area. Planning how they will distribute the grain at a December meeting, the Mennonite churches will probably give grain for four or five days a week and cash for one day.

Government-sponsored work projects giving community services are to be initiated in which families will be paid in grain according to the number of family members.

"The situation is bad and is sure to get much worse as time goes on," concludes Miller. "We feel the church cannot sit by and do nothing."

The Relief and Service Committee of the General Mission Board has appropriated emergency fund monies to assist with this need in India. A total of \$550 has already been forwarded.

Lack Prophetic Vitality

During World War I Mennonites were the troublers of America, much as the Old Testament prophets were "troublers of Israel," said chairman William Keeney in his opening remarks to the Peace Section's annual meeting in Chicago, Jan. 13.

The suffering of the Mennonites 50 years ago resulted in the Civilian Public Service opportunities of World War II. "Who are the troublers of America now?" he wondered.

There were indications at the meeting that at least some of the 17 members present felt the Mennonites of North America were now neither troubled nor troubling. The Mennonite people, suggested Keeney, are accommodating themselves increasingly to the American culture.

The consequence has been a tragic loss of prophetic vitality. There were several suggestions that the Peace Section and the conference peace and social committees should make more vigorous efforts to educate the Mennonite brotherhood on such nagging current issues as Vietnam.

There were bright spots, however. Among those mentioned were the following:

Titus Bender, recently named Peace Section representative in the U.S. South, reported that the Mennonite Disaster Service volunteers who helped rebuild bombed churches in Mississippi during early 1965,



Missionary of the Week

Vernia Rohrer arrived in Ethiopia on Sept. 4, 1964, for her first missionary term under the Eastern Mennonite Board of Missions, Salunga.

She is assisting with the bookstore work in Addis Ababa.

A graduate of Lancaster Mennonite School and a two-year graduate of Eastern Mennonite College, she served three years in VS in Immokalee, Fla.—one year in the child care center and two years as youth leader and visitation leader.

She also worked two years as a secretary in the Ezra Martin meat plant. Her father is Israel D. Rohrer, Lancaster, Pa.; her mother is deceased.

gave a simple yet prophetic witness in that troubled state.

In Africa the Peace Section participated in the second conference of African Mennonite and Brethren in Christ churches, which was convened in Rhodesia in March (the first meeting was held in 1962). There was a growing awareness among the African churches, it was reported, that Christianity must be relevant to everyday needs and problems. A committee was appointed to encourage interchurch correspondence and fraternal visits, to arrange for African representation at the Mennonite World Conference in 1967, and to prepare for another conference of the African Mennonite Fellowship in three or four years, hopefully in the Congo.

In June, 1965, a group of nine Mennonites from Europe and North and South America traveled to Czechoslovakia and East Germany in an attempt to engage both Christians and Marxists in dialogue about the life of the church in the world today.

Missionary Carl Beck, a Peace Section resource person in Japan, arranged for a work camp in Korea to bring together 13 Koreans and ten representatives of Japanese Mennonite churches. There is much tension between these two nations, but

much genuine reconciliation was achieved at the work camp.

Five Christians from the Soviet Union visited Mennonite communities in Kansas for two days in July. After an evening of frank discussion at one church, one of the host ministers said, "The cold war can never again chill me as it has in the past because now I know that those on the other side are human beings like myself."

Year Ahead

The following are some of the new trails the Peace Section is proposing to blaze in 1966:

Plans are being finalized to send J. A. Toews, Winnipeg, Man., to Europe for several months this summer to hold conversations on Christian discipleship and reconciliation with evangelical Christians in Europe.

A careful study will be undertaken to investigate the possibilities of opening an office in Washington. Such questions as "How consistent would such action be with the Anabaptist view on church-state relations?" and "What would the office accomplish?" will be considered.

Specialists and other concerned individuals from the Mennonite brotherhood will be invited to serve as Peace Section consultants on such topics as cybernetics, China, the moral implications of the mass media, etc. They would provide a reservoir of information in advance of crisis needs.

J. Harold Sherk, in his report for the National Service Board for Religious Objectors (NSBRO), told the meeting, "We see no prospect for an easing in the draft situation." (He announced that the calls for February will total 29,400.)

The Peace Section had an income in 1965 of \$58,889.92, of which \$15,000 came from the Schowalter Foundation in Kansas. The department's budget for the current year totals \$65,850.

The meeting elected Peter J. Klassen, Mennonite Brethren; Albert Meyer and John H. Yoder, Mennonite General Conference; and David Schroeder, General Conference, as members at large.

The executive committee members elected were William Keeney, chairman; Clarence Hiebert, vice-chairman; Clarence Lutz, Frank H. Epp, and John H. Yoder.

Calendar

Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grapill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 2-3.

Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

FIELD NOTES

Personnel Needed: Business manager and hostess-housekeeper by March 1. Dietitian, June 1. Secretary, Aug. 1. Summer workers, June to August. Agency: Laurelville Church Center, Mt. Pleasant, Pa. 15666.

Vietnam Personnel Needed: Doctors, social workers, home economists or nutritionists. Agency: Mennonite Central Committee. Term: Three years. Contact: Urbane Peachey, Mennonite Central Committee, Akron, Pa.

Jacob T. Harnish, bishop in the Willow Street-Strasburg District of the Lancaster, Pa., Conference, died Feb. 3. Obituary will follow.

Change of address: Ivan V. Magal from Stuart, Va., to 6204 93rd Place, Lanham, Md. 20801. Lois Landis from Shedd, Oreg., to 2247 N.W. Irving, Portland, Oreg. Telephone: 223-7513. Ellis Croyle from 504 Pleasant St., Archbold, to Mounted Route #1, Archbold, Ohio.

J. L. Hershberger, minister at Kalona, Iowa, since 1913, died Jan. 21. Obituary later.

A two-day meeting on urban church extension was authorized recently by the Home Mission Council. Designed for urban pastors, and district and General Mission Board administrators, it is to be held at First Mennonite Church, Indianapolis, Ind., March 4, 5. Attendees are encouraged to pray, consult, share, study, and project plans for greater Christian witness and service in our urban centers.

Daniel S. Diller, Mountain City, Tenn., pastor of the Rainbow Mennonite Church, passed away suddenly, presumably from a heart attack, on Jan. 29. His body was found in the burned wreckage of his car.

The 18th annual ministers' fellowship meeting of the Conservative Mennonite Conference at Cuba, Grabbill, Ind., Feb. 23 to March 2. Write to Paul H. Yoder, Grantsville, Md., for programs.

Quintus and Miriam Leatherman left for England on Jan. 30 for their fourth term of service at the London Mennonite Centre. Mr. and Mrs. Ezra Hershberger of Goshen, Ind., were in charge of the centre during the Leathermans' furlough.

Mario Snyder was installed as pastor of the Ramos Mejias Church in Argentina on Sunday, Jan. 23.

The All-India Historic Peace Churches Peace Conference, held in Dhamtari, Jan. 12-14, hosted some 50 guests, most of whom were delegates. This was the first time that our peace stand and its problems have been discussed in this way in India.

Christian Life Meeting, Columbia, Pa.,

Mission, Feb. 20. Instructors: Ivins Steinhauer and Lester E. Miller.



Eugene Schulz (r.) was installed as pastor of the newly organized Walsenburg (Colo.) Mennonite Fellowship on Dec. 5—exactly two years after a new 20-bed hospital was established under Mennonite auspices in Walsenburg. E. M. Yost (l.), district overseer of the Rocky Mountain Conference, officiated at

the service. Schulz is also a teacher in nearby La Veta. Nurses are urgently needed for the expanding hospital and to strengthen the ranks of the newly formed 15-member fellowship.

Contributions to the Mennonite Board of Missions were \$27,000 less than last year as of Jan. 31. Expenditures were higher than last year at that date, but below budget. The general fund deficit is \$43,000 higher than last year. The projected 5 percent budget increase for 1966-67 will be impossible if these figures do not change for the better by March 31, ending this fiscal year.

Jerry Isaac, Meade, Kans., joined the Information Services staff of Mennonite Central Committee, Akron, as editorial assistant on Jan. 17.

Dale and Laura Schumm, Shakespeare, Ont., will leave in March with their two small children as first-term missionaries to Bihar, India. Schumm has been a pastor and youth worker in the Ontario Conference.

B. Frank Byler and family returned to Montevideo, Uruguay, on Feb. 10, to take up their second term of service at the Mennonite Biblical Seminary. During their furlough Byler completed work for a Th.M. degree from the McCormick Theological Seminary, Chicago.

Dr. Christopher Leuz, Doylestown, Pa., a Mennonite Central Committee volunteer in Vietnam, reports that during December land was made available to MCC for the construction of a clinic at Pleiku. The unit has hired an interpreter who will work at the clinic when it is ready. In addition, Dr. Leuz is compiling a Jorai-English pocket dictionary to assist in communication. Present plans are for the clinic to be opened in three or four months.

Student Services Committee annual meeting, Chicago, March 4, 5. This committee has been charged by the church to relate to, and to assist, members of the church who are at universities. The intention is that together they may discover and

fulfill the meaning of Christ's mission in the academic community. Students, faculty, and near-campus pastors are invited to direct their inquiries or write their suggestions to Mennonite Student Services, Box 370, Elkhart, Ind. 46514. The Chicago meeting is held jointly with Student Services Committees representing the Mennonite Brethren and General Conference Mennonite churches.

Special services were held at the Pueblo, Colo., church, Jan. 23, when the mortgage for the church and parsonage was burned. Marcus Bishop, Denver, former pastor at Pueblo, was present for the occasion.

Paul and Alta Erb will conduct a Home Conference, Feb. 16-20, for the South Union and Bethel churches, West Liberty, Ohio.

Leprosy work in Deder, Ethiopia, is entering a new phase. Some 900 patients had been registered during the years, which means that there are likely several thousand in the area. Suddenly the central government realized the magnitude of the task and stepped in to assist. The director of leprosy services, a former missionary to the Congo, is helping to get several special workers trained to take the medicine to villages instead of collecting the people at one center. The government is supplying funds for this project.



The Shore Church—immediately following the Palm Sunday tornado.



Shore Mennonite Church, Shipshewana, Ind., nearly flattened during last Palm Sunday's tornado, is being rebuilt and is expected to be completed in April. Estimated cost of the project is \$140,000—\$99,000 of which was paid by Mennonite Mutual Aid for damages. (Indiana-Michigan Conference has its own mutual insurance company.) Truman Miller of Shipshewana has the general contract for rebuilding and is charging only for time and material. Part of the labor is volunteer. Most of the cleanup was done by local MDS help. Services are now being held for the 260-member congregation in the educational wing on the east side of the building which is nearly completed. Seating is provided by pews and folding chairs.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Stanley and Althea (Long), Tiskilwa, Ill., fifth living child, fourth son (one deceased), John Michael, Dec. 17, 1965.

Bearinger, Edwin W. and Elizabeth (Smith), Elmira, Ont., third daughter, Shannon Elizabeth, Dec. 19, 1965.

Birky, Dale and Ruth (Gerig), Scio, Oreg., sixth child, third daughter, Linda Sue, Jan. 13, 1966.

Burkholder, Melvin J. and Mildred L. (Rosenberger), Fleetwood, Pa., eleventh child, second son, Joel Melvin, Dec. 5, 1965.

Charles, Paul and Dorothy (Landis), Washington Boro, Pa., tenth child, fourth son, Carl Leslie, Jan. 10, 1966.

Crouch, Louis and Anna (Girelly), Ottsville, Pa., fifth child, fourth son, Joseph Lee, Dec. 29, 1965.

Eicher, Raymond and Orpha (Yoder), Sherwood, Ohio, fifth child, third son, Gary Lee, Dec. 2, 1965.

Frederick, Elmer S. and Marie (Landis), Mertzown, Pa., fourth child, third daughter, Rachel Lynn, Dec. 22, 1965.

Gehman, Melvin C. and Anna (Beyer), Beltsville, Md., first child, Pamela Jane, Dec. 25, 1965.

Gerber, James S. and Margaret (Cross), Fairview, Mich., first child, April Margaret, Dec. 14, 1965.

Good, Gerald and Erla (Brubacher), Floradale, Ont., second daughter, Carmen Lynelle, Dec. 5, 1965.

Groff, I. Lester and Erma (Schnupp), Atglen, Pa., second daughter, Wanda Jane, Nov. 27, 1965.

Halteman, Harold and Marilyn (Bergey), Telford, Pa., second child, first son, Gerald Lee, Jan. 5, 1966.

Halteman, Melvin and Patricia Ann (Derstine), Souderton, Pa., third child, first daughter, Susan Fay, Jan. 4, 1966.

Hartzel, Eugene and Lois (Longenecker), Bainbridge, Pa., fifth living child, fourth daughter, Miriam Anne, Dec. 11, 1965.

Hostetter, Arthur L. and J. Lorraine (Horst), Haywood, Va., first child, Anthony Bruce, Dec. 11, 1965.

Johnson, Philip and Joan (Birky), Valparaiso, Ind., second daughter, Lynette Faye, Oct. 19, 1965.

Kauffman, Laban and Thelma (Kauffman), Richfield, Pa., fourth child, third daughter, Gloria Jean, Oct. 19, 1965.

Kauffman, Sherman and Betty (Yoder), Marlboro, Alta., first child, Shana Dee, Sept. 21, 1965.

Keim, Simon and Janet (Miller), Harrisonburg, Va., first child, David Brent, Dec. 22, 1965.

King, Donald and Barbara (Saltzman), Downey, Calif., second child, first son, Daryl Glenn, Oct. 15, 1965.

Leakey, Bill E. and Anna (Stahl), Sarasota, Fla., third son, Joseph Kenneth, Dec. 19, 1965.

Leatherman, Arthur, Jr., and Marie (Yoder), Blooming Glen, Pa., fourth child, second daughter, Rhonda Sue, Jan. 6, 1966.

Lehman, Richard and Pauline (Mayer), Castorland, N.Y., second daughter, Gloria Jane, Jan. 13, 1966.

Lile, Jerry and Jane (Stutzman), Perryton, Texas, second daughter, Jolene Ann, Dec. 11, 1965.

Martin, Samuel B. and Maryann (Martin), Elmira, Ont., fourth child, first daughter, Susan Marie, Dec. 21, 1965.

Moffett, Mark and Marilyn (Lichthy), Providence, R.I., first child, Alice, Jan. 2, 1966.

Mooser, Donald and Arletha (Mayer), Crog-

han, N.Y., fifth child, second daughter, Janice Marie, Jan. 5, 1966.

Nisly, Willis and Becky (Yoder), Westphalia, Kans., third child, first daughter, Twila Elaine, born April 7, 1965; received for adoption, Dec. 22, 1965.

Nolt, M. Luke and Dorothy (Hoover), Leola, Pa., second son, Gary Mark, Dec. 14, 1965.

Schloneger, Lowell and Linda (Sharol), Columbiana, Ohio, second child, first daughter, Kimberly Rene, Dec. 20, 1965.

Schrock, Merlin and Roberta (Brown), Metamora, Ill., first child, Brenda Elaine, Dec. 31, 1965.

Schultz, John and Dixie (McLaughlin), Albany, Oreg., fourth child, third daughter, Kerri Jane, Jan. 2, 1966.

Shank, Charles and Velma (Good), Stanardsville, Va., third child, second daughter, Janice Marlene, Nov. 22, 1965.

Shantz, Carl and Martha (Mast), Clarence Center, N.Y., eighth child, second daughter, Julianne Elizabeth, Nov. 26, 1965.

Smoker, Alvin and Mildred (Landis), Intercoarse, Pa., fifth child, third (living) son, Tommy Lewis, Jan. 4, 1966.

Snyder, George and Ruth (Pflug), Kitchener, Ont., second child, first son, Donald George, Jan. 2, 1966.

Stahl, John and Susan (Leaman), Hollsopple, Pa., first child, Timothy Alan, Dec. 18, 1965.

Yoder, Aden and Helen (Kandel), Wadsworth, Ohio, fourth child, second son, Timothy Lee, Nov. 20, 1965.

Yutzy, Oliver and Miriam (Swartzendruber), Hesston, Kans., fifth child, second daughter, Barbara Jo, Jan. 12, 1966.

Ziegler, Kenneth and Ruby (Nice), Denbigh, Va., fourth child, second daughter, Theresa Kay, Dec. 27, 1965.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brubaker-Miller.-John H. Brubaker, Willow Street, Pa., and Anna Lois Miller, Conecota, Pa., both of the Byerland cong., by David N. Thomas, Jan. 1, 1966.

Conley-Miller.-Delmer Conley, Massillon, Ohio, and Anna Mae Miller, Kidron, Ohio, by Bill Detweiler, Oct. 10, 1965.

Geiser-Smucker.-Harold Geiser, Orrville, Ohio, Kidron cong., and Elaine Schmucker, Smithville, Ohio, Oak Grove cong., by Isaac Zuercher.

Gerber-Hertzler.-David Keith Gerber, Dalton, Ohio, Martins cong., and Janice Louise Hertzler, Kidron, Ohio, Lindale cong., Linville, Va., by Moses Slabaugh, Dec. 26, 1965.

Gingerich-Snider.-Gary Gingerich and Karen Snider, both of the Riverside C.M. cong., Tumaer, Mich., by Alvin Swartz, Dec. 24, 1965.

Hershey-Brubaker.-John H. Hershey, East Petersburg, Pa., and Blanche B. Brubaker, Lititz, Pa., both of the East Petersburg cong., by H. Raymond Charles, Jan. 1, 1966.

Hess-Mellinger.-Harold L. Hess, Holtwood, Pa., and Carol Ann Mellinger, Willow Street, Pa., both of Rawlinsville cong., by David N. Thomas, Dec. 18, 1965.

Killingbeck-Gerber.-David Killingbeck, Lupton, Mich., Friends cong., and Wanda Gerber, Fairview (Mich.) cong., by Harvey Handrich, Jan. 9, 1966.

Kurtz-Yoder.-Walter Samuel Kurtz and Treva Rose Yoder, both of Sarasota, Fla., by H. Michael Shenk, Dec. 24, 1965.

Miller-Geiser.-David Miller and Doris Geiser, both of Apple Creek, Ohio, Kidron cong., by Reuben Hofstetter, Nov. 19, 1965.

Miller-Taylor.-Les Miller, Denver, Colo., Kidron, Ohio, cong., and Patricia Taylor, Saginaw, Mich., Methodist, by Hugh Townley, Oct. 2, 1965.

Moyer-Alderfer.-Abram L. Moyer, Morwood, Pa., Rockhill cong., and Glenda D. Alderfer, Lansdale, Pa., Plains cong., by John E. Lapp, Jan. 2, 1966.

Nice-Detweiler.-Willis Nice and Mrs. Viola Detweiler, both of Souderton, Pa., Franconia cong., by Curtis Bergey, Jan. 8, 1966.

Overholt-Frey.-Ed Overholt, Fredericktown, Ohio, and Sue Ann Frey, Cardington, Ohio, both of the Gilead Mennonite cong., by Murray Krabill, Dec. 29, 1965.

Ramer-Beech.-Jerry Lavon Ramer and Shirley Lou Beech, both of the Salem cong., New Paris, Ind., by Harold D. Myers, Dec. 19, 1965.

Randolph-Hunsberger.-Edward Randolph, Chalfont, Pa., and Edith Hunsberger, Souderton, Pa., both of Perkasie cong., by James M. Lapp, Oct. 23, 1965.

Rhodes-Yoder.-Dale Rhodes, Kalona, Iowa, East Union cong., and Charlene Yoder, Wellman, Iowa, West Union cong., by Herman E. Ropp, Dec. 18, 1965.

Schlabach-Miller.-Henry Schlabach, Jr., Millersburg, Ohio, Walnut Creek cong., and Lois Miller, Orrville, Ohio, Wooster cong., by her father, D. W. Miller, Oct. 9, 1965.

Shank-Nofziger.-Wayne Edward Shank, Hubbard, Oreg., Hopewell cong., and Fern Arlene Nofziger, Albany (Oreg.) cong., by David W. Mann, Dec. 28, 1965.

Showalter-Knicely.-Larry D. Showalter, Harrisonburg, Va., and Rhoda M. Knicely, Mt. Crawford, Va., both of the Pike cong., by Lloyd S. Horst, Dec. 25, 1965.

Shupe-Heintz.-Rae Cameron Shupe, United Missionary cong., and Martha Heintz, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Dec. 30, 1965.

Steider-Keynolds.-Donald Steider, Connacut Lake, Pa., Sunnyside cong., and Cheryl Reynolds, Corry, Pa., Beaverdam cong., by Richard Hostetter and Harvey Schrock, Dec. 25, 1965.

Thompson-Ziegler.-David Milton Thompson, Harrisonburg, Va., Chicago Avenue cong., and Audrey Joyce Ziegler, Linville, Va., Lindale cong., by Moses Slabaugh, Dec. 28, 1965.

Wengder-Gingerich.-John S. Wengder, Salisbury, Pa., Springs cong., and Sara Lou Gingerich, Goshen, Ind., College cong., by John H. Moesmann, Aug. 27, 1965.

Yoder-Kaufmann.-Ardan L. Yoder, Thomas cong., Hollsopple, Pa., and Doris Kaufman, St. Luke's Evangelical Lutheran cong., Rockwood, Pa., by Ellis Croyle, Dec. 26, 1965.

Yoder-Roth.-Marvin Leland Yoder, Camrose, Alta., and Barbara Louise Roth, Tofield, Alta., both of the Salem cong., by Harold R. Boettger, Dec. 30, 1965.

Yoder-Zook.-Darwin L. Yoder, Lewistown, Pa., Locust Grove cong., and Patricia A. Zook, Petersburg, Pa., Maple Grove cong., by Waldo E. Miller, Dec. 18, 1965.

Zimmerman-Senseng.-Frank Zimmerman, Lititz (Pa.) cong., and Edna Senseng, Ephrata (Pa.) cong., by Mahlon Zimmerman, Dec. 31, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baum, Lillie, was born April 20, 1880; died at the Eastern Mennonite Home, Souderton, Pa., Dec. 30, 1965; aged 84 y. 8 m. 10 d. On Nov. 14, 1906, she was married to Arthur M. Baum, who died in 1908. One son preceded her in death. Surviving are 2 sisters and one

brother. She was a member of the Perkase Church. Funeral services were held at the Eastern Mennonite Home, Jan. 2, in charge of Marvin Anders, and at the Blooming Glen Church, Jan. 3, in charge of James M. Lapp.

Bumbaugh, Ethel M., was born at Fayetteville, Pa., Dec. 24, 1924; died of a blood infection at the Harrisburg (Pa.) General Hospital, Nov. 18, 1965; aged 40 y. 10 m. 25 d. Funeral services were held at the Pond Bank Church, Nov. 20, in charge of Marlin D. Lehman and Harvey E. Shank; interment in Mt. Pleasant Cemetery.

Delp, Mamie, daughter of Abram and Annie (Derstine) Derstine, was born at Franconia, Pa., Oct. 2, 1891; died at Sellersville, Pa., Dec. 5, 1965; aged 74 y. 2 m. 3 d. On Aug. 6, 1910, she was married to Alvin Kulp, who died Oct. 1923. In October, 1925, she was married to Warren Delp. Surviving are 2 sons and 3 daughters (Linneaus D., Pearl D., Roland D., Alma—Mrs. Samuel Derstine, and Anna—Mrs. Harley Gehman), 2 stepchildren (Ernest and Verna—Mrs. Norman Alderfer), and 4 brothers (Elwood, Rufus, Roland, and Abram). She was a member of the Salford Church, where funeral services were held Dec. 8, in charge of Henry L. Ruth, assisted by Linwood Detweiler; interment in Franconia Church Cemetery.

Fuhrman, Robert Clayton, son of John D. and Hattie C. (Whisler) Fuhrman, was born Aug. 21, 1906; died at the Samuel G. Discen Hospital, South Mountain, Pa., Nov. 29, 1965; aged 59 y. 3 m. 8 d. He was in ill health for about a year. He was a farmer by occupation. On Feb. 21, 1928, he was married to Elizabeth M. Bair, who survives. Also surviving are one son (Earl R.), one daughter (Miriam—Mrs. John Forry), 6 grandchildren, and one brother (Elmer C.). He was a member of the Hanover Mennonite Church. Funeral services were held at Bairs Church, Dec. 3, in charge of James Danner and Norman Bechtel; interment in York Road Cemetery.

Hershey, J. Harry, son of the late Henry H. and Ella (Hostetter) Hershey, was born in Lancaster Co., Pa., Aug. 29, 1895; died at his home in Kissel Hill, Lititz, Pa., Dec. 31, 1965; aged 70 y. 4 m. 2 d. He was married to Ella Mae Mellinger, who survives. Also surviving are 6 sisters (Mabel—Mrs. J. Daniel Eshleman, Dorothy—Mrs. Amos L. Keener, Mary—Mrs. Amos K. Martin, Clara—Mrs. A. Roy Landis, Esther—Mrs. Roy J. Lehman, and Martha—Mrs. John K. Hershey) and 2 brothers (D. Paul and A. Frank). Funeral services were held at the Lititz Mennonite Church, Jan. 4, in charge of Lester B. Wenger and Melvin H. Lauer; interment in Hammer Creek Cemetery, Lititz, Pa.

Hooley, Orlando J., son of David and Catherine (Greenwalt) Hooley, was born near Topeka, Ind., Feb. 8, 1885; died at his home, Goshen, Ind., Dec. 23, 1965; aged 80 y. 10 m. 15 d. On Jan. 22, 1913, he married Clara Stoltzfus, who survives. Also surviving are 3 daughters (Joy—Mrs. Harry Schrock, Ella Mae, and Rosalie—Mrs. Richard Yoder), 2 sons (Max and Edison), 10 grandchildren, and 3 brothers (Jesse, Cletus, and Irvin). He was a member of the Maple Grove Church, where funeral services were held, in charge of Harvey Graber and Edwin J. Yoder.

Jennings, Anna, daughter of Henry and Susan (Ressler) Good, was born near Broadway, Va., Oct. 1, 1874; died suddenly at the Virginia Mennonite Home, Harrisonburg, Va., Dec. 21, 1965; aged 91 y. 2 m. 20 d. On Oct. 6, 1894, she was married to William Jennings near Knoxville, Tenn., where they lived until coming to the Virginia Home nearly four years ago. Besides her husband, she is survived by 11 children (Henry, Stella—Mrs. Grover Berkey, Ervin, Joseph, Ada—Mrs. Loran Wade, Selina—Mrs. Ira Swope, Clara—Mrs. Frank Raber, William, Ethel, Anna—Mrs. Ivan

Brunk, and John), 36 grandchildren, 64 great-grandchildren, one sister (Mary), and one brother (John). Funeral services were held at Weavers Church, Dec. 24, in charge of John H. Shenk and Mahlon Blosser.

Kempf, Mattie, daughter of Jacob and Polly (Miller) Rhodes, was born in Johnson Co., Iowa, Feb. 15, 1874; died at her home near Kalona, Iowa, Dec. 1, 1965; aged 91 y. 9 m. 14 d. Her husband preceded her in death May 23, 1931. Surviving are 2 daughters (Cora Emma—Mrs. Richard Westfall and Dora Alice—Mrs. Andrew Snyder), 2 sons (Lee Roy and Ralph Earl), one foster daughter (Rose Marie—Mrs. Ralph Baker), 14 grandchildren, 62 great-grandchildren, 4 great-great-grandchildren, and 3 foster grandchildren. Two daughters and 3 foster grandchildren preceded her in death. She was a member of the East Union Church, where funeral services were held Dec. 3, in charge of Alva Swartzendruber, A. Lloyd Swartzendruber, and J. John J. Miller.

Klopfenstein, Anna, daughter of the late Peter and Mary (Kauffman) Klopfenstein, was born in France, April 15, 1888; died at Orient, Ohio, Dec. 30, 1965; aged 77 y. 8 m. 15 d. After coming to the U.S.A., she with her parents lived near Louisville, Ohio. After the death of her parents she made her home in Orient, Ohio. She was preceded in death by her parents, 2 brothers (Joseph and Hermon), and 3 sisters (Margaret, Mary, and Martha). Funeral services were held at the Sluss Funeral Home, Louisville, Ohio, in charge of O. N. Johns; interment in Beech Mennonite Church Cemetery.

Kreider, Elizabeth, daughter of Samuel and Katherine (Nold) Shoup, was born in Stark County, Ohio, Nov. 17, 1890; died at the Wadsworth-Rittman (Ohio) Hospital, Dec. 24, 1965; aged 75 y. 1 m. 7 d. In 1909 she was married to Arthur Kreider, who survives. Also surviving are one daughter (Esther—Mrs. Paul Rohrer), 2 sons (Ford and Harold), 11 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Nancy Steinke and Mrs. Hettie Kreider), and 2 brothers (Jacob and Ralph). She was a member of the Bethel Mennonite Church, where funeral services were held Dec. 27, in charge of Aden Yoder and James Steiner; interment in Maple Hill Cemetery.

Landis, Anna, daughter of Jacob and Elizabeth (Smith) Landis, was born in Indiana, Nov. 17, 1879; died at the Didsbury Lodge, near Carstairs, Alta., Dec. 22, 1965; aged 86 y. 1 m. 5 d. Soon after her birth, she moved with her parents to Canton, Kans. For many years she maintained a home near Hesston College and boarded college students. In 1939, she moved to Bergen, Alta., with her daughter, Grace—Mrs. John Harder, and family. After her daughter's death in 1961, she moved to Carstairs, Alta. Besides her daughter, six brothers, and sisters preceded her in death. Surviving are 3 grandchildren and 9 great-grandchildren. She was a charter member of the Bluesky Mennonite Church. Funeral services were held at the West Zion Church, Carstairs, in charge of Gordon Buschert and Linford Hackman.

Landis, Anna C., daughter of Ezra and Sallie (Yoder) Yoder, was born at McVeytown, Pa.; died at the home of her stepdaughter, Mrs. Austin Witmer, Coatesville, Pa., Dec. 27, 1965; aged 69 y. Her husband, Andrew G. Landis, preceded her in death. Surviving are 8 stepchildren (Daniel M., Magdalena—Mrs. Ernest Miller, Andrew C., Elizabeth—Mrs. Austin Witmer, Stephen M., Samuel M., Martha—Mrs. Charles Hess, and Mark M.) and 2 brothers (Milo M. and Jesse M.). Funeral services were held at the Ephrata Church, with Thomas Kauffman, Mahlon Zimmerman, and Elvin Martin officiating; burial in Denver Union Cemetery.

Litwiller, Katherine, daughter of Joseph and

Katherine (Birky) Litwiller, was born at Hope, Idaho, Ill., Sept. 18, 1880; died at the Eureka (Ill.) Hospital, Dec. 19, 1965; aged 85 y. 3 m. 1 d. She had been a resident of Maple Lawn Homes at Eureka for the past 20 years. Surviving is one brother (Ben F.). Two sisters and 6 brothers preceded her in death. She was a member of the Hopedale Church. Funeral services were held at the Davis Mortuary, Tremont, Ill., Dec. 21, with Ivan Kauffmann officiating; interment in Hopedale Church Cemetery.

Mauet, Edward, was born near Greentown, Ind., Aug. 23, 1888; died at the Goshen General Hospital, Jan. 7, 1966; aged 77 y. 4 m. 15 d. He had been in ill health for one year. On Dec. 24, 1921, he was married to Emma Kauffman, who survives. Also surviving are 3 sons (Edward K., Robert, and Lowell), one brother (Fred), and one sister (Mrs. Pearl Newcomer). He was a member of the Clinton Frame Church, where funeral services were held Jan. 10, in charge of Vernon E. Bontreger and Fred Slabach; interment in Clinton Union Cemetery.

Miller, Ida Ellen, daughter of Lewis D. and Katie (Schlaubaugh) Yoder, was born near Kalona, Iowa, Nov. 19, 1907; died of cancer at the Mercy Hospital, Iowa City, Iowa, Dec. 1, 1965; aged 58 y. 12 d. On Aug. 17, 1930, she was married to Lewis E. Miller, who preceded her in death Feb. 5, 1934. On Oct. 27, 1935, she was married to Sherman Miller, who survives. Also surviving are her father, 3 daughters (Ellen—Mrs. Duane E. Yoder, Ruby—Mrs. Robert Schrock, and Nita—Mrs. Daniel D. Miller), and 19 grandchildren. She was a member of the East Union Mennonite Church, where funeral services were held Dec. 4, in charge of A. Lloyd Swartzendruber, J. John J. Miller, and Richard Lichty.

Miller, Jeffery Lee, infant son of David J. and Marian (Swartz) Miller, was born at Alden, N.Y., Sept. 13, 1965; died of injuries received in a car accident at Linwood, Mich., Dec. 29, 1965; aged 3 m. 16 d. He is survived by his parents, grandparents (Orbie and Anita Swartz, and Joseph and Martha Miller), and great-grandparents (Elmer and Clara Sharp). Funeral services were held at the Riverside Mennonite Church, Au Gres, Mich., Dec. 31, in charge of Alvin Swartz, Elmer Jantzi, and Levi Swartz.

Miller, Lydia, daughter of Jacob and Kathryn (Schlenger) Schmucker, was born near Louisville, Ohio, Oct. 30, 1882; died of heart failure at the home of her daughter (Blanche), Paris, Ohio, Dec. 16, 1965; aged 83 y. 1 m. 17 d. On Jan. 21, 1904, she was married to John D. Miller, who preceded her in death June 25, 1950. (He was a former pastor of the Beech Mennonite Church.) Surviving are 2 daughters (Blanche—Mrs. P. M. Miller, and Blanche—Mrs. Forrest Miller), one son (Virgil), one sister (Anna), 7 grandchildren, and 5 great-grandchildren. She was a member of the Beech Mennonite Church, where funeral services were held Dec. 19, in charge of Wayne North and O. N. Johns.

Mingo, Nannie Cotton, was born near Preston, Miss., in 1904; died very suddenly Nov. 28, 1965. Funeral services were held in the Nanih Wayia Mennonite Chapel; burial in adjoining cemetery.

Mishler, Moses Jacob, son of Jacob C. and Sarah (Miller) Mishler, was born at Honeyville, Ind., May 18, 1887; died at his home near Kalona, Iowa, Dec. 6, 1965; aged 78 y. 6 m. 18 d. On Jan. 28, 1909, he was married to Catherine Yoder, who preceded him in death Feb. 25, 1954. On Nov. 15, 1957, he was married to Ella Mae Handrich, who survives. His occupation was farming. He is survived by 2 sons (Jacob and Robert), 3 daughters (Sylvia—Mrs. Leo Yoder, Ida—Mrs. George Keim, and Mary—Mrs. Ernest Swartzendruber), 3 stepdaughters

Items and Comments

the members of the church and the community . . . serve as an outpatient clinic of the church . . . accept the challenge to teach as an avenue to serve."

* * *

A "new age" of cooperation between Western countries and younger nations in the area of Bible translation, printing, and distribution is at hand, it was stated at New York by Dr. Olivier Beguin of London, general secretary of the United Bible Societies.

The executive of the organization representing 23 national Bible societies addressed the annual meeting of the American Bible Society Advisory Council. Attending were delegates from 81 U.S. Protestant and Orthodox denominations. Dr. Beguin referred to the current worldwide theme of the Bible societies, "God's Word for a New Age," as he called attention to the increasing demand for cooperation among established Western groups and churchmen of the younger countries.

* * *

Catholics in Austria are being asked to show their "faith in the religious spirit of Christmas" by not giving "war toys" of any kind to children. A statement by the Akstrial Catholic Family Association, reported in Vienna, emphasized "the duty of all the faithful not to develop the latest destructive tendencies in children" by giving them toy guns, cannon, and militaristic games. "Rather," it said, "we should educate them in the joys of peace. War is a catastrophe. It brings with it suffering and misery to mankind."

* * *

A Methodist minister in Rye, N.Y., has called on clergymen in the denomination's New York area to assist and support conscientious objectors to the Vietnamese War and all wars. The Reverend Donald E. Collier of the New York Methodist Church said men of draft age are not being properly informed as to their rights as conscientious objectors under the Selective Service Act. Because he feels secular agencies have failed in this field, Mr. Collier urged fellow clergy to "assist these young men and provide information where it is lacking."

In a reference to draft-card burning, Mr. Collier said the resultant publicity has "clouded" the real issue. "By and large," he said, "the conscientious objector is not the extremist, the radical, the rabble-rouser. He quietly finds his place in one of a number of noncombatant services. He shows his patriotism. He serves his country. He often makes the extreme sacrifice."

* * *

Evangelist Billy Graham, conducting a ten-day Houston crusade, charged that parents, the church, and the educational sys-

The number of chaplains on university campuses has increased in recent years—the Methodist Church, for example, has more than 400 full-time campus ministers—but most of them seem to shun proclaiming the message of salvation. They openly admit they are not trying to get students converted and shy away from anything of an evangelistic nature.

They talk about sex, getting a job, social adjustment, and other secular problems—almost everything except God and the Bible. Time magazine reports the following in its issue of Oct. 1:

"When one University of Minnesota student reported that his roommate had a drinking problem, Episcopal Chaplain G. Russell Hatton replied, 'Then go have a few drinks with him. You're the minister. You're the one who has to help him.'"

* * *

Johannesburg's South Times printed a strong protest from Dr. Martin Luther King, Jr., noted American Negro integration leader, against recent charges by a South African church group that he has "communist sympathies" and furthers the "communist cause."

Dr. King, an American Baptist minister, said he intended writing to the Cape Province Church expressing disappointment at the "smear campaign" against him. He strongly condemned communist ideology as being incompatible with Christianity. Communism, he said, "is based on metaphysical materialism, crippling totalitarianism, and a denial of human freedom, and carries the seeds of its own destruction. I could never accept it, nor could any true Christian be a true communist."

* * *

Christian social welfare programs can become "the greatest perversion of the church" if they place primary stress on "productivity" and "being all things to all men," delegates to the 1965 Lutheran Health and Welfare Forum were told at Detroit.

Dr. Richard Sommerfeld, associate professor of sociology at Concordia Senior College, Fort Wayne, Ind., warned against "trying to justify the existence of the church" through service and equating "sanctification" with "social respectability."

The professor, who operates a social research and development agency and is a consultant to the Fort Wayne Mayor's Commission on Human Relations, offered specific guidelines for social welfare workers.

"All welfare workers," he said, "must be students of both God and man . . . employ the structure of the church to serve

(Mrs. Floyd Yoder, Mrs. Vernell Starch, and Mrs. Truman Zook), 18 grandchildren, 4 great-grandchildren, and 9 step-grandchildren. He was a member of the East Union Mennonite Church, where funeral services were held Dec. 9, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Nice, Susan, daughter of George and Lovina (Alderfer) Clemens, was born at Lederach, Pa., Sept. 2, 1873; died at the Rockhill Mennonite Home, Sellersville, Pa., Dec. 30, 1965; aged 92 y. 3 m. 28 d. On Nov. 14, 1891, she was married to Edwin S. Nice, who preceded her in death May 11, 1960. Surviving are one daughter (Katie—Mrs. Linford D. Moyer), one son (Willis C.), 6 grandchildren, 11 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Franconia Mennonite Church, where funeral services were held Jan. 2, in charge of Leroy Godshall and Curtis Bergey.

Nissley, Grace R., daughter of Clayton and Katie (Rudy) Nissley, was born near Manheim, Pa., June 14, 1913; died at St. Joseph's Hospital, Lancaster, Pa., Nov. 22, 1965, as a result of a car accident which occurred Nov. 14; aged 50 y. 5 m. 8 d. Surviving are 5 sisters and 2 brothers (Emma—Mrs. Earl Landis, Florence—Mrs. Samuel Oberholzer, Anna R. Helen—Mrs. Weaver Reitz, Rhoda—Mrs. Daniel Hostetter, Clayton R., and Wilmer R.). She was a member of the Erisman Church, where funeral services were held Nov. 25, in charge of Homer Bomberger and Howard Witmer.

Nissley, Katie H., daughter of Martin and Mary (Huber) Rudy, was born near Lititz, Pa., March 12, 1888; died at St. Joseph's Hospital, Lancaster, Pa., Nov. 14, 1965, as the result of a car accident; aged 77 y. 8 m. 2 d. On March 15, 1910, she was married to Clayton R. Nissley, who preceded her in death. Surviving are 7 children (Emma—Mrs. Earl Landis, Florence—Mrs. Samuel Oberholzer, Anna R. Helen—Mrs. Weaver Reitz, Rhoda—Mrs. Daniel Hostetter, Clayton R., and Wilmer R.), 30 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Annie Frey and Emma Rudy). She was a member of the Erisman Church, where funeral services were held Nov. 17, in charge of Homer Bomberger and Howard Witmer.

Roth, Fannie, daughter of Nicklaus and Mary Roth, was born at Stryker, Ohio, April 29, 1903; died at her home, after a short illness, Dec. 18, 1965; aged 62 y. 7 m. 19 d. She is survived by 3 sisters (Linda, Lydia, and Lena) and 2 brothers (Dan and John). She was a member of the Central Mennonite Church, where funeral services were held Dec. 21, in charge of Charles H. Gautsche and Henry Wysz; interment in Pettisville Cemetery.

Shank, Fannie, daughter of the late Samuel and Anna (Horst) Carpenter, was born in Maugansville, Md., Sept. 8, 1889; died Nov. 29, 1965; aged 76 y. 2 m. 22 d. On January 30, 1908, she was married to Christian J. Shank, who survives. Also surviving are 4 children (Leonard E., Mac—Mrs. Raymond Leshner, Arthur L., and Carrie—Mrs. Arthur Grove), 12 grandchildren, 14 great-grandchildren, one sister (Mrs. Joseph Martin), and one half brother (Henry Carpenter). One son and 3 daughters preceded her in death. She was a member of Reiff's Mennonite Church, where funeral services were held, in charge of Amos Martin, Omar Martin, and Amos Horst.

Showalter, Annie M., daughter of Jacob W. and Margaret (Heatwole) Showalter, was born Sept. 11, 1874; died at the Virginia Mennonite Home, Harrisonburg, Va., Aug. 27, 1965; aged 90 y. 11 m. 15 d. She was a resident of the Home for four years. She is survived by one sister (Hettie—Mrs. Sam Weaver) and one brother (Dan). She was a member of Weavers Church, where funeral services were held, in charge of J. E. Kurtz and Daniel W. Lehman.

tem have failed to prepare today's young people to grapple with world problems.

The Southern Baptist minister asserted that "drinking fathers and frug-dancing mothers are breeding a generation of unstable youngsters," and have provided them with "television sets, convertibles, and every material luxury, but not with love although they are starving for affection."

Meanwhile, he said, the church "has had theological disputes and poor quality Sunday-school teaching," and has failed to talk to youths about their problems, such as sex and obedience to parents.

The educational system, he continued, has "built bone without sinew, generated energy without purpose, imparted knowledge without wisdom, developed mind and body but neglected the soul."

* * *

Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education. Days of "easy prosperity are clearly over," said Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

He called on the 1,300 Christian educators to make "people realize that we are enlisting not attenders for a meeting but members of a team." Defining a Christian as "a called person" who is committed to Jesus Christ, Dr. Trueblood added: "He is a person who wears Christ's yoke, in other words, one who is on His team."

* * *

The Fellowship of Reconciliation, in cooperation with the Center for the Study of Democratic Institutions, is in the midst of a unique program to bring together leaders of the Catholic, Jewish, and Protestant faiths in a study of ways to face the challenges of our cybernetic, injustice-ridden, and war-oriented society.

The program is under the direction of FOR staff member, Miss Dorothy A. Nyland. Entitled "Peace on Earth: Moral and Technological Implications," the series of 100 convocations in as many major American cities during the next two years has been made possible by a large gift from a retired west coast industrialist, conditioned upon being matched dollar for dollar by (1) a \$5 per person registration fee for convocation participants, and (2) an even larger amount from individual gifts.

Inquiries should be addressed to the Fellowship of Reconciliation, Box 271, Nyack, New York, marked "Convocations."

MEMORANDUM FOR THE RECORD
3000 BETHLEHEM AVE
ELIZABETH, N.J. 07201

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GOSPEL HERALD

Tuesday, February 22, 1966

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Unmistakable Responsibility to
Vietnam War Sufferers

See MCC annual report.

Vietnam Dominates Discussion at MCC Meeting

By Larry Kehler

Vietnam dominated the discussion at the Mennonite Central Committee's annual meeting in Chicago last month. There was a clear consensus that the Mennonite and Brethren in Christ churches of North America have an unmistakable responsibility to minister to the war sufferers in Vietnam.

Carl Yoder, M.D., who recently returned from a three-year term of medical service in Vietnam, told the meeting, "Whatever its program, MCC, the church of Jesus Christ, should be in Vietnam . . . to fill the physical needs of a ravaged country; but even more, to fill the spiritual needs of a seemingly hopeless and unloved people."

But the committee felt not only a need to witness to the victims of war but against its causes, especially as these relate to the United States government's involvement in Vietnam.

Although the focus was on Southeast Asia, other significant new thrusts were approved. One was the extension of the trainee program to young people from Yugoslavia and Korea. If plans can be finalized to have trainees come to North America from Yugoslavia, a noteworthy step in improving East-West relations will have been taken.

The Voluntary Service department was given the green light to give high priority to an inner city project. And the Peace Section is planning to tap specialists in various fields as peace consultants on special problems. Small groups of these experts and other interested individuals will work to provide a reservoir of information on problems that could develop into crises. They will consider such topics as the moral implications of the mass media, cybernetics, and China.

Delegation to Soviet Union

A visit to the Soviet Union in spring, 1966, by a three-man delegation is under consideration. The men who would

be asked to make the trip are David P. Neufeld, executive secretary of the Conference of Mennonites in Canada, Winnipeg; Frank Peters, moderator of the Mennonite Brethren Church of North America, Kitchener, Ont.; and William T. Snyder, executive secretary of the Mennonite Central Committee, Akron, Pa.

An exploration of service opportunities is scheduled to be made in Spain in consultation with the Council of (Mennonite and Brethren in Christ) Mission Board Secretaries.

In Paraguay the MCC will henceforth work much more closely with the Mennonites of that country in program planning and administration. A committee consisting of colony administrators and church leaders has been formed. North American personnel will not be sent to Paraguay in the future unless invited by this committee. Its counsel will also be sought on all current MCC endeavors in this South American nation.

The 1966 budget approved by the committee calls for a cash income of \$1,593,020. This covers the Overseas Services, trainee, Teachers Abroad, Peace Section, and Voluntary Service programs; Mennonite Disaster Service and Mental Health Services coordination; and headquarters site development.

The reports to the meeting covering 1965 activities showed that MCC had projects in 35 countries and receipts totaling \$5,935,446, including the value of U.S. government surplus commodities and other material aid donations (\$2,174,519) and the receipts of the four MCC-sponsored mental health centers in the United States (\$1,924,615).

More People Serve

The personnel office reported that 765 people—an increase

What Do We See as We Look at Our World of 3.25 Billion People?

Many are hungry . . . shivering . . . exposed . . . homeless.

Are we moved with compassion?

Many orphans and widows cry for help. Many suffer from physical diseases. Many are tormented by mental and emotional illness.

Will we ignore their cries?

Many grope in ignorance and call for teachers . . . shrink in fear and hopelessness because of race prejudice . . . terrified by war . . . made destitute by disaster . . . live in poverty.

Are we moved with compassion?

. . . The four Gospels record 69 specific miracles

wrought by Jesus. Redemptive acts, grace, help and healing, these were never once used by Him for self-promotion by use of supernatural power or to bring judgment on His opposers.

. . . The Lord and Saviour whom we profess to follow wants to continue to touch suffering by multiplying His compassion by the continuing ministry of compassionate service through the Mennonite Central Committee.

—C. N. Hostetter, in his opening message at MCC's annual meeting.

of 56 over 1964—were serving in various phases of MCC work at the close of 1965. Two hundred and ninety were at overseas posts; 255 were on the four mental health center staffs; 60 worked in Akron and Ephrata, Pa., at the central office and clothing center; 100 volunteers were serving in various needy institutions and poverty areas in the United States and Canada; and the remainder were working in a variety of other capacities.

MCC's biggest assets are its volunteers, it was said again. The workers were lauded for their openhearted service during the year. But Elmer Neufeld, director of the MCC program in the Congo until mid-1965, warned that the Mennonites must not take their contribution in this field for granted. He said:

"I've been grateful for the young men and women sent by our churches to the Congo and other places, but oftentimes I've wondered whether we're not becoming more and more unfit to work in the kind of revolutionary world that is known over much of the globe. Sometimes we find it necessary to take so much (along) materially that we are more of a problem than a help.

"Sometimes parents write to us to be sure that their worker-children get enough to eat. We should really worry about getting fat in the midst of poverty. Somehow we need to discipline our families in the matter of material things if we are to be fit vessels for the kingdom of God in this revolutionary, struggling, poor world.

"And as Christians we really should not think that the sacrifice is so great if we give up a few things for ourselves and for our children. We have always declared that their spiritual life and maturity is most important, and if we believe that deeply, the sacrifice is not too great. We can live on less if we have more to live for."

Need Deeper Faith

Neufeld, who was the keynote speaker at the Friday evening inspirational meeting, continued, "I have often thought in the Congo that . . . many of our young people are not adequately prepared in the matter of a deep and strong Biblical faith. . . .

"We have in recent years in our overseas program emphasized the importance of technical skills, competence in language, knowledge of culture and anthropology. And these are very important and should not be neglected. But more basic is an adequate Biblical faith—a realistic Biblical understanding of the world in which we live and a deep trust in God."

In another Friday evening speech, Edgar Stoesz, director of the Voluntary Service department, focused on the poor in North America. These folk frequently remain hidden from view because they blend so well into the surroundings of our society. It requires a diligent search to find them, said Stoesz, but once they are discovered, one is appalled by the spiritual, psychological, and physical bankruptcy of their existence.

Bylaws Change

At the Saturday afternoon session a change in the MCC's bylaws to cover representation from Canada under its new

national organization, MCC (Canada), was approved. Previously four regional inter-Mennonite organizations in Canada each had one representative on the Mennonite Central Committee. MCC (Canada) will appoint seven.

Another revision in the bylaws dealt with the office of executive secretary-treasurer. This officer will be appointed—rather than elected, as has been the case until now—by the full MCC body upon recommendation of the executive committee. Starting in 1967, he will no longer be a member of the executive committee. He will, however, be in attendance at all meetings to facilitate the work of the committee.

In the words of H. Ernest Bennett, chairman of the bylaw revision committee, this new arrangement, which separates the administrative and policy-making functions somewhat more, is in keeping with current corporate and church administrative practice.

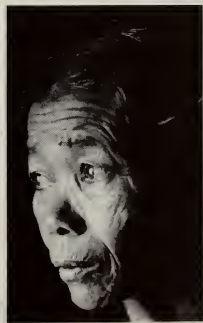
The bylaw revisions were unanimously approved by the meeting and will become effective in three months, unless there are objections from any of the groups belonging to MCC.

The seven-man executive committee which served in 1965 was reelected for another year. The members are C. N. Hostetter, chairman, Brethren in Christ; Robert S. Kreider, vice-chairman, General Conference Mennonite; William T. Snyder, executive secretary-treasurer, member at large; Atlee Beechy, assistant secretary, Mennonite General Conference; H. Ernest Bennett, Mennonite General Conference; Waldo Hiebert, Mennonite Brethren; and David P. Neufeld, MCC (Canada).

Memorial Service

A brief memorial service was held Saturday for Leon Yoder, a Pax man who served in Indonesia, and Harvey W. Taves, executive secretary of MCC (Ontario), who died during 1965. At the Friday evening meeting, Daniel Gerber, Dr. Eleanor Vietti, and Archie Mitchell, MCC and Christian and Missionary Alliance workers who are captives of the Vietcong in Vietnam, were remembered in a special period of prayer.

At the conclusion of the meeting Saturday afternoon, the chairman led in a commissioning service for Atlee Beechy, dean of students at Goshen College, who leaves for Vietnam this month to become director of the enlarged relief and service program there.



How Does Vietnam Affect Our Church?

Personnel

Atlee Beechy, Relief and Service Committee chairman, leaves Goshen College this month to become director of MCC efforts in Vietnam.

Forty percent more Mennonite men entering service (I-W and VS).

Finances

An increase of \$1,500 a month to MCC through the Mennonite Board of Missions.

GIVE — PRAY

(Channel special Vietnam offerings through congregational treasurers.)

Your Youth and Estes (I)

For many years the nurture of youth has been a firm priority in the total program of the Mennonite Commission for Christian Education. This year is no exception. Secretary of Youth Work, Eugene Herr, has been encouraged by MCCE to pour all the creativity he can generate into the Estes Park MYF Convention.

The dates are Aug. 21-26, 1966. Those dates should be circled on the calendar of every Mennonite pastor, every parent of teenagers, every sponsor of a local MYF group—whether they have the option to go to convention or not.

Now, for a convention to be relevant it must talk neither down or up to youth. They resent both. Instead, a convention, to be helpful, must sit on the log with youth and attempt to think through their problems with them.

If a youth convention is to cut ice, its planners had better know how ice is cut. They do. I think they know where our young people are, something about the questions they are asking, and they have attempted to plan accordingly. They have the best interests for the spiritual progress of young people at heart. Yet, I am fully aware also that some honest persons of a more status quo type may be troubled by what they hear. A few may be like the hard-of-hearing deacon who didn't always know what the issue was but always knew how to vote. On principle, whatever the issue was, he was against it. And that, for many, is the easiest position to take.

The decision to go to Estes Park, Colo., was made finally at least three years ago. Instead of annual conventions, churchwide youth convention is moving into the alternate year between General Conference biennial meetings so that there will be fewer. And with convention moving from one location to another across the church—Peoria, Belleville, Kitchener, Estes—it is likely that most young people will have only *one* opportunity to attend during all of their teenage years. That one experience must be thoroughly worthwhile.

The grand strategy projected in broad outline by MYF four years ago was and is being carried out something like this:

1. What is the Gospel? Dealt with under the theme, "Who Is This Man?" at the Kitchener Convention in 1964. The Gospel of John was the book used.
2. How does the Gospel express itself? "Involved as Servants" was last year's theme. Servanthood work camps were the vehicle and passages from Isaiah were studied.
3. The Group Growing out of the Gospel is the 1966 facet of the total package. The theme is stated, "God's People on the Edge of Tomorrow." The book selected for study is Acts. A special study guide called *Acts Alive* is ready. The convention will carry the theme further.

—Arnold W. Cressman.

The Publican

*O God—
I'm coming to you
Tonight—weary.
It seems the children
Caused no end of concern
Today.
And now,
While I think again
Of their scrapping
And fussing
Over little things—
Their loud talking
And crying
When things
Didn't go their way,
Help me to see
How much grace you show
When I murmur,
And talk loud,
Or cry,
Over little things.
Forgive me
For such fretfulness.*

Amen.



Moorepark

Moorepark Mennonite Church, Three Rivers, Mich., was started in 1947 in a former Reformed Church building. Present church membership is 90. The pastor is E. J. Leinbach. The church is located five miles north of Three Rivers and 20 miles south of Kalamazoo.

Tragedy of the Good Life

We (Mennonites) seem to be slipping quietly and comfortably into American upper middle-class security.

Seeing no inherent wrong in the good life, this phenomenon causes little alarm, especially with our subconscious assumption that God blesses the righteous with material prosperity.

Exceedingly off base, however, is the provincial philosophy of the upper-middlers that "God's in His heaven; all's right with the world." Running our weekly narrow rat races inside suburbia, we get the idea that we can "buy off" the plight and poverty of our world with social welfare programs (either church- or government-sponsored) and thus shut the unpleasantries of the twentieth century out of our lives.

Fortunately we have graduated from being moved by pictures of emaciated famine and disease victims on the covers of mission and service brochures. But we seem to read with little understanding the facts and figures of our newly acquired texts (*Time*, *Newsweek*, *New York Times*, not to mention *Christian Century*).

Take the immediate, overwhelming problem of world hunger—one of the cold, unpleasant facts of the latter twentieth and early twenty-first century, for instance. "The world is on the threshold of the biggest famine in history," says Dr. Raymond Ewell, former adviser to India, in a recent article in the *New York Times*.

In most of the developing countries of Asia, Africa, and Latin America, states another article in that same authentic newspaper, the populations are increasing at a rate of about 2.5 percent a year, which means their populations will double in 28 years.

But food production in many of these countries is increasing at a rate of only about one percent a year. At this very moment, India is suffering her worst famine, causing drought-stricken farmers in the state of Andhra to sell their children.

Her momentous problem has complex causes—runaway birth rate, limited use of chemical fertilizers, the turning down of foreign investment in agriculture, insect and rodent consumption of badly needed crops, and an inefficient irrigation system.

The same story could be repeated in many developing countries with lesser populations.

But according to our behavior we have hardly grasped the magnitude of this one pressing world problem. (There are many others, such as the need for education, medical care and preventives, and birth control measures.)

Comparatively speaking, 150 persons (Pax men and overseas VS-ers, Teachers Abroad, and relief volunteers) out of a constituency of 60,000 and nearly \$400,000 a year in cash contributions for relief, Christmas bundles, and relief clothing in general, is not a bad showing.

But compared with our rising income as a group (figures not available) and our supposedly increased enlightenment on how our world operates, these figures could be better.

Admittedly, some of our number are giving a worthwhile witness and contributions through the auspices of legitimate organizations other than our established church-sponsored mission and service agencies. Even with this in perspective and in light of rapidly increasing prosperity in North America, there seems to be no excuse for budget shortages in our mission and service agencies.

Perhaps the problem is not so much that we are not well-meaning as it is that we have forgotten how an empty stomach feels or what it means to not have quite enough clothes to keep the teeth from chattering.

Perhaps we are now comfortably enough situated that we can be included in that "Great Society" of Americans, who, in the words of the Committee on Agriculture and Food of the White House Conference on International Cooperation, "only faintly comprehend" the specter of world hunger.

The specific tragedy is that this is becoming increasingly true of a people who have long since been proud to identify with the compassionate Good Samaritan, as pointed out by C. N. Hostetter in his address at the annual MCC meeting (see page 146), rather than the other two religious leaders who were too wrapped up in their "good" causes.—Benner.

Where to Start

Are we really dealing with problems in the local church? Or are we simply blinking our eyes in the face of evils, wishing they were not there or hoping they will pass away? It is time to talk together as the people of God on the local level and the family level about issues which really matter.

Some of the same problems charged against our schools, especially on the college level, are happening in our homes and churches but with little done or said by way of guidance and help. This is not to excuse our schools entirely for things which happen there. But really, can we expect our schools long to take a stand against such things as smoking, dancing, and card playing if help is not given at the home and congregational level?

Sometimes a strong statement is made that our schools should study and stand for real discipline. This of course is a continual need. It is also a need for our congregations and families to restudy discipline and stand for some things by the help and grace of one another and of God.

Why can't a congregation call a meeting to discuss what can be done on particular areas of concern? Something tells me that a lot of families are concerned about a lot of things other families are concerned about. We are inclined to feel our problems are unique and so are slow to suggest discussion. Many would covet the opportunity to talk over some day to day issues with fellow Christians.

To spiritual leaders this should be seen as an opportunity to nurture, build, and strengthen the homes and the church of Jesus Christ.—D.

Musings on Home Missions

By Omar Eby

What might happen if a Spirit-directed, hard-nosed look were taken at an urban mission area and workers were made to discuss purposes and goals, and a five-year plan of strategy was drawn up? Could we bring ourselves to admit that we haven't any clearly defined long-term goals (that our sharpest concern is to keep VBS attendance up to the past five years' average), that we have been playing church? Could we even welcome the disruption new approaches would bring to our two-services-on-Sunday-and-a-midweek-Bible-study diet?

We may have thought it a pattern of the past for workers, even pastors, to live in communities other than the ones in which they minister, but the sad practice continues. We probably fool no one but ourselves when we try to convince people we are interested in them, but do not want to live where they live. Too often we have demonstrated that a "spiritual" ministry is all we are interested in, and have even acclaimed it the only ministry of importance. Thus we know and care little about very pressing needs of the people in having sufficient police protection, recreation facilities, street lighting, liquor controls, etc.

Community Tie-in

The farther from the county, the better the chances of success a home mission has. This is hardly a rule. But if it were, like all rules there are exceptions. And in this case there are some notable and notorious exceptions. The Lancaster city mission churches have for some years now lost all but a token gesture of community tie-in. They have become depots for main-line Mennonites with valid and lesser motives: some thought they could be a genuine help to the program, some wanted to "do mission work," others (like me) dislike big congregations, still others come, fleeing the borders of neighboring dioceses. These may be worthy reasons for the churches to exist, but the crowding of Mennonite families into mission churches seems to ring the death knell on non-Mennonite community-relatedness. Permit me to quote a veteran home missionary.

J. Paul Sauder, in *Called to Be Sent*, writing about the work in northern Pennsylvania and southern New York, quotes the workers as saying, "Don't find more people (old-generation Mennonites) to come to this small congregation. We are not

interested in building large congregations like we have at home. This is no longer a time for colonization, but for evangelism, which we can do best with less than a dozen families at a place. If we have too many families moving in, we will start visiting each other rather than the ones who should be won for the Lord." Laurels to them, is all I say, with a prayer that they can buck the possible tide of county farmers disenchanted with land prices here, who look out for an area for a more profitable investment.

Through our 75 years of mission work have we developed a philosophy for home missions? And don't let that word "philosophy" scare you; it simply means "a theory underlying or regarding a sphere of activity or thought." Even an incomplete philosophy may be of some help. For instance, for years in Tanganyika they used to talk about the church there needing to become self-supporting, self-propagating, and self-controlling. And mind you, all that to be accomplished by national Christians, and not by a steady influx of American Mennonite immigrants. Though that idea is now taboo in overseas mission philosophy, it might not be a totally erroneous position from which to begin thinking about home missions.

How many of our home mission pastors think of their assignments as temporary, that after ten or twenty years a "national" pastor will take over their pulpits and parsonages, and they at most will continue on as an assistant, or even better move on to another assignment? But this only impales us on a thornier problem.

"You can't expect us to build strong congregations on the few old women and throngs of children we attract, who make up our membership and attendance," one home mission pastor said recently. "Some of our conference requirements for membership insult the intelligence of many of our young parents, newly Christian, making inquiries about church membership."

The Real Problem

We begin to see that the further we push back in our discussion to reach possible reasons for slow growth of home missions, the touchier the issue becomes, until we must confess that we are tempted to turn away from the real problems and go back to the contented routine of grinding at the mill. The real problem—at least one of them—Shall they, being Gentile, yet Christian, be required to observe our circum-

Omar Eby is editor of *Missionary Messenger*, official organ of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Written as an editorial for *Missionary Messenger*.

cision? Same old question which nearly strangled the early church, isn't it? Lord, will we ever learn?

"I do not know if we would have a church in East Africa today if we had insisted they think, and dress, and talk, and act like us here at home," observed one home mission worker of many years. But here at home, too many workers still conceive as their highest calling the bringing of "outsiders," whether Latin, Jewish, Negro, or average white American, rural or urban, into the fullest expression of Mennonitism.

But we have made considerable strides from the early days when a county bishop, who may have had little interest and less understanding of the factors bearing on the situation, would make his annual pilgrimage to missions hundreds of miles away to inspect the fruit gathered for baptism and communion. For nothing could eat the heart out of dedicated workers more quickly than an overseer who demanded a standard be held in the mission which he could not hold in his own solid Mennonite congregations.

Two Types

Let it be said early and sincerely, many fine people are at work partially or full time in home ministries. Some have given their whole lives to the work. Others who are now in it will do likewise.

The Board has a need for about 20 couples to enter its home ministries throughout the Eastern Seaboard. Two types of individuals will respond when this call goes out again and again, challenging the constituents to pray these people out.

The first is the couple who will sell their farm or wallpaper-hanging business and move the several hundred miles to an area needing workers. (The home missions office finds out about it some time later.) They find themselves a job or open a business. Thus they are self-supporting—and this is probably fine. Because they have sold their business it is proof enough of their dedication, and because they are self-appointed they neither ask for nor accept advice.

The other type of individuals seek counsel from responsible persons, including the home missions administration. They too are willing to sacrifice their well-kept homes and thriving businesses, and this too is taken at face value for commitment. Rarely are such people refused, but are accepted without too much inquiry into motivation, capability, understanding, vision, etc., needed for the assignment. "We are," as one Board member put it, "left with whoever drifts in." The Board has been weak in its method of personnel recruitment for home ministries, for our congregations have stuck away in them qualified individuals who should be pursued for home missions assignments.

Home missionaries can provide the greatest hindrance to some programs ever getting off the ground. There is the sin of feeling that a particular work, church, assignment, etc., is *theirs*. Oh, they will, of course, tell you it is the Lord's work. But He gave it only to them. And they'll guard it jealously, pamper, and nearly smother it before they release it to new hands. Once home workers settle into a program it becomes nigh impossible to suggest alterations in their assignments or terminations of their services. Painful as it

may be, it may occasionally become necessary to suggest to workers that they probably are not the people for the assignment.

Too Confident

It should also be noted briefly that too many people in home ministries feel too confident about the nature of their work to ask for advice, to attend seminars, workshops, orientations, to learn from other Protestant groups, and perhaps to even read books on related subjects. Overseas missionaries early cried for help, and it kept the home board pedaling hard to keep up with intelligent, Spirit-directed solutions. One is beginning to hear more cries from home missionaries for assistance (other than financial) these days. And it is a good cry, for perhaps together we shall be able to work through to some solutions, if the Board is up to it. But how does one help those people who don't even know they need help?

Educational training of home missionaries is the last matter to look at. A college degree for a beginning base must quickly become the working card. And that is going to upset a lot of people. "You mean I can't serve in home missions without going to college?" One can hardly answer that, but it does seem necessary that area superintendents and a continuing core of workers should have at least that much training. For those who are already deeply involved in assignments and for whom a leave of four to six years is out of the question, perhaps they could take part-time work at local colleges over a period of years. Then they could take a one-year's leave from their church to attend a Mennonite college or seminary, for there is something unique enough about our Christian education from which they could profit. Also, our colleges need to have some mature Christian pragmatists to challenge academic theorizing.

So very much more needs to be said about home ministries—about its strengths and weaknesses. But this already has been too many words for one editorial. □

Begin with a Spark

I grew up in the country in a house high on a hill. We had air conditioning in those days! On cold winter mornings, I had to build fires. (Dad always went to bed when the rest of us wanted to stay up and got up when we wanted to stay in bed.) I started my fire with kindling wood. I did not try to set the backlog ablaze first. We have been trying to kindle revival fires with a backlog of unconverted and undedicated church members. We need to begin with our kindling wood—men and women and young people who are available, inflammable, expendable. Some may feel that they are too small and weak, but forest fires often begin with only a spark. God can start a big fire with a little kindling wood.—Vance Havner, in *Why Not Just Be Christians?* (Fleming H. Revell Company).

The Cry of Starvation

By Shirley Groff

"Why must we go hungry today?" The shrill cry reaches us from Hong Kong, India, yes, and even from our bountiful America. We have the poor amidst our prosperity. "Why must we go hungry?" rings from the Chicago slums, from forlorn Adair County in Oklahoma, from the Appalachian region, from the Welsh Mountains, and from the streets of Lancaster.

It is estimated that the poor in America amount to 35 million—nearly one fifth of the nation.

Is it any wonder that President Johnson is developing the "war on poverty"?

The late President Kennedy said, "The war against hunger is truly mankind's war of liberation. . . . There is no battle on earth or in space more important for peace, and progress cannot be maintained in a world half-fed and half-hungry."

Behind this war on hunger are some terrifying facts. Every day some 10,000 people die of starvation. In India alone, 50 million children will die of malnutrition in the next ten years. More than a third of the world's three billion people live in perpetual hunger.

To put this into our language—if we were suddenly to join the ranks of the less fortunate, our next meal would probably be a small bowl of rice and perhaps a piece of fish an inch square the next day.

Paul Jacobs, a labor leader, roved the country disguised as a penniless drifter to seek firsthand information. He reports, "The poor people feel that no one cares. It's another world—their world and ours. They eat meat and potatoes and gravy—whoever heard of fruit or a salad? They get no mail—who writes to poor people? They sleep late—what's the sense of getting up? If you sleep late, you might save the cost of a meal."

Appalachia, sprawling from Pittsburgh to Birmingham, is America's No. 1 depressed area. The people subsist on government-surplus beans, cornmeal, and lard. They live in one-room shacks where running water is a rarity.

What is the condition of Hong Kong? Millions of Chinese have been pouring into Hong Kong since the communists have taken control of China, making Hong Kong a land of hunger and heartbreak.

The situation is getting desperate. There is no place for the refugees to go. Most of them are given a meal and are shipped back to China within 24 hours.

One 19-year-old girl, on being returned to China, sobbed, "There's nothing to eat, nothing to eat." Another young man

reported, "We've been living on tree bark for the past three days."

Tonight one third of the world's people will go to bed hungry—most of them because they do not know how to use the resources they have. Many persons want to earn their own means of existence, but they lack the know-how, patience, and financial backing to get started.

It is only when the needy begin to help themselves that the world's hunger will be solved. Mennonite Central Committee has started projects such as agricultural demonstration and vocational training to provide people with the "tools" with which they can help themselves.

Together we have taken a look at the starving world. It is now time for us to heed the cry of these underfed people. Let's listen to the poor. They have something to say to us about the meaning of life.

To the poor there are only two groups in the world—the rich and the poor. The poor look to us, and cry, "We are at your mercy," meaning, "My life depends on you. We are both responsible for what I am."

The rich man hates to hear this. Why should he be responsible for another person's inferiority?

Daily the poor feel the effects of their relation to the rich. It is the rich that don't realize their relationship to the poor.

We must remember that Christ was also a poor Man. So if we refuse to listen to the cries of the poor, we also refuse to listen to the poor Man, Jesus Christ.

A pair of eyes searched mine. They were pleading, crying for something. I turned to go, but a cry broke the stillness. I saw two small hands stretched out before me, and the broken voice repeated, "I am hungry. Please, please give me something to eat."

I had no food; so I tossed her the smallest coin I could find and hurried away.

I gave a fleeting glance in her direction—and who should be standing there with pleading eyes and outstretched hands, but Christ. And, oh, the pain, the pain that crossed His face as He whispered, "For I was hungry and you gave me nothing to eat. I was thirsty and you gave me nothing to drink."

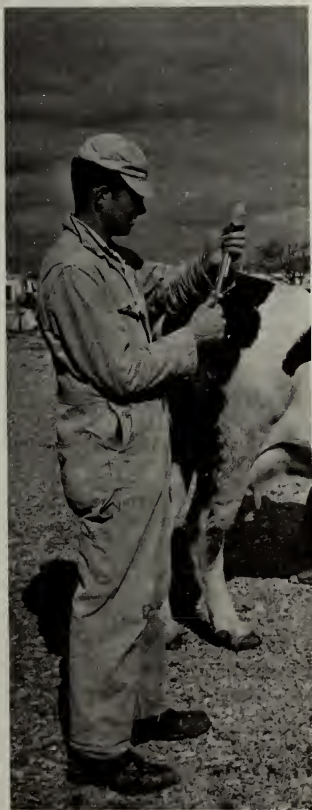
Let's share our blessings, so we can hear Christ's welcome words, "Take your inheritance—the kingdom reserved for you since the foundation of the world. For I was hungry and you gave me food. I was thirsty and you gave me a drink. I assure you that whatever you did for the humblest of my brothers you did for me."

Can we afford to neglect the cry of starvation in such a time as this?

—Youth Messenger.

Shirley Groff prepared this presentation for class day at Lancaster Mennonite School, Lancaster, Pa., June 3, 1965.

MCC Annual Report 1965



Introduction

William T. Snyder
Executive Secretary

"If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness . . ."

Isaiah 58:10

The Mennonite Central Committee in 1965 continued serving as one of the Mennonite brotherhood's channels through which individuals and congregations could "pour themselves out for the hungry and . . . the afflicted" in the name of Christ. It was a turbulent year both in North America and abroad, but, in retrospect, we are thankful to God for the way in which our people have been able to get involved in the problems and needs of those who hunger for food, shelter, health, learning, and, most important, for the Christian Gospel of love and reconciliation.

It is impossible, of course, to assess fully the accomplishments of this past year because the results of our work are in the hands of God. It is our prayer that the expenditures of energy, time, talent, and resources may in small measure at least have lifted the crushing burden of fear, doubt, and despair from the shoulders of those whom we tried to assist.

The following are some of the trends and events of 1965 for which we are especially grateful:

First, the relationship between the MCC and the Mennonite and Brethren in Christ mission boards is growing continually more close. We meet with the secretaries of these boards once or twice each year to consider matters of mutual interest. As we have opportunity, we try to strengthen the work of the mission boards by providing assistance in times of emergency and skilled personnel.

Second, it appears to me that the formation and outworking of MCC (Canada) has been an exceedingly constructive development in our brotherhood. A more detailed report on its first full year of operation appears elsewhere in this report.

Third, support of our program no longer comes exclusively from

North America. In 1965 the European Mennonites contributed \$23,000 to our overseas relief efforts, including donations for the parcel program to the Soviet Union and other East European countries. And the Mennonite churches of Japan and India want to offer volunteers for an enlarged program in Vietnam.

Fourth, we cannot forget that the work our organization is doing is possible only because committed Christians in our churches are giving generously of themselves and their resources. At present 765 people are serving in the various programs. This is an increase of 56 over a year ago.

The past year, however, was also a time of sorrow. Harvey W. Taves, who served as one of our administrators in Canada for 12 years, died unexpectedly May 11, 1965. We have already missed his contribution these months since his passing, and we will continue to miss him.

In February, 1965, Paxman Leon Yoder was forced to return to the United States from his assignment in Indonesia because of cancer. He passed away April 5.

Overseas projects are usually short-term undertakings, but the phasing out or refocusing of any project always brings special problems with it. During 1965 steps were continued to turn projects in Greece and Indonesia over to local private, church, or government organizations. Our relationship to the Paraguayan Mennonites, likewise, is in transition as the report on South America on a later page points out.

The decision during 1965 to enlarge our relief and service program in Vietnam was difficult because of the unpredictability of the war situation, the possibility of having our efforts identified with U.S. military actions, thus negating our projects' effectiveness as a peace witness; and the need to set up a program through which other American Protestant groups could also channel their relief workers and funds. We believe we have made the right

decision in planning a four-fold increase in the number of volunteers and a ten-fold increase in the Vietnam budget.

Financially, one of our biggest disappointments during 1965 was the \$36,000 year-end deficit in our overseas program fund. The problem of too little giving for the overall relief and service program abroad was caused in part by the marked increase during the year of donations which were designated for special projects, leaving the main overseas fund short.

The Peace Section, with its multifaceted work in the field of reconciliation, received strong financial support in 1965 after weak contributions in 1964. However, this urgent endeavor will need even more financial support in the coming years if it is to carry out its unique task successfully.

The following reports, written by administrators as well as observers of our program, give the reader a good overall summary of what the Mennonite Central Committee attempted to do during 1965.

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Africa and Middle East

Vern Preheim
*Associate Director,
Overseas Services*

"In a world of rapid change," wrote Herbert Swartz, MCC Jordan director, recently, "it seems easier to study past progress than to accommodate to present evolutionary development. Beneath the surface of Jordan's deserts and hills yesterday lies safely hidden. In the minds and hearts of Jordan's people, today must accommodate the promises of tomorrow."

Yesterday MCC tried to respond to the urgent needs for food and clothing by Jordan's thousands of refugees. Today the need of this country is for steady economic progress. To achieve this goal, there must be a gradual curtailment of the large material aid program of former years in favor of self-help undertakings which will benefit individual families.

In 1965 Ernest Lehman supervised the distribution of clothing to approximately 2,000 refugee families, and David Ott was in charge of the flour distribution to 14,000 social cases. More than 500 Jordanian women are now able to supplement their family income through the self-help needlework program which has grown significantly in the past year.

Our interest is not only in the economic development of Jordan; we are also interested in building the church here. Schools offer an excellent opportunity to work at both concerns.

The boarding school at Hebron, with 92 boys enrolled in 1965, and the preparatory boarding school at Beit Jala, which served 58 boys, will be consolidated into one program to be located at Beit Jala beginning in 1967.

Our diversified efforts in Algeria must be seen against the backdrop of a country which is economically on an austerity budget, socially in the process of arabization, and religiously leaning toward secularism with considerable religious freedom.

In a community development project in an eastern Algerian valley, agriculturist John Rohrer has

taken steps to integrate our efforts more closely with the leaders of the community. For this purpose a community council was formed. It has representatives from each of the major family groupings in the area and will give direction to MCC's efforts in dairy farming, poultry and rabbit raising, gardening, crop improvement, and a mechanical training center. Any major changes in our program will be made in consultation with this council. In the first meeting of this group there was strong feeling that the community's educational facilities needed to be improved. We are convinced that involving the community leaders in the decision-making process will make our work in this community more effective. Approximately 30 workers are involved in the various phases of the MCC program in Algeria, which is part of the Christian Committee for Service in Algeria.

Burundi is an African county of turmoil and crisis. It is estimated that during an October uprising 3,000 people were killed and 7,000 left homeless. Some relief supplies were used in meeting the resulting emergency needs. MCC volunteers Menno Hildebrand and Stanley Freed have channeled material aid to Protestant mission schools, dispensaries, and hospitals. A rehabilitation center for handicapped people has been teaching trades such as carpentry, weaving, and sewing.

Substantial supplies of clothing, food, and medication were shipped to the Congo during 1965 for distribution to the more than 400,000 Angolan refugees in the lower Congo and to Congolese fleeing the rebels in the Kwilu province near Kikwit and eastern Congo. Many villages were destroyed and mission stations burned in Kwilu during 1964. At that time many people went into hiding. They are only now beginning to come out, and most of them are in pitiable condition. There are more than 118,000 such needy people in Kwilu.

John Kliever, Mennonite Brethren missionary located at Kikwit, says that half the population will die prematurely because of severe malnutrition.

The dozen MCC Paxmen in the Congo are assigned to mission organizations. Not only do they render a valuable service to these groups, but they also help tie the more than 40 mission groups more closely together in a common Christian fellowship.

The Teachers Abroad Program, now in its fourth year, expanded to 60 teachers in Africa in 1965. These volunteers have significantly strengthened Christian education in Nigeria, Kenya, Tanzania, Zambia, Malawi, and the Congo. In several instances they made it possible for schools to meet the staff requirements necessary for government financial assistance.

The case of John and Joann Smith at Bbui Mayi in the Congo is a dramatic illustration of how TAP is responding to the push for education in Africa. In 1960 MCC played a major role in the relocation of 6,000 Mennonites who were forced to leave Kwilu province and resettle at Mbui Mayi, then known as Bakwanga. Under the leadership of Archie Graber, MCC helped them to build homes and to establish a church. In 1965 when they, together with the Presbyterian Congolese church, needed to add higher grades to their secondary school, MCC again came to their assistance and assigned John and Joann Smith to their school. The Smiths are the only expatriate teachers here. Were it not for their presence and their carrying of a heavy teaching load, this school would likely not function. As one might expect, this newly formed institution is at times somewhat disorganized and it does not have all the equipment which might be considered even minimally essential. These circumstances, however, make the assignment all the more challenging.



Over 1,050,000 lunches were
provided to children in Hong Kong
and India by MCC during 1965.

Asia

Robert W. Miller
Director, Overseas Service

During 1965 the people of Asia experienced even more than their usual share of suffering—the escalation of the war in Vietnam, the border clashes between India and Pakistan, the widespread famine in India, and an attempted coup in Indonesia. One encouraging development was the signing of the Japan-Korea normalization treaty.

The flow of refugees into Hong Kong has been stopped, but there are still many needy people on the hillsides, rooftops, and in the musty tenements of this colony.

One of the main aspects of the MCC's effort in Hong Kong is a feeding program for school children. Seven hundred thousand warm meals were provided last year. North American sponsors provided financial support to 250 school children who would not have been able to go to school without this assistance. Sponsors also helped 200 families in the Family-Child Assistance program. Ten thousand Christmas bundles were distributed.

The MCC's work at the Laskapur and Sripur refugee settlements near Calcutta, India, is focused on health, education, self-help, and some emergency relief activities. Five thousand chickens were distributed to help families get started in poultry raising. An average of 1200 children received milk daily through two milk kitchens. The embroidery project through which women were given part-time employment to make items for sale in North America expanded. Three hundred children were helped to go to school here through the Educational Assistance sponsorship project.

MCC personnel work in close cooperation with the Mennonite Christian Service Fellowship of India (MCSFI). Much attention was given in 1965 to plans for a hospital to be built north of Calcutta in an area where refugees have been re-

settled. The hospital will be the responsibility of MCSFI. MCC will provide some medical personnel and financial support.

Four Paxmen served in Nepal with the United Mission to Nepal during the year. One young man served at Okhaldunga, an eight-day's walk from Kathmandu, the capital. He supervised 70 workers in the construction of two dispensaries. And four Paxmen served in Pakistan. Two of them have been operating tractors in land-leveling projects, making it possible for fields to be irrigated. Another Pax fellow was given major administrative responsibility in the relief program in East Pakistan and later in the year in West Pakistan in the absence of the regular directors of these programs.

A significant development in Indonesia during the year was the establishment of a Mennonite seminary at Pati. It is a joint project of the Javanese and Chinese Mennonite churches, with support from the Mennonites of Europe and North America.

MCC personnel continued to help in the medical program of the Javanese Mennonite Church. On the island of Timor they assisted the church in an agricultural training and extension program. Assistance to the church on the island of Halmahera in medical and agricultural work is being brought to completion.

One of the newer aspects of the work in Taegu, Korea, is the Family-Child Assistance plan in which North American sponsors help support a child in a family and provide benefits for other members of the family as well. One hundred and thirty families are receiving such assistance. This is one way to prevent destitute families from abandoning children to orphanages. To qualify for help, a family must plan an acceptable project for becoming

self-supporting. Loan funds are then made available to them.

Another project is designed to provide better care for children who are in orphanages. This is the Child Care Training program which trains orphanage personnel. Two courses were given last year to 49 persons. City and provincial governments are cooperating in this effort.

The Mennonite Vocational School at Kyung San near Taegu has four main divisions— orphanage, school, farm, and extension work in 10 villages surrounding the school. The school has been accredited by the government as a technical high school. About 200 boys live and study there.

In Vietnam the number of refugees increased from 80,000 at the beginning of the year to 750,000 by the end of 1965. MCC expanded its program in this country to meet some of the growing needs. Church World Service gave the MCC program a boost by making personnel, supplies, and funds available. The number of volunteers in Vietnam increased from five to eleven during the year.

Material aid distribution in and around Saigon increased significantly. About 160,000 loaves of bread were given to needy families in Saigon each month. MCC was not able to arrange for transportation of large quantities of supplies into the interior, but it did arrange for the U.S. Agency for International Development to airlift smaller quantities of supplies into highland regions to aid needy mountain tribespeople.

The medical work at Nhatrang in cooperation with the National Evangelical Church was also expanded. Over 40,000 persons were treated in the outpatient clinic program during the 12 months. The 35-bed hospital consistently registered a census of over 50 patients. After some delay, a medical team was also sent to Pleiku.

Europe

Peter J. Dyck
Director, MCC Europe

"When the time comes that we no longer need the material help of MCC," said a leading German Mennonite, "we will still need MCC." Material aid was no longer given in Europe after 1962, but MCC has stayed on and feels that it is both needed and welcome.

With the changing economic situation, our program emphasis has also shifted. Our unofficial motto is not *for* but *with* the European Mennonites. *With* them we work in underdeveloped countries, especially North Africa and Greece, *with* them we gave 134 young people the chance last year to participate in 12 workcamps and in year-round service. *With* their participation in the trainee program, 37 European young people are in North America now and 27 North Americans are living and working for one year in Europe.

But perhaps one reason why we feel our presence is still, or again, needed and wanted has to do with material things after all. A professor of one of the universities with which we have fruitful contact recently wrote, "Unfortunately one faces indifference! I do not blame our young people for having become selfish. We do not give them a better example. God is not blessing our effort because more is needed on our side."

The late C. F. Klassen, foreseeing this development 15 years ago and casting about for a possible solution, used to say, "They must come under the Word." One attempt to give young people an opportunity to come "under the Word" was made in the founding of a Bible school which today is the Bienenberg. MCC is happy to be a part of this institution, providing teachers, Paxmen, occasionally cash, and sharing in the administrative responsibilities.

Another attempt is made through

the production of Christian literature. European book shelves are full and yet there are some serious gaps, not in the volume but in the emphasis. Agape publishing house tries to fill some of these gaps with DVBS and Sunday School material, peace literature, a book on ethics, and others. A biographical novel on Menno Simons is to be published early in 1966. Agape is only ten years old now and still needs our support.

The professor complained, "Unfortunately one faces indifference." That is very true. Nevertheless, there are young people with a concern for church renewal and some of them are helped to find handles through the trainee program. Some of them return to Europe, not to catch up on time and money "lost," but to volunteer a year or two in MCC service. When they sign the record of agreement to serve in Algeria or Greece, in Frankfurt or the Congo, and their churches support this decision, something very wonderful has happened to the individual and to his church. The churches also collect clothing and blankets for the poor and make cash contributions for the ongoing program.

Politically, the Berlin problem is as unresolved today as it was 20 years ago even though Vietnam and Rhodesia capture the headlines. The situation is bad and the attitude of many people is worse. Many believe a violent conflict is inevitable and one must argue from a position of strength. Consequently the military build-up is evident everywhere. In the midst of this, we take seriously the charge as "ambassadors of Christ" (II. Cor. 5:20) seeking ways for an effective ministry of reconciliation. Conversation with brethren in socialist countries include participation in the Christian Peace Conferences (Prague) and a

team of nine last June going to East Germany and Czechoslovakia prepared to discuss "Christian Obedience in a Divided World." In Western Europe the dialogue is with leaders and ministers of the non-Historic Peace Churches which recently led to the publishing of a popular "Confession of Peace."

One of the few, possibly the only, places where Mennonites have a direct encounter with the Orthodox Church is in Greece through our volunteers in Macedonia and Crete. After more than 12 years of agricultural demonstration and experimentation, teaching home economics, and more recently Bible distribution, MCC feels the time has come to move on. It is gratifying to know that the work begun will be continued by the Greeks.

Of the Crete program, Bishop Irineos who invited us there, writes, "Not only myself but my assistants and all the people here are very pleased with them (MCC volunteers). Please convey our thanks and congratulations to their families and MCC offices. I hope that we will have God's blessing in this work which is inspired by His love and serves the love, cooperation, and peace of our people and churches."

Beyond Greece in far-away Siberia a family knelt down to give thanks for a parcel received through MCC-Frankfurt, which last year handled about \$18,000 for this service. "Before mother opened her parcel," writes her son in the West, "she knelt down with her son and daughter-in-law to thank the Lord for the wonderful gift. The children also wept. The men have not had such shirts before and are very thankful. The children jumped with delight at the sight of the toys and the women are so pleased with the sewing materials and the winter clothing."

South America

J. M. Klassen
*Executive Secretary,
MCC (Canada)*

When an Indian brother in Paraguay comes and requests an interpretation of Matthew 5:42 where Jesus says, "Give to him that asketh of thee and from him that would borrow of thee turn not thou away," what do you say? This, and other similar questions are on the minds of Mennonite church members in Paraguay who live in close proximity to new Christian Indians who have been settled and are being shown how to earn a livelihood from the soil.

The Indians, who not too many years ago were not even counted among the citizens of Paraguay, are now teachers in day schools, teachers of the Word, farmers, and homemakers in their own right. There are more than 1,700 baptized Indians and more are being added annually to a church that shows life and promise. Already the Indians are talking about forming a confer-

ence. (Why not? Mennonites have conferences, don't they?)

Missions and colonies are trying to find the right balance between the extremes of paternalism on the one hand, and indifference on the other in their attitude toward the Indians. More attention needs to be given to church and religious leadership training, education in health and hygiene, homemaking and child care, as well as education in the responsible management of finances. And this needs to be done without making the Indian dependent on the white man for leadership and counsel.

MCC is entering a new era in its relationship to the Mennonites of Paraguay. Talks begun over a year ago have matured to the point where the Paraguayan Mennonites have formed a consultative council consisting of the committees of colony administrators and church and conference leaders. This council will serve as MCC's point of contact with the "church" and "state" of Mennonite communities in Paraguay. All questions and problems that MCC workers encounter may be brought to it for consideration. As this relationship matures, it is hoped that the council will assume an increasing number of administrative responsibilities and functions.

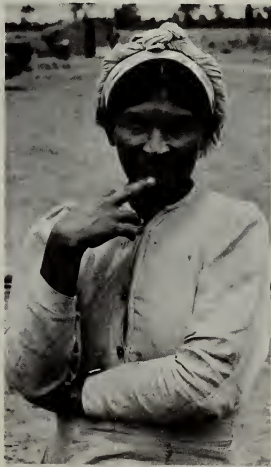
Only 15 percent of the patients treated by the two nurses at the MCC health center in Tres Palmas, Bolivia, are Mennonites, the rest are Bolivians. Although the Mennonites cannot be considered as being wealthy, the majority of Bolivians are poorer, and medical care, if it were not provided by MCC, would be out of reach for many of them. Patients that require more extensive treatment are referred to doctors and hospitals in Santa Cruz. On weekends MCC workers here have Sunday school classes for Spanish speaking children.

Several Paxmen in Bolivia are involved in a heifer and hog project and they also provide seeds to farmers. Others work in agriculture extension projects under a Methodist mission.

The 770 Mennonites in Bolivia are not a very homogeneous group and it is difficult to know how to relate to them all. Steps have been taken to involve the Tres Palmas and former Menno Colony people in the work of the health center. The leaders of the "Canada" Mennonites are reluctant to relate to MCC or to the other Mennonite colonists.

Uruguay is in a crisis. The peso is one-third of its former value and the government has not been able to cope with the country's economic problems. As one drives on paved highways through the beautiful countryside dotted with groves of planted trees, one is amazed at the large flocks of sheep and sprawling herds of high quality cattle. The sleepy towns of the interior are a sharp contrast to the hustle and bustle of modern Montevideo. It is hard to believe that conditions are as critical as they are made out to be, but Mennonites in Uruguay are deeply concerned about the future. Import restrictions have delayed progress in developing the dairy industry. Cash crops are the chief source of income for most of the rural Mennonites.

A year ago it was decided at a meeting of Mennonite Brethren and General Conference church leaders in Brazil to work with MCC in sending volunteers to the Gurupi Colony in the northeastern part of the country. Five Mennonite workers are serving at the colony now. They are providing nursing services, mechanical, and agricultural services, home economics training, kindergarten, and any other types of assistance that will help the families in the settlement get established.



Why not an Indian conference?



Paxman Daniel Gingerich, an agricultural extension volunteer, fords one of the many streams in Bolivia. The bicycle is well suited to this region. He assists Mennonites and Bolivians.



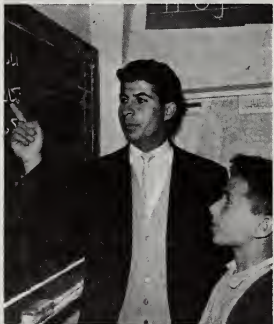
In Korea MCC coordinated Food for Work projects during 1965. Several dams were built in rural areas. Workmen were paid with U.S. surplus commodities made available by CWS.



A handicapped African, a former beggar, arrives at Project Handicap in Burundi on a donated cart. He is receiving instructions in needle craft. He made the shirt he is wearing.



Henry Friesen completed a three-year term under the Teachers Abroad Program in Kenya in 1965. He returned for a second term, this time as inspector for the Kenyan Education Ministry.



The Mennonite boarding schools at Hebron and Beit Jala, Jordan, enrolled 150 boys during 1965. These schools strive for academic excellence and seek to provide a Christian home.



Three happy Calcutta boys with their Christmas bundles. They are all from very poor families, and are supported by MCC's educational assistance plan. MCC received 40,665 bundles in 1965.



An egg incubator at Henchir Toumghani, Algeria, is operated by John Bert. Five Paxmen and an agriculturist are engaged here in the popularization of better farming techniques.



Here's an everyday scene at the MCC clinic in Tres Palmas, Bolivia. Nurse Mary Willms hands a newborn baby to a proud Bolivian mother. Eighty-five percent of her patients are Bolivians.



Antje Lijbeth Koopmans of the Netherlands is a trainee assigned to the VS unit at Mennonite House, Atlanta, Ga. She works with pre-school children at a low-income, integrated housing project.

Summary of 1965 Overseas Activity

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing ¹	Food ¹	Govt. Surplus ¹	Special Projects ^{1,2}
Algeria	26	\$ 368,422.48	\$ 31,162.48	\$ 337,260.00	\$ 233,416.50	\$ 1,295.75	—	\$102,547.75
Argentina	2	6,869.31	6,869.31	—	—	—	—	—
Austria	1	3,943.10	3,943.10	—	—	—	—	—
Belgium	14	18,915.52	18,833.02	82.50	82.50	—	—	—
Bolivia	13	18,849.46	18,849.46	—	—	—	—	—
Brazil	4	5,664.31	3,854.31	1,810.00	—	—	—	1,810.00
Burundi	2	50,880.73	2,688.23	48,192.50	26,949.50	16,500.00	—	4,743.00
Congo	27	197,923.96	53,861.56	144,062.40	61,079.55	49,500.00	—	33,482.85
Germany ³	19	60,439.25	60,439.25	—	—	—	—	—
Greece	14	26,699.17	26,699.17	—	—	—	—	—
Guatemala ⁴	1	490.00	490.00	—	—	—	—	—
Haiti & Dom. Republic ⁴	20	50,789.57	31,472.92	19,316.65	1,120.50	5,580.50	—	12,615.65
Honduras	—	47,068.02	526.17	46,541.85	30,982.00	3,240.00	—	12,319.85
Hong Kong	3	310,822.46	53,046.46	257,776.00	86,018.50	97,956.80	—	73,800.70
India	7	80,230.20	53,012.50	27,217.70	—	—	—	27,217.70
Indonesia	16	79,141.50	45,878.13	33,263.37	1,204.50	16,500.00	—	15,558.87
Japan	1	5,300.51	5,300.51	—	—	—	—	800.00
Jordan	15	328,544.60	84,365.88	244,178.72	112,555.50	9,700.32	96,398.40	25,524.50
Kenya	17	38,657.95	38,657.95	—	—	—	—	—
Korea	7	251,181.91	71,727.56	179,454.35	65,558.50	72,082.35	—	41,813.50
Malawi	2	8,442.13	8,442.13	—	—	—	—	—
Mexico ⁴	5	6,424.73	6,424.73	—	—	—	—	—
Morocco	2	2,238.93	2,238.93	—	—	—	—	—
Nepal	4	1,896.53	1,896.53	—	—	—	—	—
Nigeria	16	28,849.94	28,849.94	—	—	—	—	—
Pakistan	4	3,973.16	3,973.16	—	—	—	—	—
Paraguay	9	259,751.65	117,607.52	142,144.13	31,408.00	900.00	51,205.59	58,630.54
Somalia	—	13,886.53	—	13,886.53	—	—	—	13,886.53
St. Lucia ⁴	1	1,119.95	289.45	830.50	—	—	—	830.50
Switzerland ⁵	1	24,403.18	24,403.18	—	—	—	—	—
Taiwan	—	63,302.50	—	63,302.50	8,647.50	29,767.22	—	24,887.78
Tanzania	10	65,606.52	22,569.52	43,037.00	21,844.00	2,832.00	—	18,361.00
Uruguay	—	5,000.00	5,000.00	—	—	—	—	—
Vietnam	11	587,711.71	33,038.51	554,673.20	95,231.00	50,700.00	357,075.18	51,667.02
Zambia	7	15,195.00	15,195.00	—	—	—	—	—
Miscellaneous	—	1,038.44	238.44	800.00	—	—	—	—
Indirect Expense	—	184,081.68	184,081.68	—	—	—	—	—
Administrative Expense	—	202,658.50	202,658.50	—	—	—	—	—
Totals	281	\$3,426,415.09	\$1,268,585.19	\$2,157,829.90	\$ 776,098.05	\$356,554.94	\$504,679.17	\$520,497.74

1 Conservative market value.

2 Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

3 The cash item of \$45,097.65 includes administrative costs for the entire Europe-North Africa program, nonreimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

4 Administered by Voluntary Service.

5 Includes MCC's cooperative share in the Agape-Verlag publishing program.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Foreign Relief and Services and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Voluntary Service

Edgar Stoesz
Director, Voluntary Service

Poverty is a word which has been used by Canadians and U.S. people often to describe the plight of other nations. Only in recent years has there been a significant recognition of the poor among us. Researchers have concluded that poverty—a poverty no less painful or demeaning than that of underdeveloped nations—enslaves one-fifth (40 million) of the American people. For millions of our fellow countrymen, talk of vocational and social opportunity is little more than a mockery. They are trapped in the vicious cycle of poverty which makes them forever outsiders in an affluent society.

As painful and inhuman as poverty may be, Voluntary Service is not a broad-scaled, general attack on poverty. VS is simply an effort to help needy individuals and families where they are.

VS focuses on such individuals, for example, as the woman who came to a hospital to deliver a baby. Previous hospital practice had been to refuse patients who had not had prenatal care. A VS doctor who had been assigned to the hospital recently weighed the options. The pregnant woman looked amiable and frail, the likelihood of complications was great. He realized that his professional services were urgently needed in this situation. But what if serious complications should arise? This could seriously jeopardize his professional standing, and it might encourage other women to neglect prenatal care. Furthermore, he was not officially on duty, and this was not his patient. While fellow staff members and members of the hospital board debated what would be the proper course of action, the young VS doctor quietly delivered the baby.

Another example of the type of person who receives VS assistance is the mother of seven children whose husband had just died. Among other things, she expressed concern about the harvesting of her garden, knowing how urgently this food would be needed in the long,

lonely winter ahead. Her nurse and a VSer walked up the winding dirt road, through several hollows, to see if they could help. They found a 12 year old boy carrying the family water up a difficult, half-mile trail. The water was muddy and had given the family stomach cramps. But with their own well dry, it was the only water available. The mother had left lunch for the children, and had taken the vegetables to her parents' home because she did not even have the necessary facilities to can them. The family was touched by the interest which had been demonstrated in their welfare.

VS is a Christian ministry to people such as the woman from the Appalachian mountains who was dying of cancer, but who, in spite of her illness, gave as much as she received. Although she had strong family ties like most of the people in that area, most of her relatives had moved north to look for work. She spent many lonely, painful hours in the hospital. She never complained even when she was un-



Fred Dick works with young fellows at Junior Village, Washington, D. C.

able to eat her food. On such occasions she would attempt to arrange her plate so that it would cheer the kitchen workers when it was returned. Smiling, she would greet the VS worker who came to visit her as a member of the hospital auxiliary with a "howdy, honey." To the hospital she was a welfare patient, but to the VS worker she had given a priceless memory.

VS aims also at individuals such as the young boy who grabbed a basketball and climbed up a tree to shout at full lung pressure, "Go tell all white people I hate their guts, I hate their guts, I hate their guts . . ." Only through love and patience was it possible for a VSer to establish a meaningful relationship with this young man.

A VSer during 1965 also had the experience of working with an alcoholic, bootlegging father who was dangerous to his family. On this occasion it was necessary for the volunteer to testify in behalf of the family and thereby participate in the process of sending the man to prison.

Still other examples of the individuals with whom VSers worked during the year are a mental hospital patient who was very depressed and who attempted suicide—only after the VS worker had spoken to him at some length was the patient able to regain his composure—and a 13 year old boy who was committed to a correctional institution because of his deviant behavior. The latter case presented a continuous challenge as the staff tried to direct him toward constructive citizenship.

VS is a ministry to "the least of these." During 1965, 120 volunteers served at 24 locations—hospitals, children's centers, schools, etc. — in Canada and the United States. Another 30 volunteers under the VS department were assigned to projects in the Caribbean.

"Inasmuch as ye have done it unto the least of these ye have done it unto me."



A VS teacher at St. Anthony, Newfoundland, instructs a Sunday school class as part of her "extra" services to the church in the community. Thirteen VSers are teaching in this province.



Jay Springer checks on a joint chicken project he has started with a would-be farmer in the Dominican Republic.



Mary Pauli undergoes some eye tests as a VS normal control patient at the National Institutes of Health.



Robert Souder helps with pre-schoolers at a low-income Atlanta housing unit.



Dr. John Engle, one of three VS medical doctors serving in Appalachia, examines a miner in the 90-bed Appalachian Regional Hospital at Whitesburg, Kentucky.

Peace Section

Edgar Metzler
*Executive Secretary,
Peace Section*

When the nearby courthouse clock struck midnight the cluster of debaters on the sidewalk finally dispersed. The discussion had started after a regular 2½-hour meeting of a study group on church-state relations.

What question held ten people busy for four hours? That night it was this: How much should the church attempt to influence public morality through support for legislation, such as liquor control or Sunday closing laws?

This study group was one of twelve that met during the past year to struggle with problems of church-state relations, an area of growing complexity. In October representatives of these groups and others involved in church administration met in Chicago to draw together conclusions.

This concern to discover the relevance of biblical faith for the practical problems of Christian life in today's world and to bear witness to it by word and action is what brings together the peace committees of the Mennonite and Brethren in Christ churches in the work of the Peace Section.

What are these problems in today's world? Conflict, revenge, violence, suspicion, pride, discrimination, exploitation, and greed, to name a few. To these the Gospel has a ready answer: reconciliation, forgiveness, nonresistance, trust, humility, love, acceptance, service, and generosity. But the problems and answers rarely confront each other in the simple contrasts of these labels. The task of Christian peace and social concerns is first of all to sensitize the eyes of faith to see the problems and then to confront them with the Gospel answers in ways appropriate to our calling. That response was made in numerous ways during 1965, of which the following are illustrative.

One of the highest walls of suspicion in our world is between Communist and non-Communist nations. Five Christians from the Soviet

Union visited Mennonite communities in Kansas. After an evening of frank discussion, one of the host ministers said, "The cold war can never again chill me as it has in the past because now I know that those on the other side are human beings like myself."

The walls built by mistrust are even higher between the West and China. When Ferd Ediger represented the Peace Section at a Washington conference on China, he was told, "It may be that only those Christians who have rejected the national idolatry of militarism can mediate the gulf of hatred on both sides." That is the record of a challenge, not an accomplishment.

Between the Christians of Japan and Korea are deep-seated resentments because of past hostilities between the two nations. But at a work camp arranged by peace worker Carl Beck from Japan and the MCC Korea staff 23 young people from both countries discovered that genuine reconciliation can be experienced.

Mental Health Services

William Klassen
Director, MMHS

The disciples of Christ were given authority and power to cure diseases and Christ sent them forth to heal. This commission has never been revoked. Diseases have changed, greater knowledge about what causes them has been developed but the basic commission has never changed.

For the mentally ill, however, there were centuries of hopelessness. Even today mental illness is often seen as hopeless. Take John Simons who could not adjust to his teen-age struggles and was placed in a state mental hospital. In this hospital two physicians cared for 3,000 patients and as a result John

received no medical attention. After nine years he died. Some felt that he died out of sheer neglect.

Someone in a similar position was brought to a mental hospital built by the community and the church and staffed with people who are committed to the idea that if people are given a chance, if the best of medical skill is combined with Christian compassion, hope can be rekindled in their lives. Within six weeks this patient was returned to society and at present is functioning in society. Not all of her problems are solved—nor will they ever be! She sees a psychiatrist once a week and is still on medication but because the family has cooperated with the healing process, and because the church has not rejected her even while she is a mental patient she has received new hope for life. The healing resources of scientific knowledge and the church are working together to rebuild her life.

Problems vary with each individual. Some are far more difficult to solve than others. Yet the church has an obligation to help to bear these burdens and it does so willingly because there is remarkable evidence to indicate that where hope abounds there new life is created.

Take the Yoder family. They have a mentally retarded child. A child psychiatrist and their pediatrician had spoken compassionately yet clearly about the future. Now the pastor also related himself to this situation. They discussed various organizations in the community to which they could relate and they also talked about how they felt towards God in the light of this experience and how the church people were receiving them and their newly born child. They were told that camps exist for families with retarded children. Here families discover how many of our population have similar burdens and they share in worship and fellowship as family units. In this way the church becomes a healing and sustaining community even in cases where there is little hope for change or cure.

Not all ills can be cured. Yet the hope that comes to us through someone greater than we are makes it impossible to label any illness as incurable. The One to whom all authority in heaven and on earth has been given is the One who sends us forth to heal.

MCC (Canada)

Frank H. Epp
Editor, Canadian Mennonite

It wasn't Christmas like usual in the small rural Manitoba community of Homewood. There were the usual larger and smaller family reunions, to be sure, but the occasion for at least one of them was unique.

Members of the H. E. Friesen family had come from Prince Albert, from Portage la Prairie, and from Pauingassi to bid farewell to sister Susan, a nurse, and her husband, David, a minister and social worker.

The David Neufelds of Leamington, Ontario, were preparing for an early 1966 departure for Vietnam to enter the rapidly expanding Mennonite Central Committee relief program in that war-ravaged south-east Asia country.

Their December 26 hometown commissioning symbolized the way in which Mennonites in Canada were joining their American and other brothers around the world in the international ministry of compassion.

Actually, they had been working

together with Mennonite Central Committee ever since its founding 45 years ago, but the year 1965 meant a special kind of participation for it marked the first full year of operation for MCC (Canada).

Organized in December of 1964, MCC (Canada) united about 56,000 baptized Mennonite and Brethren in Christ people in about 450 congregations and 10 conferences for more effective witness and action.

From the central office of MCC (Canada) in Winnipeg the ministry of compassion was promoted. Funds amounting to about \$402,619.18 were collected. Clothing and other material worth about \$367,331 was collected and dispatched from the eastern and western shipping depots at Kitchener and Yarrow, respectively. About 350 one-horse cultivators were sent in aid of Indian resettlement in Paraguay. A total of 170 MCC workers from Canada were serving. Thus, in many and varied ways the churches of Canada

joined in the international relief mission. But they also took a closer look at domestic needs, largely through the reorganized provincial MCC organizations.

In Ontario, for instance, 85 young people from 52 congregations took a week-end off to discuss Christian imperatives for peace at the Chesley Lake campgrounds. Said one teenager:

"Pacifism is a Christian virtue and not only a Mennonite doctrine. As a result our response should be a voicing of our opinions and beliefs in present-day world situations."

And in Manitoba 40 Mennonite businessmen, imagining themselves to be Fred Schroeder, president of the Schroeder Pen Manufacturing Company, wrestled with some of today's thorny moral issues in business, while on the west coast a special committee studied labor relations.

In Saskatchewan, the establishment of a treatment center for emotionally disturbed children was approved for study and the supervision of the Montreal Lake Children's Home was continued.

In Alberta some Roman Catholic Cree Indian children in the northern community of Anzac added their \$78.56 to the material aid and cash donations of the MCC (Alberta) constituency.

In the province of British Columbia, a peace witness booth was set up for the first time at the Pacific National Exhibition in Vancouver after the manner of a similar veteran project in Toronto.

A witness at Expo'67, the world's fair to be held in Canada's centennial year at Montreal, and a contribution to other centennial projects was under consideration.

The work of Mennonite Disaster Service likewise entered the orbit of MCC (Canada) activity, whose rapidly expanding program at the end of 1965 may make necessary more adequate facilities and additional staff.



Thousands of persons attending the national exhibitions in Toronto (above) and Vancouver were reminded of the world's needs and that "peace is the will of God."

Disaster Service

Delmar Stahly
Executive Coordinator, MDS

There were a lot of next-door neighbors in the United States who needed Mennonite Disaster Service help during 1965. Floods in the Pacific Northwest raged during December, 1964, and January, 1965, and homes close to rivers and streams suffered untold damage. In response to these emergencies our congregations sought out those who needed help, and assisted them in sorting through their mud-soaked belongings, cleaning up the dirty

mess, and on a few occasions even rebuilding their homes and other structures.

Then the late spring thaws brought record-breaking floods to the Mississippi river valley from northern Minnesota down to Hannibal, Missouri. All along this line, Mennonites swarmed in from both sides of the river to help sandbag levees, patrol the dikes to discourage looting of evacuated homes, and then to dig through the grime and muck to help clean out the dwellings after the waters had subsided.

The tornado season came early, even while the rivers were still flooding, and reached a climax on Palm Sunday, when 43 individual twisters were recorded. The heaviest damage and loss of life occurred in northcentral Indiana. Many Mennonite families were directly affected by the disaster. The intense need brought brotherly assistance into the picture from all sides during the emergency handling of the wounded and the dead and the feeding of those left homeless. Then Mennonite Disaster Service systematically set up a convoy of workers from ten surrounding states and provinces and maintained an organized operation of cleanup and rebuilding throughout the spring and summer months.

Meanwhile, other tornadoes were cropping up at irregular intervals, and individual units responded often to stricken areas near their homes. And then came the flash floods, mostly in Kansas but also in Missouri and Colorado. Farm work was again pushed aside as Mennonite, Brethren in Christ, and Amish volunteers responded to the calls for aid from unknown neighbors.

The count of man-hours spent in cleaning up was forgotten as the disaster-weary MDSers labored. Eventually they were able to lay down their emergency gear and go back belatedly to the sowing, cultivating, and harvesting of their own crops.

The Mississippi church rebuilding program was closed out in April after MDS had worked with the Committee of Concern in the erection of 26 churches damaged by bombings or fires. Most of the participating Mennonites were from the northern states or Canada. Their initial appraisal was that their service in the name of Christ had enabled them to become well recognized throughout that part of the racially tense Southland as emissaries of reconciliation.

Then to climax the year, late in the hurricane season, "Betsy" swung across the tip of Florida and carried a tidal wave into sections of the Gulf coast surrounding New Orleans. Thousands of homes were left uninhabitable. Again Mennonite Disaster Service organized a convoy of help from nine northern states to help southern Mennonites respond to this need in the name of Christ. Here the work was that of rebuilding houses. MDS spent \$13,000 on its projects in Louisiana, and the government poured millions of dollars of additional funds into the state, illustrating the intensity of the need. In this situation about 160 MDS volunteers each gave one or two weeks of personalized help to selected families who were unable to repair their damaged homes.

MDS is not an isolated witness. It is a new cutting edge, as one person has said, but it also undergirds the total ministry of the church. The following paragraph from a letter received by the Mennonite Hour, Harrisonburg, Virginia, from a listener in Ford, Kansas, illustrates this point:

"I hear and enjoy your program every Sunday . . . before I attend church. I would like very much to have a copy of the sermon. . . . Your people do a wonderful work. During the bad flood in Dodge City this past summer, the Mennonite people from a neighboring town left their wheat standing in the fields and came to help clean up the homes."



A volunteer cleans up "muck" after the Dodge City, Kans., flood in July, 1965.

MDS volunteers from many regions used their skills to help tornado victims in Indiana. They provided an estimated \$175,000 worth of labor.



Financial Summary

For the Year Ended November 30, 1965

WE RECEIVED

Gifts of Cash	\$1,260,181.71	
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	1,669,840.43	
Gifts of food items from the United States Government	504,679.17	
Receipts of the four mental hospitals	1,924,615.74	
Other Income (Note 1)	576,129.29	
		\$5,935,446.34

WE SPENT

Overseas Services	\$3,371,499.89	
Voluntary Service	194,626.29	
Peace Section	54,906.23	
Mennonite Disaster Service	54,611.54	
Mennonite Mental Health Services	21,003.20	
Mental Hospitals	1,949,538.00	
Other Expenditures (Note 2)	433,811.18	\$6,079,996.33

Gross Receipts Over Expenditures	\$144,549.99*
Change in Funds Expended or Held for Specific Purposes	\$135,800.99
Net Resources Over Expenditures	\$8,749.00*
Available Fund Deficits, December 1, 1964	\$143,711.71*
Available Fund Deficits, November 30, 1965	\$152,460.71*

Note 1: Material aid repayments, trainee repayments, Teachers Abroad Program salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense, and depreciation, as well as headquarters housekeeping and housing expenses are included in this amount.

*Indicates red

Support Mennonite Central Committee and other Mennonite Church relief and service efforts regularly and generously through your congregation's relief and service offerings.

**EASTERN MENNONITE BOARD
OF MISSIONS AND CHARITIES
Salunga, Pennsylvania**

**MENNONITE BOARD OF MISSIONS
Box 370
Elkhart, Indiana**

Vatican Council II on Divine Revelation

By Cornelius J. Dyck

It took four years to work out an acceptable statement on this issue, and it is even yet a compromise document. The primary source of trouble was the place of tradition and Scripture in the doctrinal and daily life of the church, and their relationship to each other. The Council of Trent, 1545-63, had set forth both Scripture and tradition as sources of God's revelation, but did not spell out their relationship either.

This led to the development of both as two distinct sources of revelation. Since only the pope could define exactly what Scripture meant, and since he relied on past interpretations, this meant ultimately that tradition included Scripture and became the final source for knowing God's will for the church. The present document seems to reverse this, placing tradition under Scripture, but whether it actually does this depends on how hopefully or pessimistically it is read.

Change of Title

It is significant that the earlier title, "Sources of Revelation," was changed to "Divine Revelation," under the pressure of those bishops who argued that there is only one source—God—who speaks to us through the Scriptures, and through the experiences of the church, i.e., tradition. To the conservatives it is tradition which preserves the deposit of the faith, apostolic succession guaranteeing its uncorrupted transmission.

To constantly look at this deposit through new Biblical studies, as the progressives would imply, seemed to them not only a waste of time but highly dangerous. But how, then, is the church to be brought under judgment? One is reminded of the man who took up violin playing in his old age. When his good wife noticed that he kept his left hand on one particular spot on the strings, she ventured to suggest that other violinists she had seen, moved their fingers up and down the strings, to which he replied: "Of course they do; they're looking for the right spot. I've found it."

But the Holy Spirit works in unexpected ways and places. At the bishops' press panel one day, a brilliant and humble Roman Catholic scholar from Indiana gave such a thrilling statement of faith before the press that we all spontaneously broke into thunderous applause when he sat down. We can take much courage from statements like the following, taken from the adopted schema:

There is such superabundant strength in the Word of God that it stands out as the unshakable support of the church, the stiffener to the faith of the church's children,

the food of the soul and the source of spiritual life. . . . Hence it is necessary for clerics . . . to apply themselves to the Scriptures by constant holy reading and searching study. This is so that none of them may become an empty professional preacher of the Word of God who does not hearken to it in his own soul. . . . In like manner this august assembly most instantly urges all the faithful . . . to learn all that is to be known of the surpassing knowledge of Jesus Christ by frequent reading of the Holy Scriptures. Not to know the Scriptures is not to know Christ.

Scripture Only

The schema seems to be saying that revelation is not a sealed box of tradition, but God speaking in the Scriptures, through them here and now. It clearly implies that tradition can contain no doctrine that is not clearly supported from Scripture. When one of the members of the press panel explained his understanding of *sola scriptura* (the "Scripture only" doctrine of Luther), he said it seemed much more desirable to follow the conviction of some of smaller Protestant groups that "Scripture is understood best when read and studied in the circle of the faithful." That, it seemed to me, was getting close to Anabaptism.

"What," the bishops' press panel was asked, "does Roman Catholicism do now with errors in the Bible?" Differing accounts of the same Biblical-historical events were, of course, admitted. First, it was stated, the best possible translations must be prepared and the schema encourages their scholars to work together with Protestants to this end.

Second, the schema asks the modern reader to "look for the sense which the holy writer in his particular milieu, given the special conditions of his time as determined by the literary forms of that very time, wished to express and did in fact express." That is, a salvation history understanding must guide the reader to see that the Scriptures are first and foremost a record for the salvation of men and do present all necessary truth about Christ; they "faithfully teach Christ."

The methods but not the principles of German form criticism seem to be accepted and the salvation history emphasis moves beyond the relativizing of nineteenth-century historicism. It is for this reason, probably, that the term *historicity* has replaced *historical* in reference to the reliability of the Gospels.

In some parts of the world Roman Catholics have been reading the Bible for many years, but in others they have not, even if they could read. They are now encouraged to do so. Coupled with the tremendous encouragement given to Biblical scholarship in the schema, it may be that this will prove to be the most decisive achievement of the council in the years to come. (To be continued)

Cornelius J. Dyck, director of Institute of Mennonite Studies and professor at Mennonite Biblical Seminary, Elkhart, Ind., attended Vatican Council II in Rome and shares some pertinent observations and clear insights. This is the third of four articles.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

For some time I have been wanting to express my appreciation for the *Herald* and for the leadership you have been bringing to it. I wish for you the definite guidance of the Lord as you make your decisions day by day.

I cannot help responding to Robert Baker's article, "This Mennonite Image Business." It seems to me to be one of those rare articles that in an objective manner and with a truly prophetic note show us as a people our true condition. It is my prayer that God will use it to strengthen the church and preserve values that we may be overlooking.—Merle G. Stoltzfus, Harrisonburg, Va.

I want to express my appreciation for the new improved format, and all the articles and pictures now currently running in the *Gospel Herald*. I want to thank you and your staff for the courage it takes to produce and edit a paper, with all your fine changes, in the face of opposition and undue criticism from the brotherhood. I would encourage you to keep on in the same manner as you have, as it is an asset to young people, and unsaved. And I am more concerned about the unsaved and what they read than I could be about THINGS.

What makes me very unhappy is when I read letters in the Readers Say column criticizing the *Gospel Herald*, the Mennonite Church, and various writers, and for no valid reason. In this day and age we need to evangelize and increase our efforts for Christ, and be made aware of giving a helping hand to those less fortunate. This is my personal conviction.

If Christians have energy to criticize, then they are defeating their purpose in this life. As good therapy, I humbly suggest this to those prone to criticize: go out on visitation, knocking on doors, inviting the unsaved to Christ and His church, go where the people are and be a friend indeed, and I assure you, you will never have time to criticize. You will simply be helping to fulfill the great commission. I am basing this statement found in Mark 6:7-13 as evidence of support from the Scripture.—James Posar, Jr., Spencer, Okla.

In the last few months since the article was published in the *Gospel Herald* about "Divorce and Remarriage," I have been deeply concerned over some of the Scripture used and some of the narrow-minded, self-centered ideas expressed about this issue. Most of the Scripture that has been used to this point is very definitely God's commandments on marriage; but given to the believer.

I would like to share some Scripture concerning the sinner. In John 4:10, in Jesus' talk with the woman at the well, He offered the living water of salvation to a woman who had had five husbands (verse 18) and the one she was living with then was not her husband. Are we of today so far above the saving and forgiving grace of Christ that we deny that He is able to forgive someone of a former marriage when they were yet in sin? Another Scripture along these lines, given to sinners also, shows the forgiving grace of Christ. In John 8:3, 4, we find the same type of individuals as have been writing these articles, called scribes and Pharisees, when they brought the woman, taken in the very act of adultery, before Christ. But if we read further into the eleventh verse, we find that Christ forgave her and said to her, "Go, and sin no more."

The marriage commandments used in some of the articles were given to Christians. But we of the church today cannot deny the fact that Jesus Christ, the Son of God, was willing to forgive these two women of their walk in sin. Except for His grace, you and I both might have been divorced and remarried before we were saved, and I am sure no one on earth today is without sin. Can we deny salvation, forgiveness, and church membership to a person who comes seeking salvation? Are we scribes and Pharisees? Or does the love of Christ reign in our hearts?

Please let the Holy Spirit be your guide, as well as those who come seeking salvation, about what is right and wrong.—Ed Van Horn, Westerville, Ohio.

The article by Menno Schrag (Nov. 23 issue) on "Our Most Serious Danger" surely is timely. If the income of the present prosperous world would be used to feed and cover the many poor orphans and spread the Gospel, the danger would be less. Seventy-five years ago many in this country knew how to live a simple life. Even church workers needed no high salaries.

Great prosperity usually leads one to forget God. . . . More of Jesus, His Spirit, and His Word in our hearts and minds would go a long way in overcoming vanity and foolishness.—John Musser, Samaritan Home, New Holland, Pa.

I am a junior at EMC majoring in English. I realize that you have trouble enough as is trying to please everyone in your vast reading audience, but if I may, I would like to say a few words regarding the "Readers Say" column in the *Gospel Herald*.

Since the *Herald* comes to our lounge, I usually read it every week. Lately I've been becoming more and more disturbed and disappointed over the "Readers Say" column, especially about the recent rash of letters condemning the "worldly photographs" and "faith-shattering" articles appearing in the *Herald*. Also those letters praising you for removing those hard-hitting "Prayers of Luke Warm" from your magazine make me breathe a sigh of disgust.

I realize that people are not going to agree with everything that appears in the *Herald*. . . . I ask, Do the people who write these letters realize what effect they have on Mennonite teenagers who may read the *Gospel Herald*? Then do these same people wonder why many young people want to leave the church because of some of these issues that some people want to make the cornerstone of their faith?

I believe if church leaders, ministers, parents, and other responsible persons want to see our Mennonite Church grow stronger and move out, they'd better start paying more attention to what it is young people are thinking and saying. After all, they will be the leaders of tomorrow.—Jim Bishop, Harrisonburg, Va.

I cannot agree with those who believe the *Gospel Herald* has lost its Biblical base. To the contrary, I regard the recent trends as a movement toward the very center of the Biblical Gospel. I appreciated the emphasis, including the cover, of the Nov. 16 issue. I agree with Stanley Smucker, in "The Church and the Poor," that the church must accept the challenge of assisting to carry out the concrete proposals offered by the government to help those who are economically underprivileged.

I am disturbed by those who limit the responsibility of Christians toward others to "witnessing, spiritual growth, and salvation" and would like to limit the scope of the *Gospel Herald* to this. I recognize that it is pos-

sible while ministering to the physical and social needs to do wrong by ignoring man's deepest need—salvation—the restoration of man and his God. However, Christ was always concerned with the whole need of man—physical, social, mental, and spiritual. The ultimate concern of Christians is spiritual, but depending on the circumstances sometimes the primary, immediate need is not spiritual.

The good Samaritan did not spend time interrogating the victim about the spiritual state of his soul and then go on his way. Where there is poverty, discrimination, suffering, and sin, there the Christian will be with concern, using his will and imagination and whatever answers God grants him to meet these needs. If he does otherwise, pretending only to see the spiritual needs, the Gospel becomes an empty lie. Perhaps some promote an all "spiritual gospel" in sincerity, but some like the priest and Levite choose it because it does not disturb the security of their own authority or condemn their inner selfishness and shallow pietism.

Sometimes we wonder why not more of the so-called "outside, poorer, lower class people" are attracted to our affluent Mennonite way of life. Perhaps we forget that they are able to vaguely discern our inconsistent Gospel. Or perhaps they have Bibles where they can more clearly read our judgment—"But as for the well-to-do man who sees his brother in want but shuts his eyes—and his heart—how could anyone believe that the love of God lives in him? My children, let us love not merely in theory or in words—let us love in sincerity and in practice" (1 John 3:17, 18, Phillips)!—Paul S. Lehman, Twillingate, Newfoundland.

The editorial, "The Talking Church" (Nov. 9 issue), seems to be a timely message and full of meaning, and could be our resolution put to practice for the year of our Lord 1966. We may not all be here when another year starts. I consider this message given to us as something to think about and not lay away and forget all about it. . . . "Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). I think the Lord means what He says. Praise God for an article like this. May He add His blessing.—Mrs. Clara Geiser, Apple Creek, Ohio.

I found it difficult to sympathize with Paul Swartzentruber's concern in his letter to "Readers Say" (Jan. 11 issue). If any converts brought into our churches are losing out spiritually because of changes they see, then I wonder if their faith was built on Jesus Christ or on what we call "our doctrines and principles."

Someone has said, "If we as Mennonites lose our plain dress and different way of life, then what do we have to offer the world?"

I say God help us, if this is what we are offering to the world. Christ said, "If I be lifted up. . . . [I] will draw all men unto me."

If we offer Christ, and a person's faith is built on Him, then the storms and floods will come and the house will not fall.—Mrs. Jacob Lapp, Kinzers, Pa.

Late last night I read the *Gospel Herald*, pertaining to the Vietnam issue, from cover to cover. I appreciate very much its wealth of material shared. It was very informative of the struggle that exists in Vietnam, and helped clear some of my foggy thinking about the whole situation, for mass media—newspapers, radio, and TV—give too much the one-sided picture.

I just want to assure you I appreciated this issue and, besides that, the many other splendid issues.—Philip D. Shetler, El Dorado, Ark.

CHURCH NEWS

Busiest Year for MDS

Mennonite Disaster Service met in Chicago, Jan. 12, to review the busiest year in its 15-year history. All 20 representatives present expressed hopes that in 1966 there would be fewer calls for its services.

The MDS department of the Mennonite Central Committee coordinates the work of approximately 30 local units scattered across the United States and Canada. They stand ready to help in almost any kind of disaster. Each unit looks after smaller emergencies in its own area, but seeks help from other units when bigger disasters occur.

Disaster service volunteers came from six states and the province of Ontario, for example, to help in northern Indiana for 4 1/2 months after the disastrous 1965 Palm Sunday tornadoes.

The Pennsylvania units — largely the Lancaster County organization — contributed 2,170 "man-days" in Indiana. All the MDS volunteers together worked a total of 85,405 hours. That's what the MDS summary states, but many additional hours of cleanup and construction were done by Mennonite men and women who didn't bother to register with local MDS coordinators.

MDS worked on 179 major building projects and 614 smaller ones in Indiana. Additionally they plowed 1,090 acres of land on 38 farms in Lagrange County. A furniture construction firm from Pennsylvania sent 19 cabinetmakers and a truckload of power equipment to the disaster area for a week of finish work.

Not only MDS was active in the northern Indiana area, however. State and country government agencies and local businesses made equipment, fuel, and other supplies available. The Amish also did a great deal to alleviate the hardships caused by the calamity.

They are not part of the MDS organization, but they have a similar compassion for folks in need. They came from Indiana as well as from faraway Delaware, Pennsylvania, and Ohio. Some came by bus — 50 at a time — for a whole week. They contributed an estimated 65,000 hours of labor without fanfare.

\$300,000 Free Labor

Conservatively estimated, MDS and the Amish together provided over \$300,000 worth of free labor to disaster victims in Indiana. This figure was reported to the

annual meeting by Freeman Lambright, Indiana-Michigan unit coordinator.

MDS also initiated large disaster projects along the Mississippi River when it flooded towns along its banks in Minnesota, Illinois, Iowa, and Missouri in spring, 1965. In early summer they helped with cleanup operations after communities in Kansas and Colorado were inundated by floodwaters.

So outstandingly did MDS volunteers serve in the Midwest during 1965 that the judges for the *Hutchinson* (Kansas) News' annual citizen of the year award unanimously gave the nod to MDS.

MDS did not restrict its services to areas of Mennonite concentration. Early in 1965 it sent volunteers to Mississippi to help rebuild ten Negro churches which had been bombed or burned. Titus Bender, pastor of a small Mennonite congregation in the state, told the annual meeting that the people of Mississippi had been deeply impressed by the volunteers' work.

They were impressed because the MDS men did not hesitate to work alongside any Southerners, black or white, and because "they put their bodies where their hearts were." They converted their faith into action.

MDS is now concluding a construction project in Chalmette, La., where Hurricane Betsy did extensive damage in October.

Relationship with Red Cross Reviewed

The Red Cross is one agency through which MDS frequently carries on its disaster work. This relationship came up for major review at the meeting. Daniel Yutzey, a research associate at the Disaster Research Center, Ohio State University, and Wilfred Unruh of the Board of Christian Service of the General Conference Mennonite Church, Newton, Kans., led the discussion.

It was decided to recommend to the local MDS units that they continue to pursue an aggressive program of emergency rescue teams, cleanup operations, and rehabilitation programs, finding their relationship to the Red Cross or other agencies as the strategy of service for a particular disaster emerged.

The objective toward which they should strive, representatives agreed, was to become part of a total community effort in a disaster operation, giving special attention

to those services which MDS is uniquely able to render.

The new officers elected by the meeting were Norman Shenk, Salunga, Pa., chairman; Ivan M. Martin, Blue Ball, Pa., vice-chairman; Wilfred J. Unruh, Newton, Kans., secretary; William T. Snyder, Akron, Pa., treasurer; and John Jantzi, Siletz, Oreg., fifth member. Delmar Stahly is the international coordinator.

The MDS idea was born in 1950 in the little Kansas community of Hesston when a Sunday-school class, trying hard to come up with new and more significant ways of helping neighbors in need, decided to go to Wichita to help with flood cleanup. The idea caught on and grew into an international organization. MDS is now divided into four regions in the United States, each with its own coordinator. Canada is a separate region.

The regional coordinators are:

Region I (the Atlantic states): Ivan Martin, Blue Ball, Pa.

Region II (Ohio, Michigan, Wisconsin, and south): Lewis Britsch, Archbold, Ohio.

Region III (Minnesota, North Dakota, Montana, and south): Albert Ediger, Moundridge, Kans.

Region IV (the Pacific states): John Jantzi, Siletz, Oreg.

The Canadian coordinator is E. W. Bearinger, Elmira, Ont.

Canadians Ready to Meet Need

Unprecedented human need in the world and unprecedented Mennonite readiness in Canada to meet that need were reported at the second annual meeting of the Mennonite Central Committee (Canada), held in Vancouver, B.C., Jan. 7, 8.

The "greatest famine of the century" in India, the growing number of war victims in Vietnam, the large number of domestic and foreign refugees in Congo, the political crisis in Burundi and Rhodesia, and the offenders in Canada were among the needs considered.

Better prepared than ever and ready to respond to these and similar needs were the 400 congregations of eleven Mennonite conferences in Canada, who in 1964 formed MCC (Canada) through the merger of several other organizations.

"During the past year we have just begun to feel the impact of a more united effort in Canada," reported Executive Secretary J. M. Klassen.

His observation was supported by the financial report. Treasurer T. E. Friesen

stated that the constituency had in 1965 contributed \$713,494.70 cash and material aid.

Of this amount, \$575,351.74 had been forwarded to MCC for use by about 300 staff members in 40 countries.

Resources from the United States and America brought the total Mennonite foreign aid dispensed in 1965 to about \$4 million, of which \$2.2 million was in the form of supplies.

Reports on worldwide relief and peace ministry were given by Wm. T. Snyder, executive secretary, and John Hostetler, material aid director, both the Akron staff.

New Decisions

The annual meeting also heard that MCC (Canada) executive committee was preparing a brief to be presented to Canada's Prime Minister Lester B. Pearson, that the process of incorporation was under way, that 37 volunteers had served in seven different subber projects, that the influence of salacious literature had been studied, that peace booths had been sponsored at national exhibitions in Vancouver and Toronto, and that \$20,000 in self-help orders had been received from two provinces.

In response to the reports and projections placed before the annual meeting, a budget of \$742,680 was accepted, including the \$370,000 to be collected in the form of supplies and material aid.

The annual meeting also authorized renovations to the existing Material Aid Center in Yarrow, encouraged the executive committee to plan for a special Mennonite centennial project, asked MCC (Canada) to serve as information center for Expo '67's Christian Pavilion and Sermons from Science, approved the appointment of Newton Gingrich, J. A. Toews, and Frank H. Epp as Canadian members of the MCC Peace Section, encouraged MCC (Canada) to negotiate with an interested province the establishment of an experimental basis of a Guest House for released prisoners, authorized the negotiation of a longer term rental arrangement for MCC (Canada) headquarters, allowed for the increase of the staff through the appointment of an administrative assistant, and approved a one-day meeting of Mennonite homes and hospitals representatives for the possible purpose of forming an association.

The contributions of 872 women at the Yarrow Material Aid Center, and of the 657 women who had contributed free labor at the center in Kitchener, were acknowledged.

Membership

The 26 members—an increase of one over last year—of Mennonite Central Committee (Canada) are chosen in four different categories. Five are members by viture

of their positions as chairman of provincial MCC's, and 17 are the appointed representatives of the participating conference. Of these, Wilson Hunsberger, Waterloo, Ont., and James Mullet, Guernsey, Sask., represent the (Old) Mennonite Church.

Three—an increase of one—are members-at-large, elected annually by MCC (Canada): D. P. Neufeld, Newton Gingrich, and J. J. Thiessen. One member represents Mennonite Central Committee (International). He is that body's chairman, C. N. Hostetter, Jr.

The following were elected as members of the MCC (Canada) executive committee: D. P. Neufeld, chairman; Newton Gingrich, vice-chairman; C. J. Rempel, secretary; T. E. Friesen, treasurer; and E. J. Swalm, C. Wilbert Loewen, and Harvey Plett, members.

The next annual meeting of MCC (Canada) will be held in Winnipeg, Jan. 13, 14, 1967.



Missionaries of the Week

Dr. and Mrs. Vernon Kratz arrived in Ethiopia on Sept. 4, 1964, for their first term of service with the Eastern Mennonite Board of Missions, Salunga.

After a year of internship at St. Luke's Hospital, Bethlehem, Pa., Dr. Kratz is now serving on the staff of the Nazareth Hospital in Ethiopia. His wife, Elizabeth, is serving as secretary to Million Belete, chairman of Meserete Kristos Church.

Son of Mr. and Mrs. Raymond L. Kratz, Souderton, Pa., Vernon attended Eastern Mennonite College and is a graduate of Eastern Baptist College and Hahnemann Medical College.

Daughter of Mr. and Mrs. Melvin O. Nolt, Mt. Joy, Pa., Elizabeth is a graduate of EMC and taught home economics at Lancaster Mennonite School for five years prior to her marriage to Dr. Kratz.

Mission and Church Integrated

Eastern Mission Board has approved the plan for integrating the Honduras Mennonite Mission and the General Council of Honduras Mennonite Church.

All mission administration except missionary support and children's education will now be transferred to an integrated executive committee with three missionary representatives and four representatives appointed by the General Council of the church.

The church has six congregations and 20 outlying witness points. There are eleven representatives on the General Council plus six missionaries. This council is taking more and more responsibility for the administration of the work in Honduras.

Missionary appointees are Norman Hockman, James Hess, and George Zimmerman. Honduran brethren elected by the council were Vice-Chairman Manuel Lopez, a pastor at San Esteban; Assistant Secretary Efrain Padilla, a young man who attended Trujillo Bible Institute for two terms; and additional members Manuel Medina, pastor at Trujillo, and Pedro Pax. This is a capable group that gives promise of mature and stable leadership.

The church has chosen Norman Hockman as its acting chairman until the return from furlough of James Sauder, who has been chosen by the church as chairman.

Congregation Goes VS

A new type of "Voluntary Service" has developed at the Belmont Mennonite Church in Elkhart, Ind., as the result of above-budget giving during the first quarter of the 1965-66 church year.

The "Voluntary Service" has nothing to do with the establishing VS program. It is instead the name given by Pastor Ray Bair to a project that involves contributions to mission projects in addition to what has been regularly budgeted by the church.

Bair indicated that congregational members attending a Wednesday evening meeting of the church earlier in the year had decided tentatively to contribute to special mission projects if giving for the quarter exceeded the amount called for in the budget. Mission giving topped the budget by \$1,300.

At a Wednesday evening meeting of the congregation Dec. 29 the group decided what projects it would undertake with the \$1,300. Four projects were selected from a list that included suggestions made by the Mennonite Board of Missions. The projects are Bibles for Ghana, \$500; a religious bookstore at Bhalai, M.P., India, \$450;

schooling needs for a Chicago family, \$250; and help with school costs for a Goshen College student, \$100.

The Ghanaian project is part of a government project to supply that country with Bibles to be used as textbooks on the elementary and secondary levels. The mission board has pledged up to \$5,000 for this program.

The bookstore is to be located in a rapidly growing community near a steel mill constructed by the Soviet Union. There is considerable demand for books

and other literature in that area and, because of the mill, a potential communist threat. Bihar, where a Mennonite mission is located, is a short distance from Bhalai.

The \$250 for a Mennonite family in Chicago will be for school costs for the children who are enrolled in a Christian day school. Bair said the church may take on more of these "Voluntary Service" projects in the future depending on the decision of the congregation and whether there is above-budget giving for a particular quarter.

FIELD NOTES

Correction: Norman High did not accept appointment to the new Study Commission on Church Organization, and his name should not have been included among the Commission members listed on page 135 in last week's *Gospel Herald*.

Correction: Under "Evangelical Mennonite" (Jan. 18 issue, p. 52), sentence beginning "Roman Hershberger" should read: Roman Hershberger . . . served until July 31, 1962. D. Richard Miller . . . since Aug. 1, 1962.

The Hesston College A Cappella Choir will take a weekend tour to Colorado Feb. 25-28. The 39-voice choir is directed by Lowell Byler.

The itinerary is as follows: Friday evening, Feb. 25, Greensburg, Kans.; Saturday, Feb. 26, First Mennonite, Denver, Colo.; Sunday morning, Feb. 27, First Mennonite, Colorado Springs; Sunday afternoon, Feb. 27, La Junta; Sunday evening, Feb. 27, Rocky Ford; Monday morning, Feb. 28, Rocky Ford High School.

Eugene Herr will be terminating his assignment as Secretary of Youth Work under the Mennonite Commission for Christian Education in August, 1966, shortly after the MYF Convention at Estes Park, Colo. The Estes Park Convention, whose planning is being coordinated by Bro. Herr, will climax eight years of work in this office. Among the many projects and experiments he has initiated in the church's youth program are the Life Teams and leadership training retreats for adult partners. Bro. Herr has accepted the assignment to be pastor of the Pleasant Valley Church, Harper, Kans., effective Sept. 1, 1966.

Willard E. Roth, editor of the *Youth's Christian Companion*, has been appointed Secretary of Youth Work by the Mennonite Commission for Christian Education effective Sept. 1, 1966, for a two-year period. Bro. Roth, a graduate of Iowa Mennonite School, Hesston College, the State University of Iowa, and Goshen College Biblical Seminary, served as pastor at Des

Moines, Iowa, prior to his current assignment as editor of youth publications at the Mennonite Publishing House. He will continue to carry editorial responsibility, devoting half time to each of these assignments.

Ronald Kennel, Shickley, Nebr., a second-year student at Goshen Biblical Seminary, was licensed to the ministry to assist at the North Goshen Mennonite Church, Sunday, Jan. 30. Amsa Kauffman spoke, and the licensing was in charge of A. Don Augsburg.

Andrew Brenneman, Central congregation, Elida, Ohio, observed his 91st birthday on Feb. 7. This year he also observes the 60th anniversary of his ordination to the Christian ministry.

Paul and Alta Erb, Scottsdale, Pa., in a Conference for Parents of Preschool-aged Children, at Springs, Pa., March 19. Send \$3.00 registration fee to Edwin Alderfer, Star Route, Scottsdale, Pa.

A number of 1966 *Herald Press* calendars are available to those who will write to Mennonite Publishing House, Scottsdale, Pa. These are similar to Publishing House calendars in the past.

Uniqueness of Church Camping is the theme for two conferences to be held at the Mennonite Camping Association regional meetings. The Central District meets at the YMCA Hotel, Illinois Room, Chicago, Ill., March 12. The Eastern District meets at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., April 15-17. Detailed programs may be gotten from J. R. Buzard, Mennonite Publishing House, Scottsdale, Pa. 15683. A western regional conference is being planned; time and place will be announced later.

Ella May Miller, Heart to Heart speaker, in women's meeting, Willow Street, Lancaster, Pa., March 3, 7:30 p.m.; at Zion, York, Pa., March 4, 7:30; and at Marion, Pa., March 5, 6, 7:30 p.m. and 9:30 a.m.

Black Mountain Mission, Chinle, Ariz., has reached its goal of \$800 to build a new church building, according to Mrs. Nas-

wood Burbank. Much of the total was contributed by the Salford (Pa.) Mennonite Church and other congregations of the Franconia Conference, childhood home of Mrs. Burbank. Other gifts came from interested individuals. Black Mountain members agree to put up \$100 with an attempt to raise the remainder from friends. The new 20' x 30' rectangular frame building will replace the log and mud-roofed structure that often leaked during church services and which was hard to heat during the winter. The mission is hoping for donated labor to construct the new building in the form of young Navaho men working for a local (tribal) Neighborhood Youth Corps. The mission also serves as a community house for Navahos traveling through Chinle from a distance.

Prayer Retreat for Women, World Day of Prayer, Feb. 25, 10:00 a.m. to 3:00 p.m., at Media Church, south of Oxford, Pa. Guest speaker: Mrs. Clayton Keener. For further information, contact Mrs. Alvin I. Mast, Route 1, Cochranville, Pa. Phone: 215 593-5963.

The Fur Trade Journal of Canada (Sept., 1965, issue) states that the successful introduction of nutria to Greece may have far-reaching consequences for world fur trade. MCC's part in the nutria project was to act as a catalyst.



Leo Driedger, Canadian Mennonite Bible College, Winnipeg, Man., has accepted leadership of the 1966 summer European Educational Tour sponsored by the Council of Mennonite Colleges. A graduate of Bethel College, North

Newton, Kans., Driedger holds graduate degrees from the University of Chicago, Bethany Biblical Seminary, and Michigan State University. The tour, which is from June 10 to Aug. 22, will include points of educational interest and areas of importance to Mennonite history in eight countries. Application for the European tour, cost \$1,150, can be made through the dean of any Mennonite or Brethren college, or directly to the Secretary for International Education Services, Goshen College, Goshen, Ind.

Gre Stuvøet, a Dutch girl, arrived in Neumühle, Germany, on Dec. 30 to assist Eastern Board missionary Margaret Martin. Recommended by former worker Jeltje de Jong, Gre is planning to stay at least until August, thus taking charge of the work during Margaret's furlough from March to May. Gre, who recently completed a three-year Bible school course, had formerly done correspondence in foreign languages for a shipping firm.

Tuition-free university courses were re-

cently made available to teachers by the provincial government of Newfoundland and Labrador. Hundreds of teachers are expected to take advantage of this offer which the Department of Education fears will cause an acute shortage of personnel for the next few years, especially on the secondary level. This need, it is foreseen, will be intensified by the scarcity of new recruits capable of taking their places. The province is therefore eagerly seeking qualified teachers to fill the anticipated vacant positions. Consequently, the services of MCC teachers continue to be needed and desired.

Melvin Delp was ordained to the office of bishop on Dec. 19, at the Mt. Airey, Md., Church, to serve as one of the two bishops, with Lloy A. Kniss, in the Washington-Baltimore Bishop District of the Lancaster Conference.

Arthur L. Jackson, Norristown, Pa., at North End, Lancaster, Pa., March 6.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Ray and Lydia (Eby), New Holland, Pa., first daughter, Diane Kay, Jan. 19, 1966.

Bennett, Robert and Verda (Smoker), Denbigh, Va., first child, James Douglas, Jan. 16, 1966.

Birky, Dale A. and Ruth (Gerig), Scion, Oregon, sixth child, third daughter, Linda Sue, Jan. 13, 1966.

Birky, Leslie Dean, Sr., and Sharon Ann (Jorgensen), Kouts, Ind., second son, Kevin Gene, Jan. 10, 1966.

Burkholder, Harold and Mary (Van Bergen), Duchess, Alta., second son, Marvin LaVerne, Jan. 17, 1966.

Eberly, John and Ruby (Miller), Howe, Ind., fourth child, second daughter, Conda Nolen, Jan. 16, 1966.

Garber, Leonard W. and Doris (Reesor), Melbourne, Ont., fifth child, third daughter, Carolyn Joy, Nov. 13, 1965.

Glick, Robert and Anna (Hostetter), Atmore, Ala., second daughter, Doreen Sue, Jan. 22, 1966.

Hooley, Robert and Sharon (Hershberger), Three Rivers, Mich., second child, first daughter, Lora Beth, Nov. 27, 1965.

Hosteter, Lester and Lois (Huddle), Blountstown, Fla., fourth child, third son, John Luke, Jan. 22, 1966.

Hosteter, Meredith and Donna (Kornhaus), Camby, Ind., second child, first daughter, Laurel Ann, born Nov. 13, 1965; received for adoption, Dec. 17, 1965.

Kaufman, James M. and Myrna E. (Miller), Topeka, Kans., a son, James Timothy, Oct. 1, 1965.

Kaufman, Stanlee D. and Janice M. (Bender), Chicago, Ill., second child, first daughter, Yvonne JanLee, Jan. 11, 1966.

Kennel, LeRoy E. and Pauline (Graybill), Lombard, Ill., fourth child, second son, Oct. 9, 1965.

Kopp, LaMar and Nel, State College, Pa., second child, first son, Erik LaMar, Jan. 24, 1966.

Kreider, Joe and Audrey (Labunde), Leacock, Pa., third child, second daughter, Carol Denise, Jan. 18, 1966.

Kurtz, John C. and Barbara (Good), Snow

Hill, Md., seventh child, fourth daughter (one deceased), Sharon Joy.

Landis, Robert R. and Esther (Frederick), Hamburg, Pa., first child, Dennis, Jan. 8, 1966.

Leaman, Daniel and Miriam (Heisey), Lancaster, Pa., third child, second son, Kevin Ray, Dec. 29, 1965.

Longenecker, Edward and Rhoda (Mast), Harrisonburg, Va., first child, Douglas Edward, Jan. 14, 1966.

Longoria, Max and Barbara (Miller), Indianapolis, Ind., first child, Noemi Maria, Jan. 20, 1966.

Martin, Dale E. and Charity (Zook), Duchess, Alta., second daughter, Lesia Dee, Nov. 19, 1965.

Myers, Ralph and Clarence (Kropf), Foster, Oreg., fourth child, third daughter, Tina Sue, Dec. 21, 1965.

Opel, Danny F. and Kathleen (Townsend), Uniontown, Pa., second son, Keith Alan, Nov. 1, 1965.

Ramer, Robert and Erma (Zimmerman), New Paris, Ind., fourth child, third daughter, Bonita Kay, Jan. 13, 1966.

Seiler, Ronald D. and Sandra (Minnick), Detroit, Mich., a daughter, Stacey Lynn, Dec. 15, 1965.

Slaubaugh, Edward and Marilyn (Maust), Wolford, N. Dak., third child, first son, Glenn Anthony, Jan. 22, 1966.

Smith, Larry and Norma (Steckley), Lexington, Ill., second daughter, Rana Dee, Nov. 11, 1965.

Smith, Robert D. and Lillian (Burkey), Scottsbluff, Neb., second son, Christopher Robert, Jan. 1, 1966 (died Jan. 2).

Smithson, Thomas and Aletha (Doolin), Goshen, Ind., second child, first son, John Willis, Jan. 21, 1966.

Speigel, Donald and Grace (Mishler), Boswell, Pa., fifth child, first daughter, Karen Sue, Jan. 13, 1966.

Stalter, Leland and Mary (Litwiler), Che-noa, Ill., third child, second son, Curtis Ray, Nov. 13, 1965.

Sutter, Gene and Anna Jean (Birkey), Pontiac, Ill., second child, first daughter, Lizanne Larac, Oct. 19, 1965.

Weber, George G. and Gladys (Sensenig), Philadelphia, Pa., second daughter, Lois Elaine, Jan. 15, 1966. (First daughter by adoption.)

Wenger, James and Anna Mary (Pfaunmiller), Brownstown, Pa., second son, Jeffrey Lee, Jan. 16, 1966.

Wetstein, Clarence and Shirlee (Howard), Gridley, Ill., third child, second daughter, Nikkie Dee, Dec. 17, 1965.

Williams, Lester E. and Hazel (Eby), Hagers-town, Md., second son, Daniel Elwood, Jan. 13, 1966.

Yoder, Mervin and Phoebe (Hollpeter), Bristol, Ind., fifth child, third daughter, Anita Ann, Nov. 11, 1965.

Yoder, Raymond E. and Martha (Slabach), Sarasota, Fla., third child, second daughter, Tamara Jo, Jan. 11, 1966. (One daughter deceased.)

Zettie, Delbert and Mary (Gramley), Rock City, Ill., third child, second son, Chris Allen, Jan. 9, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Adams-King.—John E. Adams, Hesston, Kans., Hesston College cong., and Vivian Kay King, Hutchinson, Kans., Yoder cong., by Edward Yutzky and Peter Wiede, Dec. 28, 1965.

Buckwalter-Umble.—Robert D. Buckwalter,

Wellsville, N.Y., Independence cong., and Betty Lou Umble, Aitken, Pa., Maple Grove cong., by Omar Kurtz, Oct. 2, 1965.

Byler-Fisher.—Freeman Byler and Anna Mary Fisher, both of Grabbill, Ind., Cuba C.M. cong., by John Yoder, Oct. 16, 1965.

Dean-Benner.—Herbert Dean, Harrisonburg, Va., and Ruth Benner, Waynesboro, Va., both of the Mountain View cong., by Roy Kiser, Jan. 15, 1966.

Depew-Hershberger.—Robert Depew and Emma Jean Hershberger, both of Plain City, Ohio, United Bethel C.M. cong., by Andrew Farnwald, Jan. 1, 1966.

Esch-Allison.—Galen Eugene Esch, West Liberty, Ohio, South Union cong., and Joy Ann Allison, DeGraff, Ohio, Stony Creek Church of the Brethren, by Donald Esch, Nov. 6, 1965.

Fisher-Wyson.—Stephen Fisher and Diane Wyson, both of Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, Jan. 8, 1966.

Hart-Esch.—Dervin C. Hart, Paradise (Pa.) cong., and Wilma Charlene Esch, New Holland, Pa., Ridgeview cong., by Aaron F. Stoltzfus, Jan. 2, 1966.

Hartman-Sharp.—Larry Hartman, Archbold, Ohio, and Connie Sharp, Liberty Center, Ohio, Central cong., by Charles H. Gausche, Nov. 12, 1965.

Helmuth-Moyer.—Mervin Helmuth and Sharon Lea Moyer, both of Fort Wayne, Ind., Lecong., by Carl J. Rudy, Nov. 20, 1965.

Horner-Wagler.—Larry Horner, West Liberty, Ohio, Howard-Miami cong., and Gloria Wagler, Archbold, Ohio, Zion cong., by A. G. Horner, Kokomo, Ind., grandfather of the groom, Dec. 30, 1965.

Hosteler-Yoder.—Vernon Lee Hosteler and Edna Fern Yoder, both of Plain City, Ohio, United Bethel C.M. cong., by Andrew Farnwald, Dec. 17, 1965.

Kear-Moyer.—John Kratz, Hatfield, Pa., Plains cong., and Ruth Moyer, East Greenville, Pa., Bally cong., by Paul E. Longacre, Jan. 1, 1966.

Metzler-Burkholder.—Kenneth Metzler, New Holland, Pa., and Judy Burkholder, Ephrata, Pa., by Amos H. Sauder, Sept. 11, 1965.

Miller-Myers.—Melvin Vern Miller and Betty Marie Myers, both of the Portland (Oreg.) cong., by Claud M. Hostetter, Sept. 17, 1965.

Mohler-Shenk.—J. Harold Mohler, Kirkwood, Pa., Gehman cong., and Doris Ann Shenk, Willow Street, Pa., River Corner cong., by C. Mylin Shenk, father of the bride, Dec. 18, 1965.

Moyer-Roeder.—Ray B. Moyer, Blooming Glen, Pa., and Karen Roeder, Sellersville, Pa., both of the Blooming Glen cong., by David F. Derstine, Jr., Jan. 22, 1966.

Musser-Heller.—Walter L. Musser, Narvon, Pa., Red Run cong., and Ruth Ann Heller, Narvon, Cambridge cong., by J. Paul Graybill, Jan. 1, 1966.

Plank-Powers.—Eugene Plank, Bellefontaine, Ohio, South Union cong., and Connie Powers, Huntsville (Ohio) Presbyterian cong., by J. Lawrence Ayers, Sept. 19, 1965.

Plank-Smith.—Edwin Plank, Bellefontaine, Ohio, South Union cong., and Margaret Smith, Cresaptown (Md.) Methodist cong., by Wm. Balderson, Nov. 7, 1965.

Reigsecker-Yoder.—Stephen J. Reigsecker, Middlebury, Ind., First Mennonite cong., and Waneta Kay Yoder, Pleasant View cong., Goshen, Ind., by Edwin J. Yoder, Dec. 18, 1965.

Troyer-Miller.—Mervin R. Troyer and Nina J. Miller, both of Chesapeake, Va., by Amos D. Wenger, Jr., Dec. 18, 1965.

Wagler-Swartzentruber.—Owen Wagler, Liberty (Mich.) cong., and Judi Swartzentruber, Montgomery, Ind., Providence cong., by James Knepp, Nov. 27, 1965.

Warfel-Weaver.—J. Donald Weaver, Congestoga, Pa., and Eunice L. Weaver, Akron, Pa., by Amos H. Sauder, Nov. 13, 1965.

Weaver-Sensenig.—Cleo W. Weaver, Lititz, Pa., Hammer Creek cong., and Mary Ella Sensenig, Denver, Pa., Weaverland cong., by J. Paul Graybill, Jan. 1, 1966.

Zeiselt-Bowman.—Clair R. Zeiselt, Mohnnton, Pa., and Esther Bowman, East Earl, Pa., by Amos H. Sauder, Sept. 25, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Snyder, Clayton, son of Christian and Mary (Benner) Snyder, was born in Snyder Co., Pa., May 8, 1889; died at his home May 2, 1965; aged 75 y. 11 m. 24 d. On Sept. 10, 1942, he was married to Lizzie Kauffman, who survives. Also surviving are one son (David), 3 brothers (Irvin, Thomas, and Newton), and 2 sisters (Sallie—Mrs. Samuel Hepner and Elva—Mrs. Foster Hoffman). One daughter, 3 brothers, and one sister preceded him in death. He was a member of the Cross Roads Mennonite Church, where he served as trustee for 40 years and as Sunday-school superintendent for many years. Funeral services were held at the Cross Roads Church, May 5, in charge of Roy Graybill and Larry Lauver.

Sours, Larry Duane, son of Carl and Judy (Bice) Sours, was born May 29, 1965; died of bronchial pneumonia, Jan. 1, 1966; aged 7 m. 3 d. Funeral services were held at the California, Mich., Mennonite Church, in charge of Malvin Miller.

Stoltzfus, Rebecca M., daughter of Aaron K. and Cathrine (Mast) Stoltzfus, was born at Morgantown, Pa., March 25, 1887; died at Zerbe Sisters' Nursing Home, Jan. 6, 1966; aged 78 y. 9 m. 12 d. Surviving is one brother (David M.). She was a member of the Conestoga Church, where funeral services were held Jan. 8, in charge of Ora Kurtz, Christian Kurtz, and Harvey Stoltzfus.

Stutzman, Neil E., son of Willard and Mattie (Schweitzer) Stutzman, was born at Davenport, Nebr., Jan. 7, 1932; died as the result of a car accident on Dec. 11, 1965; aged 33 y. 11 m. 4 d. On Oct. 30, 1954, he was married to Donna Huntley, who survives. Also surviving are 3 sons and one daughter (Michael, Rickie, Lori, and Daniel), his parents, one grandmother (Mrs. Fannie Schweitzer), 4 brothers (Richard, Dwayne, Gary, and Ronald), and 2 sisters (Virgene and Betty). He was a member of the Beavertown Church, Corry, Pa., where funeral services were held Dec. 15, in charge of Richard Hostetler.

Swartzendruber, Shem Thomas, son of Shem F. and Nancy (Marnar) Swartzendruber, was born at Centuria, Mo., July 4, 1907; died in a tractor accident at Minier, Ill., Nov. 6, 1965; aged 58 y. 4 m. 2 d. On July 22, 1933, he was married to Elsie Mast, who survives. Also surviving are 3 children (Carolyn—Mrs. Gene Nofziger, Edwin, and Lynn), 2 grandsons, 6 brothers and 2 sisters (Esther—Mrs. Simon Knagey, Salina—Mrs. Milo Stutzman, Lee, Earl, Fred, Omar, George, and Herbert). He was a member of the Hopedale Church, where funeral services were held Nov. 9, with Ivan Kauffmann officiating.

Troyer, Levi D., son of David and Catherine (Summers) Troyer, was born at Walnut Creek, Ohio, April 29, 1871; died at the Wayne County Hospital, Dec. 9, 1965; aged 94 y. 7 m. 10 d. Surviving are 2 sons (Sanford and Calvin), 4 daughters (Laura—Mrs. Mervin Gerber, Ida—Mrs. Floyd King, Beulah—Mrs. Clarence Curie, and Arlene—Mrs. Edwin Troyer), 21 grandchildren, 44 great-grandchildren, 2 half

brothers (Charles and Earl), and 2 half sisters (Mrs. Carrie Troyer and Mrs. Katie Muller). His wife, one son, and one daughter died previously. He was a member of the Smithville Church, where funeral services were held Dec. 11, in charge of David Eschleman; interment in Martins Creek Cemetery.

Vallejo, Cristina, daughter of Santiago and Refugia E. Hernandez, was born at Coahuilla, Mexico, Nov. 11, 1904; died of a heart illness at Sinton, Texas, Dec. 22, 1965; aged 61 y. 1 m. 11 d. On Dec. 31, 1919, she was married to Maximo Vallejo, who survives. Also surviving are 7 children (Santiago, Juana V. Camarillo, Magdalena V. Flores, Porfirio, Angela V. Zambrano, José Santos, and Raquel), one brother (Francisco), one sister (Inocencia Hernandez), 36 grandchildren, and 7 great-grandchildren. Two children preceded her in death. She was a member of the Calvary Church, Mathis, Texas, where funeral services were held Dec. 27, with Paul Conrad officiating; burial in Descanso Eterno Cemetery.

Wagler, Joseph S., son of Joseph and Mary (Schwartzentruber) Wagler, was born in East Zorra Twp., Ont., Nov. 16, 1884; died at the K-W Hospital, Oct. 20, 1965; aged 80 y. 11 m. 4 d. On Dec. 23, 1906, he was married to Mary Lichty, who survives. Also surviving are 2 sons and 7 daughters (Almeda—Mrs. John Klassen, Barbara—Mrs. Emanuel Kueper, Nelda—Mrs. Harold Cressman, Mrs. Mary Brunk, Hilda—Mrs. Clinton Bechtel, Eileen—Mrs. Aaron Horst, Idella, John, and Alvin), 45 grandchildren, and 18 great-grandchildren. One son, 2 brothers, and 2 sisters preceded him in death. He was a member of the Maple View Church near Wellesley, Ont., where funeral services were held Oct. 22, conducted by Chris Streicher and Chris Erb.

Yoder, Amelia C., daughter of Christian J. and Amanda (Miller) Yoder, was born near Grantsville, Md., Oct. 15, 1908; died at her home near Grantsville, Dec. 9, 1965; aged 57 y. 1 m. 24 d. Surviving are 3 brothers and 3 sisters (Anna Wiseman, Norman, William, Luella, Allen, and Mary Olive Miller). Preceding her in death were 3 brothers and one sister. She was a member of the Conservative Church, where funeral services were held Dec. 12, in charge of Ivan Miller and Paul H. Yoder.

Yoder, Benjamin, was born near Berlin, Ohio, May 20, 1882; died at the Au Sabale Valley Nursing Home, Jan. 1, 1966; aged 83 y. 1 m. 11 d. On Dec. 15, 1904, he was married to Amanda Mullet, who preceded him in death Feb. 11, 1947. He and his family lived in Madison Co., Ohio, until 1936 when they moved to Comins, Mich. Surviving are 4 daughters (Malinda—Mrs. Charles Vollmuth, Martha—Mrs. William White, Florence—Mrs. Richard Zerk, and Ora—Mrs. Elmer Hochstetler), 3 sons (Calvin, Glen, and Paul), 21 grandchildren, 24 great-grandchildren, and 4 brothers (Menno, Mose, Dan, and Dave). He was a member of the Comins Mennonite Church, where funeral services were held, in charge of Harvey Handrich; interment in Fairview Cemetery.

Yoder, Diane Kay, daughter of D. Paul and Illa Mae (Erb) Yoder, was born in Johnson County, Iowa, Nov. 20, 1961; died at the Mercy Hospital, after a short illness, Dec. 19, 1965; aged 4 y. 29 d. She never enjoyed completely good health, but was quite active in spite of her frail condition. She is survived by her parents, grandparents (Mr. and Mrs. Louis Erb, and Mrs. Nancy Yoder), great-grandfather (Joe L. Hershberger), 4 brothers and 3 sisters (Jerry, Charlene, Mary, Merle, Ellsward, Rhonda, and Kevin). Funeral services were held at the Lower Deek Church, Dec. 21, in charge of J. Y. Swartzendruber, Robert K. Yoder, and Dean Swartzendruber.

Zook, Lewis D., son of Daniel and Elizabeth (Schmucker) Zook, was born at Greentown, Ind., Oct. 4, 1879; died in the Mercy Hospital,

Iowa City, Iowa, Nov. 10, 1965; aged 86 y. 1 m. 6 d. On Aug. 27, 1905, he was married to Clara Stutzman, who preceded him in death June 19, 1953. Surviving are 2 daughters (Barbara Elizabeth and Mary Ellen), 4 sons (A. LeRoy, Willie B., Oscar L., and Vernon S.), 17 grandchildren, 3 great-grandchildren, a twin brother (Albert), and one sister (Susan—Mrs. Albert Schlachba). He was a member of the East Union Mennonite Church, where funeral services were held Nov. 13, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Calendar

Annual Ministers' Fellowship meeting, Conservative Mennonite Conference, with the Cuba congregation, Grabbill, Ind., Feb. 23 to March 2.

I-W Sponsors' Conference, Indianapolis, Ind., March 2-5.

Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Iowa-Nebraska Conference, Riverside Park, Milford Nebr., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Items and Comments

Gov. George Romney of Michigan, often mentioned as a prime presidential candidate for Republicans in 1968, put aside politics at Louisville, Ky., to challenge Americans to return to the faith in God and in principles which made this nation great. Mr. Romney, a Mormon, was the principal speaker at the second annual community Thanksgiving rally, an interfaith gathering sponsored by several civic and religious groups.

He told his large audience: "The real difference between our system and the communists' is in the realm of the spirit . . . and in (our kind of) faith.

"If all we want is a full belly and full garage," the former president of American Motors said, "we are putting our faith precisely where the communists put theirs."

* * *

Hutterites emigrated from the United States to Alberta, Canada, in 1899 and now own about 500,000 acres of farm land in the province.

* * *

The American funeral has become "a grand disguise of death as life" and efforts to restore its role to show the real significance of life and death should be made by both the funeral director and the officiating clergymen.

This critique was offered at Washington by Paul E. Irion, an official of an Evangelical and Reformed Church Seminary at Lancaster, Pa. He addressed a symposium attended by 150 clergymen and funeral directors at Sibley Hospital.

To correct the impression that the dead

is not really dead—merely “sleeping”—is essential, he said in his talk, “The American Funeral; Obsolete or Enduring.” “The denial of the reality of death results in a reduction in the meaning of death. This, in turn, can leave a person ill prepared to deal with death.” He suggested that “full value can be reclaimed for the funeral.” The “full value” referred to encompassed in his thinking the spiritual implications which are inherent.

Sermons should be reinstated as part of the funeral, he said. And funerals appropriately should be held in the churches, as in former days. These two elements, he said, would be principal means of injecting meaning into the sermon, so that mourners could come face-to-face with what death really is and what is the significance of life in view of death.

* * *

Lutheran Church-Missouri Synod officials issued a position paper at St. Louis condemning the “new morality” for making “personal self-satisfaction the criterion for acceptable human behavior.”

The paper warned that deviation from the “divinely given moral law (even when the moral law is not consciously known) carries with it harmful psychological and spiritual consequences—the scars of guilt, the exploitation of other persons, and the plight of unwanted children.”

It said that the “new morality” was a form of “individualism which lacks social concern for others and personal respect for oneself.” Entitled “Sex Morals and the Christian,” the paper was approved by Dr. Oliver R. Harms, president of the Missouri Synod, and its five vice-presidents. The statement was designed to stimulate study of Biblical moral laws and ethical principles among denominational members.

* * *

Inmates of the Arkansas State Penitentiary at Little Rock, Ark., demonstrated to Frank C. Laubach how they are learning to read through the method he pioneered 35 years ago in the Philippines.

Dr. Laubach, retired Congregational missionary and world literacy pioneer, visited the Cummins Prison Farm with members of the Laubach Committee of Arkansas, which initiated the literacy program at the penitentiary last year. Prisoners, who have purchased books for the course with money earned from blood donations, were permitted to interrupt their work in the fields to take part in their classes during Dr. Laubach's visit. Classes are normally held at night.

* * *

The “Year of the Bible” was formally opened at Washington, D.C., with the presentation to President Johnson of a Bible which symbolized the 750-millionth copy of Scriptures distributed by the American Bible Society since the organization's founding in 1816.

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JOHN M. DRESCHER, Editor

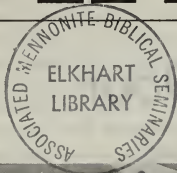
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The Open Door

By D. Elton Trueblood

The longer I live, the more truly I am convinced that events are a commentary upon the Bible, even more than the Bible is a commentary upon events. It seems to me that in my lifetime I have seen many developments which make the words of the Bible come alive. For example, in the dread days just prior to the second World War, the Book of Revelation came to mean much more to me when I knew something of what went on in concentration camps, in the strategy of terror, and in the consequent development of a secret underground movement. Nero suddenly seemed modern, because modern men were Neronic.

Vicious Attacks on the Gospel

Now we are in a time different from that of the second World War, yet in some ways, equally disturbing. We are in a time which is especially hard for anyone who seeks to be a faithful Christian. Never in my life have I known a time when the attacks on the Gospel were as vicious as they are now.

I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor. I recognize that some of the most damaging attacks on the validity of the Gospel are coming from those who claim some kind of marginal connection with Christianity. I see a widespread impersonalism which is frankly based on the idea that Christ was wrong in addressing the heavenly Father as "Thou."

At the same time that I note these vicious onslaughts and hear them almost every day, I also am aware of an exceptional vitality in the Christian cause at certain specific points. I see a marked growth in the concept and practice of the lay ministry. I see a development in the direction of reality of membership, according to which, in a few congregations, it is beginning to be expected that every member should participate seriously in the Christian cause, engaging in witness, in financial sacrifice, in daily ministry, and in study. There are, indeed, a few churches in which a small number undertake to conduct a highly demanding experiment for a limited period of time, with the thought that it may become continuous after a trial period.

Devotion and Service

Another great thing which I see is the acceptance, on the part of some, that the Christian faith cannot be genuine unless it includes both the inner life of devotion and the outer life of service. A good many now realize that inner devotion can be self-centered or even self-indulgent, while mere service can become sterile and superficial. It is good to know that some can see that social protest without a tender and moving spirit is essentially self-contradictory.

In short, in the brightest spots in the Christian cause it is truly understood that the roots and fruits of the Christian faith must be held together in one context. Many of the far-out people reject prayer and engage only in what they call "action." Others so emphasize prayer that they have no energy left for action. The hopeful spots are those in which people see that prayer and action are two sides of the same Christian coin.

When I think of the attacks upon Christianity and the small groups which represent great vitality, I have a better insight than ever before into the great Biblical passage of I Cor. 16:9, "A wide door for effective work has opened to me, and there are many adversaries." What this text says has always been true of the Christian cause, but the events of our bad time make the truth unusually evident.

It is well known that we usually need to see more than one thing in order to tell the truth, because the truth is essentially complex. This is especially the case when we talk about the prospects for the Christian faith. The coming year and years will be dark times and they will be bright times, and they will be both at once.

A Minority Movement

One of the most important things to say about the Christian movement in the time immediately before us is that Christianity is bound to be a minority movement. It is important that we should know this because any failure to know our true situation will be bound to lead to weakness.

As Lincoln taught us, we are more likely to know what to do if we know where we are and whither we are tending. Nothing makes for weakness more than does optimism or complacency when the conditions do not sustain it.

D. Elton Trueblood, author of "The Open Door," is on the faculty of Earlham College, the author of many distinguished books (the most recent: *The Lord's Prayers*), and is a frequent contributor to nationally known magazines.

The superficial judgment of most of our people is to the effect that Christianity is strong in our country. This judgment is based upon the number of church buildings and the number of members on the church rolls. We do not need to have very much experience, however, to know that this strength is nothing like as great as it appears to be.

Vast numbers who call themselves Christians are not participants in the ongoing work at all. Most are not regular in prayer or Bible reading, or do not think of themselves as called upon to minister for Christ and their fellowmen.

It is also important to see that the majority of men in any large city quite evidently think that what goes on in the churches is truly irrelevant to their lives. There is more open ridicule now than there has been for many years. The characteristic faculty members in characteristic universities are openly contemptuous of anyone who takes the Gospel seriously. The general idea is that those who do so are back numbers.

Some have supposed that the protest marches about the war in South Vietnam were chiefly an evidence of Christian opposition to war. This, however, is a really erroneous judgment. A great many of those who are protesters against the war are openly atheistic and some are frankly communists. For example, the leadership of the protest at Berkeley, Calif., is now known to be admittedly communist, with no reference to the Christian faith whatever.

Call Is to Loyalty

If Christians can know that they are in a minority, they will be better prepared to take their right places in the struggles of the coming days. They can be helped by remembering that the most glorious periods of the Christian faith have often been those in which the faith has had a minority status. This is conspicuously true of the Christianity of the New Testament period which has, in many ways, never been equaled.

If we know that we are surrounded by many enemies, we are far more able to understand the words of II Tim. 2:3, "Take your share of suffering as a good soldier of Christ Jesus." Our great call is not a call to popularity or to ease, but to loyalty in the face of persecution. It is important to know that there can be real persecution, even without physical violence. There are many places, especially in the intellectual life of America, in which it takes real courage to stand up as a loyal follower of Jesus Christ.

I do not mean that Christians should get out and wave banners and draw attention to themselves by letting their beards grow. One does not make his Christian witness by drawing attention to himself or by censorious and self-righteous judgment of others, but by the humble and unostentatious firmness of one who tries to do a decent job in the ordinary world and to put as much as he can of the spirit of Christ in his daily conduct.

As we face honestly our minority status, we shall soon learn that we have to carry on Christian work in new ways or at least in ways new to us. I believe we shall carry on for

a long time the Sunday morning gathering of the Christian forces, and for this I am glad since it is better than nothing, but my prediction is that other expressions of Christian life and thought will tend to be relatively more important. It may be helpful to try to state what these are.

Important Expressions

One is the increased use of the printed word. Churches have long had libraries, but only a minority have had regular book tables presided over by knowledgeable persons who make the spread of good books a genuine ministry. I think we shall see in 1966 and in subsequent years a significant growth of this particular form of Christian ministry.

The sad truth is that most people do not know how to buy books and very few ever order them. The only practical alternative, therefore, is to put books where people are almost forced to encounter them. They must be made to understand that ownership is important because it permits both marking and loaning to others. The really vital congregations will be those in which the characteristic members build up excellent libraries. Only by such an operation will they be able to have answers to those who challenge them about the hope that is in them.

Important as book tables in church buildings may be, they will never be sufficient because great numbers of those who need the ideas represented in the books will never darken the doors of the church buildings.

Therefore, the Christian book service must be taken to the places where the people are. Perhaps these will be airports, perhaps shopping centers. A Christian book center in a busy airport in which people are often forced to spend unexpected hours may become a far more effective way of penetrating the world than is the conventional building on the corner with the pointed windows and the doors locked on weekdays.

In any case, the Christianity that is effective in the coming time will be the Christianity which can learn imaginative ways of making its message understood.

An ideal setup, which we are already beginning to see in a few places, is that of combination lounge and bookstore. It is a combination of a Christian Science Reading Room and commercial bookstore minus any denominational label or intent. Many will respond in a situation in which books *can* be purchased, but need not be. Those who do not wish to buy anything may sit and read, wholly without embarrassment, while for those who want to buy there will be the possibility of frankly commercial transactions.

There will, of course, be a good many Christians who will try to proceed with business as usual, as though there were no cultural storm, but their effectiveness will be less and less. The effectiveness will be shown by those who, on the one hand, are firmly rooted in a living connection with the living Christ, but, on the other hand, are not willing to keep this experience to themselves. The novelty, which is important, will not lie in the field of theology, but in the field of effective witness. There is enough of this already to make ours a time of greatness.

Your Youth and Estes (II)

Once when some very unusual things were happening at the local church many of the religious people who looked on got a completely wrong impression. They were "amazed" and they were "perplexed"—to use two terms directly from the Book of Acts. And they asked, "What does this mean?" Some people, perhaps the most sedate and those who would have been horrified at the thought of saying one honest, unpremeditated word in public, went so far as to suggest that the persons on the platform were drunk.

Nobody had ever seen anything quite like this before; so nobody had a proper yardstick to measure what was really going on. Everybody agreed that what they saw in several of those backward boys from that ordinary, out-of-the-way hometown was most unusual. Something had filled them—but it was not wine.

Peter stood up. He said, "These men are not drunk, *as you suppose*" (Acts 2:15). He went on to show that the change, the newness, the creativity, the release, was a kind of drunkenness all right, *but not the kind they supposed*. It was a totally different kind of infilling—the kind Paul talked about later when he put it, "Be not drunk with wine . . . but be filled with the Spirit" (Eph. 5:18).

For Peter and the rest of the disciples it was *Acts Alive*. I think it is not too much to draw this kind of comparison between what happened in Acts 2 and what Mennonite youth leaders hope will happen to young people in a thousand congregations across the church in the next several months. *Acts Alive* is the creative (some may say) way-out study document now being released to release youth for a fuller life in the Spirit.

People were "amazed" and "perplexed" and some "mocked." Acts 2:12, 13. I sincerely hope that happens again. Don't you? For too long the world has seen little in the church that amazed them. Nothing at all stops them for a moment to rub their brows with perplexity at what they see in the church. So they don't mock. An unmocked church is a very sorry church.

Wouldn't it be great if our young people would teach all the rest of us how to become truly spiritually alive? We wouldn't begrudge them that kind of Spirit-filled release even if it came through an unconventional study of the Book of Acts and a folk night, would we? If the Spirit of God would like to turn young people loose for witness in a way that is mockable, we wouldn't object, or would we?

One more thing. "But Peter, *standing with the eleven*" (Acts 2:14). Somebody is going to need to stand with the released young Peters—will you? There is only one other place to stand.

—Arnold W. Cressman.

The Publican

*O God,
Today I smiled at sin—
A little thing
It seemed just then;
A story someone shared
In a secret kind of speech.
The gang laughed gleefully
And I smiled too,
While within
Your Spirit spoke
About sin's seriousness,
And I stood spineless.
And now I come
Repentant—
And remember that all sin
Is serious in your sight—
That my real heart
Is revealed
More in smiles
Than in sermons.
Forgive my sin—
The sin of taking lightly
Any sin.
It is against Thee
That I have sinned.
Be merciful to me
A sinner.*

Amen.



Valleyview

A Sunday school was started in London, Ont., in 1952, as a result of a summer Bible school conducted in the downtown area. The congregation, Valleyview, was organized in 1960 with 30 members. In 1963, the congregation moved from the downtown location into the new building situated in a growing section of the city. Present membership is 44 with a Sunday-school enrollment of 110. The pastor is Ralph Lebold.

Will They Clash?

Two trends today, (1) the church receiving more and more government aid and (2) the church expressing itself on controversial issues, are bound to collide, according to Robert E. Van Deusen, a Lutheran authority on national affairs.

A key development in church-state relations in the last year is the increasing tendency by religious groups to lean toward "partnership with the government in achieving mutual objectives."

Van Deusen pointed to the "unprecedented volume" of application by church-related groups for government grants. These include welfare institutions, colleges, parochial schools, welfare agencies, and even congregations. Some organizations, he says, have even come into being for the purpose of receiving government funds to carry out religiously oriented programs.

As a foreshadowing of the clash which will surely come, because church groups are taking positions on public and political issues while increasingly accepting public subsidies, Van Deusen points to a write-up in the *Washington Observer*. "A foreshadowing of it," the *Washington Observer* said, "may be seen in the growing intensity of the feeling against those who, for religious or other reasons, oppose U.S. policy in Vietnam. The time could come when acquiescence in public policy is expected of church groups which receive public funds."

Van Deusen warned that "certain trends . . . call for a degree of caution." Among these he said is an inclination to give a religious orientation to the "Great Society" concept, thus diminishing the right to subject the political objective to continuing appraisal.

"Another," he added, "is the hardening of lines of support and criticism of U.S. policy in Vietnam, so that dissent is viewed by some as disloyalty."

Although our church has attempted to look carefully at the relation of church and state, it is becoming increasingly clear that we must do much more in looking at our position both of receiving from and of speaking to the government.

Can the government be relied upon to play the role of brakeman? Hardly. At least not in proposing programs concerning such things as old-age problems, unemployment, doctor and hospital bills, cheap housing, higher education, and others. And the question is not to debate the merits of these. The question might become, Will the government become the brakeman in allowing dissent based on Christian conviction and commitment? Our great concern is that a government which more and more fills the stomach can so easily, even without direct edict, deny freedom of spirit and conscience.—D.

Readers Say—Keep Short

Because of the large amount of letters written for the "Readers Say" column of GOSPEL HERALD and the lack of space to use them all, you are asked to keep your letters, to be included in this column, to 200 words or less. Many of the letters received are answered personally by the editor. Such are not included in "Readers Say." Many letters used are cut down considerably. Most are still too lengthy. There is continual criticism that letters printed in the GOSPEL HERALD are too lengthy. As soon as the more lengthy letters on hand are printed, your editor will try to hold letters to the 200-word limit.

Your letters are most welcome. GOSPEL HERALD is an instrument of communication. This means that readers also should be allowed to communicate. Through the shortened letters the church will be able to hear from more of you. It also will be strong encouragement for you to express your concern or reaction in a clear, concise way. If a good preacher is one who knows what to eliminate, so also writers should look over carefully what should be shared and what is congruous to a discussion. A short letter also has better readership.

A "Readers Say" letter should address itself to an article printed in the GOSPEL HERALD. Letters should not discuss other "Readers Say" letters.

Several other guidelines may help. Do not attack persons. Discuss ideas and facts. Try to shed additional light on the subject. Heat without light, in this case, does not help. Be prompt in sending your letter in. This keeps the column current. Give the other person the same benefit of the doubt and respect that you desire for yourself.—D.

Problem of Protestantism

Norman Vincent Peale in his article, "Can Protestantism Be Saved?" points out some weaknesses of present-day Protestantism. He points to the church's apathy in the midst of moral decay and increasing secularism. Protestantism is losing ground today, not so much in numbers as in spiritual effectiveness. "No sacrifice is required of church members today," he states. Christian conduct should be expected of church members and wayward members should be disciplined.

Behind the ecumenical movement lies a passion for bigness. Mergers lead to watering down traditional standards and the concentration of authority in the hands of a few. "What is wrong with having different denominations, so long as they stand for something?" Dr. Peale asks.

Further, he feels that Protestantism is making a mistake in thinking souls can be saved by reforming society. "You have to reform society by saving souls." In a striking indictment, he accuses churches of ignoring the basic search of the individuals for personal salvation. "Instead, they found preachers offering intellectualized sermons on social problems. They found pastors who condemned corruption in politics or government, but ignored corruption in the lives of their listeners."

—D.



Mushrooming independence of African nations has presented problems to their educational systems.

Africa Calls for Corps of Missionary-Educators

By Carl Kreider

The most obvious fact about Africa is the rapidity of the change from a group of colonies to a continent of independent national states.

As late as 1945 there were only four independent countries in the whole continent: Egypt, Liberia, the Union of South Africa, and Ethiopia. Within the next 12 years only one more country, Libya, had achieved independence. Then suddenly, beginning with Ghana, and extending rapidly over the next few years, the whole continent seemed to become independent almost at once.

Independence has presented problems to the educational systems of Africa. Many of the colonial peoples who were teachers, government administrators, businessmen, and serving in other capacities returned to Europe, creating a tremendous shortage of high-level manpower.

Agronomists, doctors, engineers, business administrators, and above all, teachers became much in demand, and are still in demand. If Africa is to develop economically, one of the requirements will be for her educational system to develop.

It is clear that the most crucial part of the educational task of Africa in the next decade, and perhaps longer, will be the adequate development of elementary and secondary education. Some of the problems now experienced in higher education can be traced quickly to deficiencies on the elementary and secondary levels.

Low Literacy Rate

First of all, there is a low level of general literacy. It is estimated by the government of Ethiopia, for example, that the literacy level is probably not above 5 percent. In many

countries of Africa the literacy level is only 15 or 20 percent.

Secondly, there is a high attrition rate in the schools. Attrition in American colleges usually refers to the persons who drop out before graduation. But I am referring to attrition in the elementary school. A representative of Ethiopia's Ministry of Education has put the attrition rate at about one third between first and second grade of elementary schools.

Why do so many students drop out? When I heard that many of the girls are married, I was aghast at the thought, but then I found out that in many cases the girls do not enter school until they are 11 or 12 years old.

Causes of the attrition rate can also be traced to national apathy and severe language problems. For example, since the government of Ethiopia is controlled by the Amharas, the emperor has indicated that Amharic should be the language of instruction through Grade 6. Beyond, the instruction is in English. The difficulty is that only about 25 or 30 percent of the population are Amharas; for the rest, Amharic is a foreign language.

A third problem for Ethiopia is the educational concentration in the capital city of Addis Ababa, with a population of about 500,000. In a total population of about 21 million, this is only about 2½ percent of the total.

Yet 47 percent of the high-school students in Ethiopia are studying in this city. In the rural districts, the educational level goes down rapidly; no one wants to teach in the rural districts when he can easily get a job in the capital city.

In the fourth place, Ethiopia depends upon expatriate teachers. This is true in other African countries as well. The percentage of high-school teachers in Ethiopia who are citizens of other nations must be well above 90 percent. There are only 350 high-school teachers in Ethiopia and the Peace Corps is providing about one half of them.

Many of the other teachers are from India and have spent all their lives in Ethiopia. The educational secretary of the Africa Inland Mission, Dr. Eric Barnett, told me that they will need 100 additional expatriate teachers just for Africa Inland Mission high schools of Kenya in the next five years.

An African university also faces a dilemma. On the one hand, it might have a rapid turnover of foreign persons, many of whom are not basically committed to the long-term purposes of the university; they are there partly because it is an interesting educational experience.

On the other hand, there are relatively young African administrators who are dedicated to the cause but who have much to learn about administering a university.

Policies for a "Developing" University

What are desirable university policies in a developing country? First, there should be relatively easy admissions. The university in Addis Ababa, for example, had a year of general studies for the student who was a graduate of a high school but not successful in passing the entrance examination to the university.

After a year in general studies, he could take the entrance examination again; if successful, he would be admitted as a regular student.

A second desirable policy would be to exercise great care to admit the underprivileged person. I would like to commend Haile Selassie I University for providing a generous policy of financial assistance.

All students had free tuition. They had free books, not for their personal libraries, but they could borrow them without paying rentals. The student in financial need also received a cash stipend of \$20 a month, adequate for at least a modest room and board allowance.

Focus on Manpower Needs

In the third place, the academic program of the university should be built around manpower needs. Here again I commend the university at Addis Ababa for conducting a well-organized manpower survey the year I was there. I participated in it in a small way. We tried to find out what positions were available in Ethiopia today and what openings will exist three and six years from now.

Although estimates are difficult, this was far better than drawing up a university program to educate people who might ultimately find it difficult to secure jobs. Ethiopia—and Africa—needs short-term vocational courses to prepare workers like sanitary officers and veterinary assistants. These people would probably have only a year or less of university training but would fulfill real needs in the country.

Certainly, above all, Ethiopia should avoid the establishment of an intellectual elite which a developing society cannot easily absorb. This has been a problem in China and to a certain extent in Japan as well. In a continent developing as fast as Africa it is undesirable to have unemployed college graduates.

In the fourth place, residential universities are desirable. The health, guidance, and recreation of students are taken for granted as a part of a United States college education, but they are desperately needed in Africa.

For example, a student with a class at 8:30 and 10:30 would have an open period from 9:30 until 10:30. He couldn't possibly go to his rooming house, because it would not be an adequate place to study and it would be too far from the campus. The library is overcrowded, and in fact, there is a university policy against using the library for study. As a result students often wasted their time between classes.

Finally, realistic standards of achievement rather than high standards are called for. This may sound strange in a day when academic excellence is emphasized. If Africa must

Africa Filmstrip Available

"Summoned to Serve," a 95-frame color filmstrip with a 25-minute taped narration, is a picture of the Mennonite Church at work in West Africa—specifically in Ghana and Nigeria. Built on Paul Erb's visit to this work, the filmstrip gives background about the history of these two countries and the thrust of their emergence as nations in the twentieth century. Order from Audio Visuals, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

choose between 100 moderately well qualified teachers and 25 very well qualified teachers, it should select the 100 because the need is so desperate.

The education secretaries for Christian schools in both Tanzania and Kenya told me they preferred TAP (Teachers Abroad Program) workers to come immediately after college rather than wait for graduate degrees and experience. It was not that they didn't recognize that a master's degree and teaching experience in American schools would not be desirable, but basically because the need is now.

International Christian University?

Some African missionaries think a Christian college of the International Christian University type is a desirable solution for the problems in Africa. Many African elementary and secondary schools are Christian schools and are completely supported by the government.

It is this fact which makes the TAP program a reality. As elementary schools are upgraded into secondary schools, the missionaries feel the secondary schools may be upgraded into colleges and that the government will continue to provide the capital outlay for expansion as well as for a large portion of operating expenses.

I question this. At least for the immediate future the colleges are already overbuilt.

When I visited the university at Dar es Salaam in April, 1964, it was still located in the TANU building. The TANU is the Tanganyika African National Union, the larger of the two major political parties. The university had about 40 students at the time.

The United States government through an AID grant had given money to help build a new campus about six miles out of town on the rolling hills that overlooked the beautiful bay of Dar. The educational facilities they were building were marvelous. Library, faculty homes, dormitories, educational buildings of all sorts—for a student body which has probably grown this year to 140.

If the Christian Church were to establish a university, this would result in an even greater duplication of facilities. Ten or fifteen years from now, when there are many more graduates of secondary schools, this may well change.

At the University of Ghana at Accra a marvelous educational plant serves about 1,000 students. Not far away are the ruins of buildings built of mud bricks. The government would provide the metal roof. The mud brick walls were built but the metal roof didn't come.

This sharp difference in attitudes toward elementary education and higher education is something that has to be solved before it would be wise for the Christian Church to build a large Christian university.

Those who favor a Christian university feel it would not be necessary for the church to spend much money. They feel the African governments or some private foundations will provide funds. One illustration of this is the Protestant University at Stanleyville where Dr. Mel Loewen, a graduate of Goshen College, is serving as dean. The Congolese gov-

ernment provides operating budget; UNESCO provided the capital budget. But this is unique.

Our missionaries see what happens to young people who come through the Christian elementary and secondary schools when they get to the government universities. A Christian university would preserve more of these young persons for service of the church. This certainly is a matter of concern, but the basic reason is not that they are in a government university, but the whole undercurrent of feeling within the countries themselves.

After all, these university students feel that within ten years of graduation they will be the cabinet ministers or perhaps the prime ministers in their countries. This is not unreasonable. They look forward to political involvement. They have not become anti-Christian; they have simply lost interest.

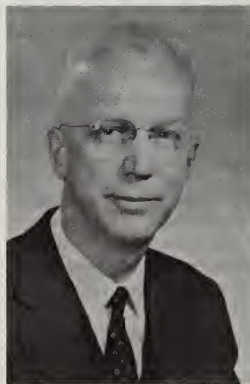
Solution and Task

What is the solution? The appointment of Christian faculty members to the government universities is a big step in the right direction. The problems in the United States with our concept of separation of church and state do not exist in Africa. I met people at every college that had strong feelings that they were called as a part of their Christian duty to serve these universities.

In fact, the head of the history department at Haile Selassie University went to Ethiopia about 15 years ago as a missionary under the Swedish Lutheran Church. The head of the public health college at Gondar was a medical doctor who has gone to Ethiopia under the Baptist Foreign Missionary Board.

Frustrations, of course, must be expected. The problems of getting an appointment are severe if the faculty member were to serve only short term. Presently, the need is more acute on the high-school level; this has made TAP operate so effectively. And TAP has had excellent leadership.

The Christian Church should regard the developing educational program of Africa as one of the most glorious opportunities and challenges it faces in our generation. Graduates of our Mennonite colleges should rise to meet this challenge.



Carl Kreider, dean of Goshen College, was a Fulbright Lecturer in Economics at Haile Selassie I University, Addis Ababa, Ethiopia, 1963-64. During his sabbatical he also visited many other countries of Africa, but the main points of this article reflect his experiences in Ethiopia.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Our Church-Related Schools

By Daniel M. Krady

Clemens Hallman's remarks (Jan. 11 issue, "What's Wrong with Our Church-related Schools?") were originally made to a group of Christian teachers and administrators, a more fitting interchange than to the church at large. A reply may be called for lest silence give comfort to the Christian school's detractors.

By making of prime urgency the elimination of churchmen from school administration and board control, Hallman denies the possibility of cooperation between laymen and leaders. What is really needed is a clearer defining of administrative roles. Board members do handle administration, often to save money. Good administrators help their board to perform its true function—policy making—more effectively. To declare that administrators can do a good job only when free of board control is just another aspect of the "small God" fallacy.

The charge that Christian schools cannot compete with well-equipped public schools is rather sweeping, and ignores the schools with a highly trained staff offering rather broad programs. The answer is not for the Christian school system to fold up, but to gain such support of the church that enrollment doubles. Then remedial work and special education will no longer be beyond the reach of better elementary and secondary schools.

Certain it is that schools need lay support, with all the prayers, financial help, skills, and abilities of the larger Christian community. But we need leader support as well, lest the Christian school be viewed as illegitimate. Words from the pulpit in support of such a worthwhile movement can be just the encouragement needed by parents seeking a balanced education for growing minds.

By getting acquainted with a healthy, growing Christian school today, not as it was ten years ago, critics may be turned into enthusiastic supporters. Seeing the church involved in a broader program of nurture than the few hours that Sunday school provides will make more people dissatis-

fied with less than a full Christian elementary and high-school education. Seeing a child learn prayer, study, and discipline in a Christian environment is a convincing way to see for yourself that we have too long ignored this extension of home influence.

I carry no torch for substandard schools. But to urge the close of all schools because some administrators are squeezed by the power structure is no real solution. Our church can support good schools. Skeptical church leaders need to come to see the urgent need for a Christian elementary school foundation. Christian high schools and colleges may foster Christian ideas at other critical ages, but not at the age psychologists consider formative. The church has not hurt the Christian school so much by choking it as by ignoring it.

A further word on this point may be in order. Official reluctance of Mennonite church leaders to support Christian elementary-junior high school education derives in part from a by no means exhaustive study which tended to show that there is no appreciable difference in attitudes and Christian beliefs in students from a certain Christian school as compared to attitudes of a group of those attending public school. What the writer of the study failed to note is that children of junior high school age quite typically undergo a change of attitude.

But *must* the religious awakening come in the rude shock of the outside world? Is the church to have no place in offering tangible help at a truly crucial hour in life? Is validity given to the preadolescent's experience of doubt only when experienced without the offer of counsel which Christian teachers give? Is he really better off to receive no reinforcement of his parents' Christian views from teachers who are sympathetic to those views?

I sincerely doubt that the church cannot pay for adequate Christian education on all levels. Rising costs have not come without a concomitant rise in ability to pay for what we need and believe in. Certainly we may do without the ter-razzo and the plush, but since when is excellence more nearly possible when the God of perfection is ignored?

Daniel Krady, Harleysville, Pa., is principal of Franconia Mennonite School, Souderton, Pa.

A Mennonite from India Visits Russian Christians

By P. J. Malagar

Following a recent trip to Europe to attend the General Council meetings of the Eighth Mennonite World Conference, which will be held in Amsterdam in 1967, I returned to India by way of Moscow. The quickest route from London to New Delhi is the Air India flight that stops at Moscow. My stay in Moscow was a brief five days but it turned out to be very worthwhile.

On my arrival, Nov. 20, the temperature was 11 degrees centigrade below zero and the 30 kilometer trip from the airport to the hotel was a heavy ordeal for me. The Russians wear much heavier topcoats and fur caps. The taxi was smooth and cozy, but it had no heater and I began to have cold feet. I felt I should return to the airport and go on to India with its heat and sunshine. Another Indian traveling in the same taxi said, "Let us at least stop for the night and if we survive, we shall stay or return on the next flight."

I must say that the five days were much richer and warmer than I deserved, both in quality and to the extent we could visit the city and its many places of interest. These included Red Square, the Kremlin, Czarist cathedrals, art museums, the Academy of Sciences, the Congress Palace meeting place and concert hall, and the Moscow University with its tallest building of 33 floors. The people are proud of their government and its achievements.

Moscow has wide streets and its underground subway stations are museums themselves. Most people seem to use public transportation and the rush hours are similar to those in all the big cities of the world. I was impressed by the "No Smoking" signs seen in many public places. One does not see supermarkets or a superabundance of things in Moscow with its population of six million.

The High Point

The high point of my visit was meeting Russian Christians and attending four worship services at the Moscow Baptist Church located on Pekrousky Boulevard. I went to the offices of the Union of Evangelical Christian Baptists adjacent to the Moscow Baptist Church, introduced myself as a Mennonite from India, and asked for the young pastor, Michael Zhidkov, to whom I had been introduced by letter from America. The young Zhidkov met me with a broad smile and referred to the visits with Mennonites in America. I was also introduced to a lady journalist who knew some English and who later served as my guide for some places of interest.

At the church offices I was also introduced to Bro. Victor Kruger who is from the Mennonites and is now a preacher in the Baptist Church. Bro. Kruger spoke only German and Russian but was truly happy to meet a Mennonite from another country, the first Indian minister to visit him and his family. I was especially grateful for the enriching experience of visiting with Bro. Kruger at his home in Moscow. I was also invited to two staff luncheons at the church offices.

The Moscow Baptist Church has a membership of 5,000, with a church council of 100 members, 50 deacons, 25 preachers, and three pastors. The routine administrative work is done by a five-man executive committee. The three pastors are the 80-year-old Reverend Jakob Zhidkov, the father of Michael Zhidkov, who is also a pastor, and the Reverend Alexei Arbov.

The Reverend Arbov preached on Sunday morning while the senior Zhidkov was in charge of the service. Michael interpreted for me in the Saturday evening service and the three Sunday services. Taking part in these four main services was a big event in my life and I treasure this experience very much.

Church Filled

A few minutes before the service began on Saturday evening at 6:00 p.m., we climbed up the steps to the pulpit platform and to my surprise found the church filled to overcrowding with nearly half the congregation standing at every available place in the church. I felt a high sense of expectancy on the part of the congregation as they looked upward to the raised pulpit platform. One felt that the hour of worship had arrived.

After the opening prayer, there was a congregational song sung very impressively in the Russian language. Then there were several numbers by a mixed choir in which both young and old took part. The two-hour service had four sermons, but almost half the time was spent in singing. All through the service there was a deep reverence and devotion as the very alert group of worshippers responded to the points in the messages and prayers.

The messages were simple, direct, sincere, and mainly drawn from the Bible. Even illustrations were taken from the Bible. The quiet, confident voice of the preacher instructed the congregation in the faith and the Word of God. I felt they were sincere and there was no attempt at making a big performance in the pulpit. One feels that this is no routine or formal Sunday worship service but "worship in spirit and truth."

P. J. Malagar, Balodgahan, via Dhantari, M.P., India, is director of Mennonite Christian Service Fellowship of India.

Mission Churches

By J. D. Graber

A mission church. What does this mean? I am glad this expression is getting out of our vocabulary. But why is it not a good designation? Perhaps it is good at the same time that it is bad.

It is bad if we think a church lately brought into being through an outreach effort, at home or abroad, is some kind of inferior, a second-class, church. It is good if we think such a church should be active in spreading the Gospel, winning its neighbors, and should be very free to accept all kinds of "converts" regardless of race or national origin. It is bad only if we think the "mission church" should be different in these respects from our own "home" congregation.

There is only one kind of church in the New Testament. We do not read about "younger churches," or even about "daughter churches." There is no hint anywhere that the church at Colossae had any inferior standing to the church at Galatia, Ephesus, Corinth, or Philippi. The Apostle Paul always dealt with and wrote to them simply as churches.

He was distressed by failures and sins among them; he chided them sometimes for signs of immaturity they displayed; he encouraged them always to grow in grace, knowledge, and Christlikeness. But he always praised them, respected them as churches in their own right, and never classified or ranked them. They were either churches of Jesus Christ or they were not. There was no middle ground.

Mission churches are not colonies of the mother church. This terminology and these attitudes grow out of the colonial age when western, mother countries maintained political colonies in all parts of the world. A colony, of course, was always in a second-class position as compared to the mother country. It was also true that a colony was exploited for its financial and prestige values to the mother country. Of course there was a great deal of benevolent self-interest that worked for good among the people in the colony. But it was really a bit like a man feeding and giving good care to his horse so that he could do more work.

"We do not have such unchristian attitudes" you say. This is certainly correct. We never admitted, even to ourselves, that we have thought or acted this way toward a so-called "mission church." But let us search our hearts. We have, all of us, entertained some of these attitudes and viewpoints. Our motives have not always been pure. We can, by searching, uncover elements of self-interest in even our mission and benevolent activity. The colonial age is past. There are no more colonies except in a few isolated and usually distressing corners. But this is not the *reason* why we eschew colonialist attitudes in missions. We treat all men as brothers and all churches as equals because we are one in Christ our Saviour. □

There were no announcements about the six weekday meetings. However, little notes consisting mainly of greetings and prayer requests were passed on to the pulpit to the minister in charge of the service and these were read at the end of the service. The choir sang the closing anthems, "I Trust Thee, O Lord," and "I Will Praise Thee, O Lord God of Israel." The two-hour worship service came to a close with final words of edification from the minister and the benediction.

There were no children in the services, but emphasis is placed on Christian instruction in the home. The witness program is mainly on an individual basis although public church services themselves are also a witness. Sometimes visitors come out of curiosity, perhaps because of some criticism they have read of Christianity, and then discover what it is all about and later some become members.

It was a joy to bring the Christian greetings of the Mennonite churches of India to this group in the morning service on Sunday. The first Mennonite missionaries to India came from Russia in the persons of Mr. and Mrs. Abram Friesen, Mennonite Brethren from the Ukraine, as early as 1870. Today we have over 24,000 Mennonite Brethren members in the area. Bro. Jakob Zhidkov nodded his head and said with a smile that he knew the first missionaries to India. I was happy to be the first representative of the Indian Mennonite Churches to this church.

A farewell in the evening services with "God Be with You Till We Meet Again" with handkerchiefs aloft and waving over the entire congregation was very moving. I am not wasting words when I say I have never had so big a welcome, neither so touching a farewell as in this Moscow Baptist Church. May we pray for this church as it continues to worship its Lord and Christ, that it may be victorious for Him.

Where to Start

The best place to start to do something about the race problem is in our own families. We are surprised at some of the things our children bring home from school and playground. They hear Negroes called "niggers" and this sounds cute to them. They do not know that Negroes despise that word and that using it is like slapping them in the face. We can teach our children that they are not to disparage other races, that they are not to be offensive to a man because his skin is not the same color as theirs. We can acquaint our children with some national and church heroes who were of other races. If we do not know of any, perhaps it is because we have not sought to acquaint ourselves with them. Our families might grow together spiritually if we could spend time getting to know great Christians and great leaders of other races.—Thomas A. Fry, Jr., in *Get Off the Fence!*

Vatican Council II on Christians and Liberty

By Cornelius J. Dyck

The decree on ecumenism, which was adopted a year ago, is an encouraging document. It puts many Protestants to shame in confessing to sharing in the guilt of separation and in its plea for mutual trust. Its first guide for ecumenical discussion is worthy of note for all Christians when it urges Roman Catholics to make "every effort to avoid expressions, judgments, and actions which do not represent the condition of our separated brethren with truth and fairness, and so make mutual relations with them more difficult." (4)

While this seems obvious for us all, it is not easy. It is far easier to build straw images of others to strengthen our own position, or to pick out the weakest elements or representatives in other groups as representative of that entire group.

Holy Spirit and Christian Unity

The document gives central place to the Holy Spirit in bringing about Christian unity.

It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that He is the principle of the church's unity. (2) Further this council declares that it realizes that this holy objective—the reconciliation of all Christians in the unity of the one and only church of Christ—transcends human powers and gifts. It therefore places its hope entirely in the prayer of Christ for the church, in the love of the Father for us, and in the power of the Holy Spirit. Rom. 5:5. (24)

The draft indicates clearly that this new concern for unity is unexpected and at points quite disturbing to the Roman Catholic Church, but that it sees this as the work of God and hence wants to encourage it:

Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day a movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians . . . almost everyone, though in different ways, longs for the one visible church of God, a church truly universal and sent forth to the whole world that the world may be converted to the Gospel and so be saved, to the glory of God. (1)

There is strong stress on holiness as the prerequisite for renewal in the church. "Every renewal of the church essentially

consists in an increase of fidelity to her own calling." And again, "The faithful should remember that they are better promoting union among Christians, indeed living it better, the more they strive to live holier lives according to the Gospel. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love." This is what the document describes as "spiritual ecumenism." (6, 7, 8)

Forgiveness Desired

As indicated above, the confession of guilt for separation was both unexpected and encouraging. This does not mean that the Roman church is confessing false doctrine, but errors in conduct, moral errors. "If, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated—to be carefully distinguished from the deposit of faith itself—these should be set right at the opportune moment and in the proper way." (6) The force of this sentiment was strengthened by Pope Paul in his opening address to the second session, in which he said in the presence of the Protestant observers:

If we are in any way to blame for that separation, we humbly beg God's forgiveness. And we ask pardon too of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace.

It was this statement which prompted Maynard Shelly to ask, soon after it was made in 1963, whether the Mennonites might be ready to respond with an expression of forgiveness. The statement is partly a prayer, which parts call for no human response. But the statement is also addressed to us. Our Anabaptist fathers suffered much, and thousands died under Roman Catholic as well as Protestant persecution. Are we ready to forgive and search our own hearts for errors we, i.e., the fathers, might also have made? Would such an expression have any meaning so many years after the events? Can we as Christians ignore those who ask us for forgiveness? Who should make such a statement from the Mennonites, conferences, individuals?

In the light of growing inter-Mennonite conversations I found value in the honest plea which the statement makes for frank recognition of differences. "Nothing is so foreign to the spirit of ecumenism as a false irenicism. (1) Dialogue which attempts to water down such issues, or hide them,

Cornelius J. Dyck, director of Institute of Mennonite Studies and professor at Mennonite Biblical Seminary, Elkhart, Ind., attended Vatican Council II in Rome and shares some pertinent observations and clear insights. This is the concluding article of a series on the Vatican Council.

cannot bear good fruit. Thus the decree frankly acknowledges the problem Protestants have with Mariology. An interesting passage in this connection is "A love and reverence—almost a cult—of Holy Scripture leads our brethren to a constant and diligent study of the sacred text." (20) Joint study of the Scriptures is urged and, where desirable, joint prayer and worship services with Protestants and others. The schema urges "all faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism." (4)

The Statement on the Jews

This statement, about which the public press has written so much, is included in the "Declaration on the Relation of the Church to Non-Christian Religions." The beginning references to Hinduism, Buddhism, and especially to the Moslems are unusually open, saying that "the Catholic Church rejects nothing that is true and holy in these religions," but also adding that she "ever must proclaim Christ, 'the way, the truth, and the life'" (John 14:6).

The section on the Jews is not as strong in their behalf as many bishops wanted it to be. It underwent much rewriting and editing. Since it soon became a political issue, some despaired of it being accepted at all. As it was adopted, the statement does not lay the blame for the death of Christ on the Jews alone but on all men since He died of His own free will for us. The word "deicide" (killing God) was eliminated. The statement also rejects the notion that Jews are predestined to suffering because they rejected Christ, a notion that has likely been the root of much anti-Semitism within the church.

The solidarity of the old Israel with the new is basic to the document. It may be that this statement is too open for Protestants since it, by definition, rules out conventional missionary activity among the Jews. Roman Catholic work with the Jews will continue, and increase, they feel, but in the form of "dialogue" rather than proselytizing. This attitude might be said to characterize all decrees of the council that relate to non-Roman Catholics: don't break down the door to get into the house; knock gently.

Religious Liberty

This document had a stormy history, being championed especially by the American bishops while a threat to those from the missionary areas of South America, Africa, and Asia. A particular problem stemmed from the basis of religious liberty—is it based on human dignity with political and juridical freedoms, or is it based on moral law derived from theology and the Bible? The conservatives have insisted that religious liberty cannot be proved from Scripture, and the majority have never attempted to "proof-text" it, but they do believe religious liberty reflects the spirit of the entire New Testament.

In the minds of some of the opponents religious liberty means atheism, i.e., the option for any Roman Catholic to disobey the church and write his own rules of life and faith. This, however, is by no means the intention of the statement. Man is not free to decide all moral issues by and for himself,

nor is error as good as truth. The intention is simply to assert the right of every person to exercise faith according to his conscience and without coercion.

Defines Sphere

The schema does not advocate the separation of church and state, but rather seeks to define the sphere of each. "Civil authority must be declared out of bounds if it interferes with man's relationships with God . . . no one (may) be prevented by public authority . . . from acting according to his own conscience." Liberty does not mean that a particular church cannot receive special recognition (i.e., be state church), provided the religious rights of all citizens are preserved at the same time.

Against this encouraging content stands a reference that seems to negate it. "The concept of religious liberty leaves intact the Catholic teaching on the one true religion and the one true church of Christ." One monsignor said to me, "We had to say it somewhere, and this seemed a good place to slip it in." Let him who would cast stones first count the number of times Menno uses "true church" in his writings!

It remains now to be seen what effect this statement will have upon the freedom of Protestants in Spain, South America, and other traditionally Roman Catholic areas, not to speak of the eastern European nations. Will the bishops remember that they signed this document when they return to their countries and will see that its instructions filter down to the local parish? In a way this document says too little too late. Modern secularisms and political realities have shifted much of the responsibility for religious liberty from the church. Perhaps that is why the fathers were able to write the document as strongly as they did. □

Prayer Requests

If something should happen, it can happen and it should be undertaken. Our youth can be sanely but positively excited about Christ and His church. Pray that this may happen in and for the youth of your church and community as they study *Acts Alive*. It can by your prayers.

From London, England:

One of our former Centre students from Sierra Leone, who is now serving as ambassador to Russia, requests the prayers of all his Christian friends. We extend this ministry of intercession to the whole church.

An English member of the Fellowship, Patricia Wiebe, has had major surgery, followed by recurring illness. She has requested the prayer interest of the fellowship at the Centre. We request the church to pray for her in this trial of her faith, and that of her husband. Any Christian who enjoys writing letters of encouragement, please address Mrs. Wiebe at 12 Gatwick Green, Bishops Stortford, Herts, England.

The fellowship members rejoice with Dr. Martin in his successful passing of his final FRCS exams. Dr. and Mrs. Martin receive this success as a gift from God and seek His further guidance in their service in the Dhantari Christian Hospital in India.



200-voice choir highlights music festivals at Steinman's and St. Jacobs.

Music Workshops in Ontario

Marcato means punch the music. Legato means smooth. Does it sound drab? Not to the people who observed Mrs. Sala while directing the mass children's choir, and definitely not to the children.

During the workshops which followed, interesting techniques were illustrated, depicting how children can sing music correctly through simple exercises, developing good tonal quality, and improving sight-reading ability. These were referred to as "tricks that click."

Mrs. Sala focused attention on leading the children into meaningful worship through music by relating the hymn to everyday experiences. She suggested that there be a music education emphasis beyond the Sunday-school worship period, but always related to the worship service each Sunday—not music for the sake of music. As songs are sung with intelligent understanding, they become a vehicle of Christian worship.

The workshops in children's music conducted by Mrs. Sala were a great inspiration. With enthusiasm and skill she shared her wealth of experience.

One children's worship leader said, "I can hardly wait to put into practice some of her ideas and methods. I appreciated, too, her belief that the great hymns of the Christian faith can become meaningful to children. We who lead children at home or at church are responsible to select these songs carefully."

Mrs. Sala held the attention of over two hundred children. She helped them to capture the meaning of the words, to sing

them distinctly, and she used devices to develop beauty of tone.

These questions were raised, "What are you doing in your congregation to promote the good music in Christian education? Do you have good materials, such as *Our Hymns of Praise*? Do you provide a time when your music director can put into practice the things learned at the workshops?"

A good music program takes more than one enthused person; it takes the cooperation, encouragement, and planning of all the leaders together. It is for this reason that the Mennonite Commission for Christian Education is promoting music workshops across the church during 1966.—Stanley Gingerich, in *Ontario Mennonite Evangel*.



Steinman Junior Chorus

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

A person scrutinizing the Mennonite Church objectively from outside her ranks, as Robert Baker did (Dec. 7, p. 1060), searching for a New Testament church, examining her faith and history, then uniting with it, did so out of prayer and conviction. We who, one or two generations ago, were born into our Mennonite heritage, knowing her history and faith, were convinced of the Scripturalness of Anabaptism. Those of us who have confirmed what we were taught with our own Biblical research, and have found salvation because of our heritage, are profoundly grateful.

Those of us who have not so confirmed our faith, or those who have, but are out on the periphery, like mud flying off a wagon wheel to anywhere, belong to the nine tenths of our Mennonite background people who are elsewhere. Our Mennonite population in America numbers a paltry 250,000, while if we had kept only our own posture, we would number ten times that number, 2,500,000. But we and the "angels" are ecstatically happy for every born-again member in the Mennonite brotherhood.

I am not scared of cultural changes by those who know how to translate New Testament principles and teachings into twentieth-century Christianity, within the Gospel perspective. But I am exercised about those who keep up the dribble away from the Anabaptist-Mennonite faith, because of poor New Testament indoctrination, and who don't know who we are among other churches, because they don't know the history of the faith they profess.

But I am scared about many of the large number of our well-gifted and professionally trained young and middle-aged people, who apparently are silencing their consciences regarding the "sinfulness of this present evil world, by the ways of . . . this present evil world," either in the church, or in the exodus out of it, respectively, of course.

Thus they sacrifice the principles our forefathers gave their lives for, to reestablish the Apostolic Church in the sixteenth century. Mennonites and Protestants have not changed their basic faith formulas since then.

—Shem Peachey, Quarryville, Pa.

Recent letters in your "Readers Say" column have indicated the growing concern of both laity and clergy with international as well as national politics; consequently our church paper seems to have succumbed to the interests of those who would drape authoritative religious sanctions over highly debatable political questions—whether "progressive" or "conservative." In "Readers Say" (Dec. 14) we see a good example on each side.

Prof. Kraus is rightly concerned about Mennonite "involvement" in Vietnam, but can we "make amends" for this by writing letters to government officials and sponsoring advertisements in local newspapers? Our fellow citizens already know that as a group we are opposed to all war on religious grounds. Traditionally, we have not been so presumptuous as to give the government advice on grounds of "political realism." If we think we are now qualified to do so (which we gravely doubt, as demonstrated by Prof. Kraus' "understanding" of President Johnson's campaign statements), let us do so purely as citizens in the political context—not with a claron call to "Christian conscience" through our church paper. We also fail to see the religious pacifism of de-escalation.

tion and entrenchment.

Before we "speak up on Vietnam" we should consider the consequences as well as the content, lest we succeed only in antagonizing our non-pacifist neighbors (who may suspect our "realistic" advice is largely colored by our basic nonresistant position) rather than getting them to think seriously about the issues. Often, in the face of growing war hysteria, mere silence—the refusal to echo "patriotic" slogans—is a more eloquent as well as a more prudent witness. We should also beware of too close identification with liberal American Protestantism (symbolized by the National Council of Churches) which tends to express "pacifist" sentiments as long as it is "safe," but when the country is really in danger quickly jumps to its defense.

On the other side, Bro. Buchanan tries to drape opposition to the civil rights movement in Christian garb, and suggests that we can obtain the "facts" from speeches in the Congressional Record! To let each citizen interpret that source for himself is as dangerous as subjecting the Bible to purely "private interpretation." Truth and falsity in Congressmen's speeches are given equal authority by being printed in the Record, and even specialists have great difficulty deciding which is which.

These two letters seem to symbolize a growing "opinion gap" between our leaders and our laity, probably caused by the ever-increasing involvement of both in the specialized business and professional life of the nation. Many of our leaders naturally adopt the thought patterns of their graduate training (theological or whatever) and naively assume that whenever they criticize government or society they are being "prophetic." Laymen, just as naturally, accept the views of their associates in the workaday world, and think they are maintaining nonresistance better than the leaders when actually they are merely maintaining the status quo. Thus we end up with the leadership espousing one course of action while the laity follows another, to the detriment of the whole church.

It is alarming that for all our "social climbing" during the last generation we remain "sheep among wolves" and "harmless as doves." When will we become "wise as serpents"?—Greg Hartzler and Roger Litwiller, Goshen College, Goshen, Ind.

I am glad for your editorial of Dec. 28. I would like to jot down some of my thinking after reading it.

It seems to me Christ had a controversial side to His personality, else why did He heal the man with the withered hand or the lame man by the pool on the Sabbath day? Surely He could have healed these on some other day of the week and not offended so many people. Surely He could have driven the money changers from the temple without all that sensationalism. If He would have used a little more tact. . . .

The church leaders of Christ's day couldn't stand controversy or the way Christ showed up the irrelevancy of their religion in light of the social problems of that day. They were very much perturbed by Christ's teaching and labeled it heresy—when it didn't match their own. Christ was the one who was doing wrong, in His words and actions, by breaking with their previous traditions and laws.

In the Nov. 2 "Readers Say," a reader says, "In all of the Bible there is not one, I repeat, not one, place where God condones divorce." She is so right. Neither does He condone murder, covetousness, or unrighteousness. Yet each of these can be forgiven upon repentance and the person taken into church membership. What about the sin of divorce?

I don't believe our church leaders who take into their membership divorced persons are

condoning divorce and remarriage at all, or are reading more liberality into the Bible than has always been there, any more than they condone murderers, adulterers, or any unrighteous persons who have been taken into church membership upon repentance.—Mrs. Clarence Graber, Mt. Pleasant, Iowa.

Regarding the symposium on the needs of the church, we cannot help benefiting greatly from this constructive, thoughtful discussion. Each contribution had its own premise which demands our further contemplation.

The only dissenting note on the symposium which I would express is concerning the implicit invitation to postpone and delay decisions which are of great concern to us now. . . . —Clyde E. Miller, Tustin, Calif.

I wish to express my appreciation of and agreement with the courageous article by Clemens L. Hallman (Jan. 11 issue), "What's Wrong with Our Church-Related Schools?" The criticisms raised by Mr. Hallman apply to many of our schools on all levels—elementary, secondary, and collegiate. . . .

Christian education is the responsibility of the church, but this responsibility can be carried out only by listening to and heeding the counsel of academically qualified Christian educators. . . . —R. C. L. Mitton, Erlangen, Germany.

As a professor in a church-related (but not a church-owned, operated, or controlled) university, I was impressed with the discussion article on "What's Wrong with Our Church-Related Schools?" For it raises the perennial question, as old as Paul's visit to Mars' hill, "What hath Jerusalem to do with Athens?" . . .

Perhaps the new Conrad Grebel College in Waterloo comes closest to providing the proper relationship between the church and the college. Rather than isolating and insulating the student in a conformist campus community, the church is in constant dialogue with a secularized and urbanized academic world, and yet the Christian student still retains his church-related moorings. In such an arrangement a student does not need to wait until he graduates from college before confronting the world we live in.—Harold J. Schultz, De Land, Fla.

I am a General Conference minister who has been reading the Gospel Herald for several months and so would like to say an encouraging word about the excellent work that is being accomplished through your paper. You are seeking to come to grips with the vital problems in our day and you are doing this in a creative way. You are also seeking to understand the Christian faith and make it applicable to the problems we are confronting as a small sectarian church.

I would also like to react to the article by Jesse Glick, "I-W—an Expression of the Church." In seeking to answer the criticisms of the I-W earning program it seemed to me that he missed one of the most vital criticisms. How can we justify sending our young men to work in well-paying jobs here in the United States when there is so much need in the world? The United States with only 6 percent of the world's population has over 50 percent of the world's wealth. Is it right that we serve ourselves while the peoples of the poorer nations throughout the world continue to live in ignorance, poverty, superstition, and spiritual blindness? . . . It may be all too true that our boys who have a warm, safe, and well-paying job here in the States are an expression of our hurches. We have a wonderful opportunity to serve our Lord and the peoples of the world through Pax service. Will we miss the privilege?—David Habegger, Upland, Calif.

CHURCH NEWS



At a "Convocation of Compassion" sponsored by the Elkhart County (Ind.) Council of Churches on Sunday, Jan. 30, Atlee Beechy (first on left), dean of students at Goshen College, was commissioned as coordinator of Vietnam Christian Service, a newly formed program including Mennonite Central Committee, Church World Service, and Lutheran World Relief. Dr. Beechy left the following day for his service stint. The combined program involves 56 workers and a budget of \$350,000. Others participating in the commissioning were (from left): Robert S. Kreider, president of Bluffton College and former MCC co-worker with Beechy in Europe; Albert W. Farmer, national director of Church World Service's CROP program; Norman J. Baugher, vice-president of the National Council of Churches who visited Southeast Asia churches last year; Frank L. Hutchison, executive director of CWS's South and Southeast Asia program, who, with Robert Miller of MCC, recently returned from an extensive tour of Vietnam; and Grover L. Hartman, executive secretary of the Indiana Council of Churches.

Vietnam Suffering Described

"I couldn't smile at anyone and no one smiled at me," was the descriptive phrase of the grim suffering in Vietnam by Frank L. Hutchison, executive director of Church World Service in Southeast Asia at the commissioning service of Atlee Beechy, held at Goshen, Ind., Sunday, Jan. 30.

Hutchison returned recently with MCC's Robert Miller from an extensive tour of Vietnam. Hutchison was one of several guest speakers at a "Convocation of Compassion" which commissioned Atlee Beechy, dean of students and professor of Education and Psychology at Goshen College, to serve a seven-month period in Vietnam as director of MCC's new inter-Protestant relief and service effort there.

In explaining further the suffering in Vietnam, Hutchison pointed out that some 600 to 1,000 people are injured each month from the bombings. Some 30 percent require major surgery. Many never get to the hospital. The shocking shortage of doctors has been created by enlisting 800 of the country's 1,000 in the army; the remaining 200 are serving mostly in the large cities. Pleiku, a city of 25,000, for example, has no doctor.

He prefaced his remarks by saying that the irony of the war is that the bombings, intended for the Vietcong, kill the civilians instead. One village had 200 dead bodies after one bombing—most of them civilians.

U.S. military strategy is to forewarn the villages by pamphlets in Vietnamese and/or helicopter radio broadcast of the bombing date, assuming that villagers will take cover. Often the word doesn't get around,

and if it does, Vietcong soldiers force the civilians to protect them first of all. The net result—Vietcong are protected; civilians inadvertently become the victims.

What Asian Christians Think

In his remarks on the "Christian Response to Wars' Wreckage," Dr. Norman J. Baugher, vice-president of the National Council of Churches, who recently headed up an NCC team visit to Southeast Asia churches, reported the Asian Christians as thinking the U.S.'s involvement may defeat its goal of containing communism.

Our attacks on the nationalist movement, they say, have forced it to Hanoi for help and Hanoi has now turned to Peking and Moscow. Even if the conflict is resolved in the near future, America will be blamed for the war damage.

Further, they feel the U.S. is in Vietnam mostly to preserve its own interests rather than to help Vietnam form its own destiny; that the war was a civil one, but we have made it an international conflict; that the U.S. has an obsession with communism; and that the U.S. is losing prestige in Asia by forfeiting her usual moral leadership in this global crisis.

Baugher urged Christians to respond to the needs of the people of Vietnam—to recognize our responsibilities as their brothers. God is working out His purposes, he concluded, and His will shall prevail.

In his brief remarks, Atlee Beechy said he hopes to help plan an efficient ministry to those in need, make the Christian presence felt in the war-torn country, and to

witness against hate and violence. He had earlier remarked to a friend not to pray for his safety, but for wisdom to know the will of God in this land of suffering.

Beechy will head a team of doctors, nurses, social workers, agriculturists, home economists, mechanical engineers, and builders, which is expected to number 56 by summer, 1966. He will also be responsible for liaison with the Evangelical Church of Vietnam, missions, other voluntary agencies, and the government.

Volunteers and funds for the \$350,000 program are coming from Mennonite and Brethren in Christ churches of North America, Church World Service and its member groups, and Lutheran World Relief.

Paul Longacre, director of the current program in Saigon, Nhatrang, and Pleiku, will become associate director of the enlarged new effort.

Beechy left for Vietnam on Monday, Jan. 31, after a brief meeting with church leaders in New York City. The commissioning was held in Goshen's City Church of the Brethren and was sponsored by the Elkhart County of Churches. Some 250 persons were in attendance.

Summer VS Opportunities

Summer service activities sponsored by the Mennonite Central Committee offer vistas of challenge, devotion, and experience to anyone 18 years of age and older.

The 1966 MCC Voluntary Service program provides opportunities in Atlanta, Ga.; Nashville, Tenn.; Washington, D.C.; Hoopston, Ill.; Wichita, Kans.; Langhorne, Pa.; Esopus and Lake Mohegan, N.Y.; and Laurel and Bethesda, Md.

MCC is recruiting tutorial teachers for the South, premedical and prenursing students, and others interested in being normal control patients for the National Institute of Health near Washington, D.C.; social welfare workers for a number of children's institutions; and camp workers for projects in Washington and New York states.

Counselors, guides, project supervisors, housemothers, cooks, and staff workers are some of the titles that conscientious young Christians may fill.

Sixteen certified teachers are needed in Atlanta and Nashville to tutor potential dropout students in reading and other basic courses.

The mentally retarded children beg for affection.

All persons interested in and compelled by a Christian motivation, plus a deep humanitarian concern, should write to MCC Summer Service, Akron, Pa. 17501. More information on projects, application procedures, program policy, and philosophy will be sent immediately upon request.

Mexican Farmers Must See to Believe

By Cecil Graber, MCC Unit Leader at Atlacomulco, Mexico

The native farmer paused, raised his eyes and his hand to the sky, and uttered a few words of thanks. Then he prodded his yoke of oxen into action and the plow bit into the soft, red soil. He smiled happily as the potatoes rolled out of the earth.

For this farmer it was the reward for a risk he had taken the year before. He had heard of the potato success in other villages and sought out the American extensionists for their help. It was a risk because if the potato crop failed, it might mean his family would go hungry. To grow potatoes he would need to plant less corn, which is the food staple of rural Mexico. His faith was well rewarded because his potato yield was the best per acre in the area served by the Mennonite Central Committee volunteers.

This one incident serves well to illustrate the change which has taken place within the past year. Since April, 1961, when the agricultural project was first introduced, until early 1965 the farmers were hesitant to try new methods of growing crops. But patience and hard work on the part of the MCC workers finally paid off. Now farmers from the surrounding villages seek out the MCC worker for his help and advice on planting. Whereas work initially had been done in three villages, the number now swelled to eight with the opportunity available to work in two other villages.

Previously projects had to be pushed. The farmers needed much encouraging, but in the past year the need to "put on the brakes" became apparent. The work was becoming too much for the available personnel to handle. In the words of one of the cooperating farmers, "We have been watching and now we are ready to follow."

Last year experiments were carried out with corn, beans, and barley. A new potato variety was tried. In one new village, a vegetable garden was planted and cared for by the students of the village school under the supervision of the VS-ers. The enthusiasm displayed by the students in working the garden was noteworthy. Already, parents of the children are asking questions about growing various crops next year. This is the same village where two American veterinarians were killed by villagers during the hoof and mouth disease campaign in the early 1950's. The people thought that the Americans were responsible for killing their cattle.

But the Americans are not killing cattle now. Up to the present time 13 head of purebred Saanen goats, Duroc hogs, Holstein cows, and Hampshire sheep have been placed in four villages. These animals were brought into the country by Heifer

Project, Inc. The original animals and their offspring now number 22. One can easily notice the influence of the purebred Duroc boar in the native stock in one of the villages.

Just exactly what are the needs of the people in rural Mexico? The land is depleted; crops are poor; often there is just enough corn to last from one crop to the next. Also, since the main diet consists of corn, they are often sick because of an incomplete diet. Because they don't feel well, they are unable to work their ground properly, which results in a poor crop. This has turned into a vicious circle. The people exist from day to day and don't think much about the future. They are inclined to think life is getting worse, not better.

By improving their livestock, introducing new or improved crops, and encouraging the use of fertilizer, it is hoped this vicious circle will be broken, and faith in the future will be restored. The people will then see that life is worth living after all. They should make every effort to send their children to school, for education is one way of escaping this discouraging chain of events. This project is not an end in itself but only the beginning to help the villagers help themselves.

The important thing now is to gain the confidence of the people. They need to be shown a better way of growing crops and caring for their livestock. This is perhaps best illustrated by the rabbit incident. One farmer had said he wanted a rabbit and that he would have a pen completed by a certain date. The MCC workers brought the rabbit but the pen was not ready. They took the rabbit back with them. A week later the rabbit was again brought to the farmer's house. This time the pen was ready. On this occasion the farmer remarked, "We are just like St. Thomas; we have to see to believe."



Jim Troyer vaccinating an HPI cow offspring.

The people have seen, believed, and are trying new ideas. With their successes one can see hope returning. They laugh a little more and hold their heads a little higher. They begin talking about the next crop when the harvest has just barely been completed. Many of the people won't see any large changes in their lifetime, but the seeds are being sown; the fruits will likely be gathered by the next generation.

Fraternal Status Achieved

When the Mennonite Mutual Aid hospital-surgical plan was first begun in 1950, there were three possibilities for legal status: (1) commercial law, (2) fraternal law, (3) charter law. Commercial law was eliminated because it would not permit sufficient freedom to serve the needs of the church. Fraternal law was eliminated because Indiana would not permit hospital-surgical plans under these laws. The only alternative was charter law. Thus the Mennonite Mutual Aid hospital-surgical plan was organized.

The only difficulty was that only a very few states have charter laws.

In 1964 the attorney general of Indiana accepted a clarification of law and agreed to the registration of hospital-surgical plans under fraternal laws. Mennonite Mutual Aid immediately made application for this new status. By January, 1965, every requirement had been met by MMA except one: The church must enroll a minimum of 500 persons for a \$1,000 death benefit before Jan. 14, 1966.

On Dec. 30, 1965, the necessary applications were in hand. The remaining Indiana legal requirements were met and the Mennonite Mutual Aid Association (a fraternal) is now effective as of Jan. 1, 1966. This will provide an umbrella in other states as well.

Plans are now under way to transfer the survivors' aid program from Mennonite Aid Insurance to the fraternal. The MAI hospital-surgical and burial plans will be transferred by July 1, 1966.

A very special "thanks" is due all those who were able to help meet this milestone in Christian brotherhood. Please watch for future announcements regarding the Mennonite Mutual Aid Association. Under this new status the church will have freedom to encourage more involvement within the local congregations, and thus function more appropriately as the church. It will also have the security of full legal status under recognized state law.

Workers Safe After Coup

Mission and service workers of Eastern Nigeria have suffered no ill effects from the bloody political coup of Jan. 15 which

kidnapped Prime Minister Balewa and killed two regional premiers, according to missionary Lloyd Fisher.

Fisher, who is field business manager in Nigeria for the Mennonite Board of Missions and coordinator for MCC's TAP, said things happened fast and final. He thinks three things have pointed up to a rising unrest.

First, the dissatisfaction over the handling of the federal census; second, the federal election of last year; third, the more recent election in the western region where the NNPP party won by dishonesty and rigging.

Many lives were being lost in riots in the West, but Sir Abubaker was too busy trying to solve Rhodesia's problems to notice that his own house was not in order. He simply would not face up to the gravity of the situation, thinks Fisher.

The military has appointed military governors for each region, but the former governors are asked to stay on as advisers, Fisher reports. The situation has caused rejoicing in Eastern Nigeria because the military has promised a review of the Constitution and expects to set up a stronger federal government—two things the East has called for that the ruling set in the North would not do.

Some 54 Mennonite workers are located in Nigeria—38 under Mennonite Board of Missions auspices as missionaries, mission associates, and VS-ers and 16 under Mennonite Central Committee auspices as TAP (Teachers Abroad Program) personnel.

Nigeria, gaining her independence from Britain in 1960, is one of the 36 African-ruled nations out of the continent's 50.

Growth in Church

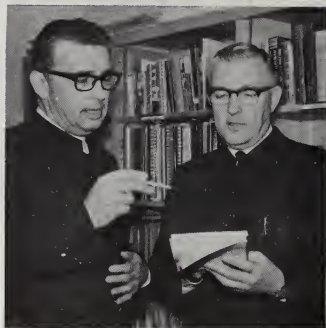
Membership in the Tanganyika Mennonite Church during 1965 increased beyond expectations from 4,030 to 5,211, a growth of 30 percent.

Noting that one member in every five was baptized in 1965, the annual Church Conference on Jan. 12, 13 considered how to give more pastoral care and how to strengthen the Christian nurture program of the church.

At the beginning of 1965 the financial structure of the church was reorganized, placing heavy responsibility upon the districts for the support of church leaders. Believers responded in a renewed spirit of giving, and offerings increased 50 percent—from Shillings 42,000 to 64,000.

There were additional non-reporting contributions, making a total of Shillings 75,000. This means that the church has now matched the amount of assistance they have been receiving for the support of church leaders from the funds supplied by the Eastern Mennonite Board, and

represents significant growth in the life of the church.



B. Charles Hostetter (l.) looks over plans of new assignment with H. Ernest Bennett, MBMC's executive secretary.

Accepts New Assignment

B. Charles Hostetter, **Mennonite Hour** pastor, has accepted a new assignment for the Mennonite Board of Missions, Elkhart, Ind.

Hostetter's assignment, to begin June 1, 1966, will be to foster Biblical mission conviction and interpret missions program and philosophy to the church. Hostetter will preach the urgent need for the Gospel in today's world. His new assignment will be carried out in district mission board, conference, and ministers' meetings; in congregations; and in personal contacts.

The new assignment will move the mission board one step forward in several years' work in this direction. "We have been seeking for some time to do more to develop mission conviction," says Executive Secretary H. Ernest Bennett. "The message of the church is needed in every area around the world."

"Our job is growing faster than we. We need to expose ourselves consciously to urgent human needs and the challenge of exploding populations in a shrinking world."

Hostetter's evangelistic ministry has been important to the Mennonite Church for 25 years. For the past 15 years he has served as **Mennonite Hour** pastor. The Board feels that his conviction and knowledge of the church are essential requisites for this new assignment.

Ordained bishop of the Harrisonburg District of the Virginia Mennonite Conference in June, 1965, Hostetter will continue to exercise bishop oversight along with his new assignment.

Mennonite Hour program is produced by MBMC's broadcast arm at Harrison-

burg, Va. Hostetter's appointment to the new position was approved by the Board's executive committee on Jan. 6. The appointment of David Augsburg, as **Mennonite Hour** speaker was approved by Mennonite Broadcasts.

Hostetter's earlier announced plans for a sabbatical leave during the 1966-67 school year are still holding. He indicates that he has been accepted for study at Eastern Baptist Seminary in Philadelphia during that time.

This means that during the first year he will be available for part-time work in the new assignment. He and his family plan to move to eastern Pennsylvania in August for the next school year.

Gift of Car

A new car is in store for Nigeria missionaries Edwin and Irene Weaver because of the challenge put to the Belmont congregation at Elkhart, Ind. Since Pastor Ray Bair was badly in need of a new car, one of the members proposed that he would buy Bair a new car if members would put up an equal amount of money to buy a car for some overseas missionary. The proposal was accepted and the Weavers were selected to receive the gift.



Missionaries of the Week

The John Weaver family arrived in Honduras, Dec. 30, 1964, for their first term of service with the Eastern Mennonite Board of Missions, Salunga.

The Weavers serve as houseparents for Pine Grove Academy at Tegucigalpa. A farmer from Lititz, Pa., John brings to his assignment experience in repair work, woodwork, and mechanics.

His wife, the former Arlene Longenecker of Mt. Joy, Pa., is a graduate of East Donegal High School.

Pictured with their parents are (from left): Joyce Arlene, 10; Jean Elaine, 11; and Rachel Ann, 8.

Ministers' Week Program

Following the two-week annual Ministers' Course, with 14 attending and featuring John M. Drescher and J. Ward Shank as guest lecturers, 110 more ministers arrived on campus for the annual Ministers' Week, Jan. 24-28. Russell Krabill, pastor of Prairie Street Church, Elkhart, Lloy Kniss, Lancaster Conference bishop of Washington-Baltimore area, and David W. Augsburg, associate pastor of **The Mennonite Hour**, explored the various aspects of the week's topic, "The Minister as Evangelist."

New Instructors

A trio of EMC graduates join the teaching staff the second semester as part- and full-time instructors: Carroll T. Yoder, Wellman, Iowa, recently returned from a TAP assignment in Belgium and Congo, teaching French (Mr. Yoder is assuming the position of Paul J. Lehman, who is returning to mission work in Italy); Donald E. Showalter, Broadway, Va., a practicing lawyer in Harrisonburg, teaching business law; Joan Esch Zook, wife of music instructor Ira T. Zook, teaching world literature.

Public Occasions

Two recent lecturers at the 1965-66 public occasion series on international cooperation were Dan Kurzman, foreign correspondent for the **Washington Post**, speaking Jan. 14 on "Rising Pressures in Latin America"; and Kenneth S. Armstrong, director of News and Public Affairs for Cleveland's WJW-TV, presenting his film-lecture Jan. 28, "Asia Aflame."

Collegiate Chorus Concert

Collegiate Chorus presented a concert of sacred music Feb. 5, with Ira T. Zook directing the 70-voice group. The singing of Henry Purcell's "Te Deum Laudamus" (We Praise Thee, O Lord) and "Jubilate Deo" (Praise the Lord) was accompanied by Emily P. Turner on the piano. Miss Turner is a part-time instructor in piano.

Spanish Seminar for CMC

Samuel E. Miller, associate professor of Spanish, was elected by the Council of Mennonite Colleges to lead the Student Seminar to El Salvador through Mexico and Guatemala, Jan. 16 to July 30.

Approval of Nursing Program

The State Board of Nurses Examiners of Virginia voted unanimously on Jan. 28, 1966, to grant tentative approval for the establishment of a collegiate nursing program at Eastern Mennonite College, to begin in September, 1966. Applications are now being received for the class entering in September.



After a 10-day orientation of 72 Eastern Mennonite Board VS-ers and I-W men, the following VS-ers were assigned. Row one (l. to r.): Allon Lefever, Lancaster, Pa., to Albany, N.Y.; Doris Blank, Cochranville, Pa., to Albany, N.Y.; Mary Louise Herr, Wysox, Pa., to Bethany Home, Philadelphia, Pa.; Ruth Ann and Walter Musser, Mohnnton, Pa., to New Haven, Conn.; Gladys (Weaver) and Wilbur Engle, Jr., Cochranville, Pa., to New Haven, Conn.

Row two: Curvin Hursh, Jr., Lititz, Pa., to British Honduras; Clair and Esther Zeiset, New Holland, Pa., to Homestead, Fla.; Sharon Diller, Greencastle, Pa., to Camp Hebron, Halifax, Pa.; Darrell Baer, Chambersburg, Pa., to Camp Hebron, Halifax, Pa.; David Siegrist, Lancaster, Pa., to Red Lake, Ont.

Row three: Paul Zimmerman, Jr., Mechanicsburg, Pa., to Boston, Mass.; Phares Bitikofer, Salem, Oreg., to Washington, D.C.; Lynette Youndt, Reinholds, Pa., to New York City, N.Y.; J. Kenneth Miller, Conestoga, Pa., to New Haven, Conn.; Ethel Sensenig, Richland, Pa., to Mission of Mercy, Harleysville, Pa.

Row four: Robert Eshleman, Paradise, Pa.; Galen Newswanger, Gordonville, Pa.; Gerald Meek, Reinholds, Pa., to New York City, N.Y.; ——— Miller; Daniel Sensenig, Richland, Pa., to Mission of Mercy, Harleysville, Pa.



After a 10-day orientation in January at MBMC, Elkhart, Ind., the following VS-ers went to their assignments. First row (seated, l. to r.): David Nice, Morrison, Ill., orderly at Richmond, Va.; Mary Lou Hunsberger, Danboro, Pa., nurse aide at Pueblo, Colo.; Verda Hostetter, Shipshewana, Ind., houseparent at Narberth, Pa.; Lucinda Yoder, Shipshewana, Ind., houseparent at Narberth, Pa.; Jerry Gerber, Fairview, Mich., orderly at Chicago, Ill.

Second row: Charlotte Roth, Baden, Ont., lab clerk at Rocky Ford, Colo.; Gladys Eby, Kitchener, Ont., nurse aide at Portland, Oreg.; Carole Shearer, Jackson, Minn., kindergarten teacher at Buckeye, Ariz.; Marion Ramirez, La Junta, Colo., nurse aide at Albuquerque, N. Mex.; Shirley Gibson, Marysville, Ohio, housekeeper at La Junta, Colo.; Ronald Troyer, Harper, Kans., child care worker at Frontier Boys Village.

Third row: Marilyn and Arlen Landis, Lansdale, Pa., unit leaders at Pueblo, Colo.; Ronald Nunemaker, Wakarusa, Ind., maintenance man at Hannibal, Mo.; Miriam Kolb, Souderton, Pa., nurse aide at Portland, Oreg.; Harold Gingerich, Topeka, Ind., orderly at Chicago, Ill.; Donald Troyer, Harper, Kans., orderly at Chicago, Ill.; Wayne Campbell, Stuarts Draft, Va., orderly at Richmond, Va.

Fourth row: Arthur Good, Kouts, Ind., orderly at La Junta, Colo.; Steve Liechty, Spencerville, Ind., orderly at Albuquerque, N. Mex.; Howard Hathaway, Palmyra, Mo., general assistance at Froh Community Home, Sturgis, Mich.; Larry Nitzsche, West Point, Nebr., orderly at Pueblo, Colo.; Paul Nussbaum, Orrville, Ohio, orderly at Hannibal, Mo.; Donald Troyer, Adair, Okla., child care worker at Frontier Boys Village; Roger Studer, Roanoke, Ill., radio technician in Puerto Rico; Donald Nunemaker, Wakarusa, Ind., orderly at La Junta, Colo.

FIELD NOTES

SPRING
MISSIONARY DAY
MARCH 13
GIVE - PRAY - GO

Concern pamphlet #12 on the subject of church renewal has just been published. The 56-page publication contains two articles: "Changing Forms of the Church and Her Witness," by Leland Harder, and "The Renewal of the Church," by John W. Miller. Also included is a summary and comparison of the two approaches to the subject of renewal, written by John Howard Yoder. Copies of **Concern** #12 have already been mailed to subscribers. Others interested may secure copies at \$1.20 each from Donald Reist, 721 Walnut Ave., Scottsdale, Pa. 15683.

Abner Hershberger, Goshen College, conducted a one-man art exhibit at Bluffton College, Bluffton, Ohio, Jan. 30 to Feb. 11.

The annual meeting of the Mennonite Hospital Association, Bloomington, Ill., was held on Friday, Jan. 21, with some 150 persons in attendance. Re-elected to the Board of Trustees for three-year terms were Harold A. Zehr, Wallace Yoder, and Loren Zimmerman. At an organizational meeting of the Board of Trustees that group elected Harold A. Zehr as their president for the coming year, Theodore Sommer as vice-president, Wallace Yoder, secretary, and Chester D. Roth, treasurer.

I. W. Royer will observe the 62nd anniversary of his ordination on March 27. His many friends will remember he served 40 years as pastor of the Orrville (Ohio) congregation and 25 years as General Sunday School Secretary for the Mennonite Church. Bro. Royer, at 92, is totally blind; Sister Royer, at 90, is nearly blind; and both are in wheelchairs. Friends are suggesting that letters of appreciation for the Royers' service be sent for the March 27 anniversary. Their address: 313 Merrimack Ct., Upland, Calif. 91786, where they live with their daughter and family.

Nelson Kanagy, West Liberty, Ohio, is serving as interim pastor at Bay Shore, Sarasota, Fla., until April 1 during Pastor T. H. Brennenman's convalescence. Bro. Kanagy's address is 537 Madison Court, Sarasota, Fla. 33577.

This is the time for teacher training. Don't forget to order your text, **Learning to Understand People**, and the leader's guide, plus other needed material, from the Mennonite Publishing House immediately. Why can't we have teacher training in every congregation this winter? Let's try it! —Secretary of Teacher Training, Don Augsburg.

The Urban Pastors' Seminar, scheduled earlier for March 4, 5 at Indianapolis, Ind., has been rescheduled for June 20-22 at Kitchener, Ont. The meeting will be held just prior to the 60th annual meeting of the Mennonite Board of Missions in Kitchener.

The following books were reviewed and listed in the Dec. 28, 1965, issue of the **Gospel Herald**, p. 1122, but were not included in the index: **Repentance unto Life; A Passion for the Impossible; The Reformers and Their Stepchildren; Harper Study Bible; The King and His Cross; God Is for the Alcoholic; The Word Became Flesh; The Witness; From the Mennonite Pulpit; With the Passing Seasons; Christian Faith and the Church.**

Kenneth King, formerly assistant business manager at Hesston College and currently in charge of the physical plant at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., will join the Goshen College faculty staff as Director of Physical Plant about March 1. Clarence A. Burkholder, presently superintendent of buildings and grounds, will continue as director of maintenance.

James Stauffers arrived in the States on Dec. 21 for an eight-month furlough. Their address is Eastern Mennonite College, Harrisonburg, Va., where James is attending the seminary. The Stauffers had spent eleven months in Hong Kong in investigative work for the Eastern Mission Board; prior to this, they had served two terms in Vietnam. They hope to return to Vietnam in August, 1966.

Paul and Kathryn Snyder left Puerto Rico on Jan. 31, traveling with J. D. Graber to Brazil before continuing on to Argentina to visit their son-in-law, Mario Snyder, and children at Urquiza 312, Ramos Mejia, FNDFS, Argentina.

Franconia Conference Church Music Sunday, March 6. Music emphasis in morning worship services in local congregation. Song leaders' meeting at Franconia Church, 2:00 p.m., with Edward Stoltzfus, John Ruth, and Hiram Hershey as instructors. Mass meeting at Christopher Dock Auditorium, 7:30 p.m.

Marie Moyer, India, is helping revise the Hindi hymnbook of the Mennonite

Church of India as a member of the Madhya Pradesh Literature Committee. Her task is to query the churches as to which songs should be deleted and which should remain in the book as well as to select new bhajans and songs written in recent years. Returns were expected by the end of this month.

A check for \$35 from a Goshen, Ind., teenager was received by the Mennonite Board of Missions recently with a note attached: "Please send this check to the MCC in Vietnam. It's the only positive action of which I know at present for a teenager who can't go herself."



Peter Burbank and Lita Rose Tsosie were married Sunday, Jan. 23, at the Black Mountain (Ariz.) Mission Church. Peter helped in the opening of the Blue Gap Mission and has served as a lay leader in its development. Along with his marriage, plans are being made for his ordination to the ministry at Blue Gap. Mrs. Burbank, associated with the Black Mountain Mission since its beginning 12 years ago, served full time on the mission staff as interpreter to help make the first contacts in the area. She has also served as Bible class and Sunday-school class teacher. The Burbanks are now living at the Blue Gap Mission House, where they share responsibility for the work with Stanley Weavers. Peter is a younger brother of Naswood Burbank, who, with his wife, carries the initiative for the continuing work at Black Mountain.



Paul Hershberger, 31, of Goshen, Ind., recently joined the Mennonite Board of Missions as staff writer for Information Services. He brings to his assignment two years of experience as a reporter for the Elkhart Truth and the Mishawaka Times, both daily newspapers. A graduate of Goshen College, he also spent two years in Germany as a Pax man.

Personnel needed: Secretary, May 1; two secretaries, June 1; three secretaries, Aug. 1. Agency: Eastern Mennonite College, Harrisonburg, Va. 22801.

Counselors—dedicated young people to serve as camp counselors or staff during the summer. Fraser Lake Camp, Madawaska Valley, Ont., Canada. **Contact:** Mrs. L. Harrison, Camp Secretary, 40 Shawford Crescent, Scarborough, Ont., Canada. Phone 416 284-6863.

Persons who could be called into your community for discussion on Vietnam are the following Willard Krabill, MD, Goshen, Ind.; Paul Kraybill, Salunga, Pa.; Mahlon Hess, EMBMC, Salunga, Pa.; John E. Lapp, EMC, Harrisonburg, Va.; Edgar Metzler, MCC, Akron, Pa.; Albert Meyer, Bethel College, North Newton, Kans.; Robert Miller, MCC, Akron, Pa.; Paul Peachey, 4102 Brandywine St. N.W., Washington, D.C.

Total contributions to the Eastern Mission Board from its 200-congregation constituency came to \$1,062,533.65—an increase of 5.4 percent over the previous year. After deducting 10 percent, the approximate contribution from out-of-conference sources, the average per member contribution was \$60.62. Of this amount, \$12.60 was received in response to the December Missions Week appeal. Treasurer Ira J. Buckwalter reported that receipts have been consistently higher each year since 1950. A budget of \$1,149,126 was approved for 1966.

Holmes County Missionary Conference, March 9-13 with the following special speaker: Wednesday evening, Boyd Nelson, Elkhart, Ind. Others: Orie O. Miller, Akron, Pa.; Phebe Yoder, Syracuse, N.Y.; Ralph R. Smucker, Goshen, Ind.; Charles Kalous, Cincinnati, Ohio.

William S. Horst, Gap, Pa., died unexpectedly on Feb. 12 while visiting his daughter Mabel (Mrs. D. Rohrer Eshleman) in Nazareth, Ethiopia. Death was apparently caused by a heart attack. Mr. and Mrs. Horst had left the States Feb. 1 to visit the Eshlemans and were planning to tour East Africa with them before returning home. A member of the Weaverland Mennonite Church, Horst was well known to many Eastern Board missionaries for his services of recording annual meeting messages on tape and sending them to the overseas fields. Burial took place in Addis Ababa on Sunday afternoon, Feb. 13. Mrs. Horst plans to remain with her daughter in Ethiopia for several weeks.

Clifford W. Amstutz, Nigeria, has handed the duties of vice-president over to a Nigerian who recently received his B.A., degree and joined the staff of Macgregor College. The new administrator is a teacher of considerable experience and talent. "This not only gives me more time to develop the agricultural side of my duties here," says Amstutz, "but gives him an

opportunity to develop his talents and become more actively involved with the church. I also hope this will give me time to assist more effectively in religious counseling and sports."



Marvin and Pearl Garber, Alpha, Minn., are serving as senior VS-ers at Premont, Texas, for a four-month term ending in April. They assist with the local church's program by directing activities for the children and youth, assisting in visitation, and maintaining the parsonage and church building. Marvin is a former worker under the Northern Light Gospel Mission, Red Lake, Ont.



Lloyd Fisher, General Board missionary in Nigeria, was appointed as the new TAP (Teachers Abroad Program) field director for Nigeria. He replaces Ivan Eikenberry, a Church of the Brethren missionary. Both Eikenberry and Fisher help the Men-

nite Central Committee in obtaining government clearance of TAP personnel sent to Nigeria. The transfer of the directorship responsibilities will take place over a six-month period. Fisher has also been active recently in formulating the Nigerian Bible Society.

Special meetings: Joe M. Esh, Stuarts Draft, Va., at Cedar Grove, Greencastle, Pa., Feb. 27 to March 6. Luke Horst, Mohnton, Pa., at Kinzers, Pa., Feb. 26 to March 6. B. Charles Hostetter, Harrisonburg, Va., at Zion, Hubbard, Oreg., March 4-8, and at Fairview, Albany, Oreg., March 9-13. Benjamin Lapp, Watson-town, Pa., at Mt. Joy, Pa., Feb. 19-28. David Augsburg, Harrisonburg, Va., at Weavers, Harrisonburg, March 27 to April 3.

A dynamite explosion wrecked for the second time the Nanih Waiya Mennonite Church, Noxapater, Miss. The incident occurred at 10:00 p.m. Saturday, Feb. 19, one year and five months after the first bombing. Investigation shows that the dynamite was placed outside the recently dedicated L-shaped structure directly between the two wings. The FBI and police

were on hand immediately for further investigation. According to Pastor Nevin Bender, the 80 people usually meeting for Sunday worship met instead in a nearby government park building. There are no specific plans to build presently, but members expressed a desire to rebuild. After the first explosion of Sept. 19, 1964, immediate steps were taken to rebuild and MDS volunteers, along with others from both southern and northern churches and local members, had the building ready for use within three weeks. An addition to the chapel on April, 1965, built mostly by college student volunteers, provided more Sunday-school rooms. A dedication was held for the new structure on Nov. 28, 1965.

A planning grant of \$30,000 has been received from the Office of Economic Opportunity for Pembroke (Ill.) Township where the Rehoboth Mennonite Church is located. The government has offered to help finance the Pembroke Medical Center and the community organization which has been leading in this project has agreed to work under the Pembroke Action Committee, the local administrative body of OEO. Pastor Mark Lehman serves as chairman of the medical center's fund-raising drive and as secretary for the Pembroke Action Committee. There will soon be opportunity for youth directors, remedial teachers, librarians, art and music teachers, kindergarten teachers, as well as a doctor to settle in this needy area and be associated with a young church in a mission setting.

Paul and Alta Erb, Scottdale, Pa., in home conferences: Lockport, Stryker, Ohio, March 4-6; Deep Run, Pa., March 12, 13.

"What Is the Strategy for North American Missionaries in Argentina Today?" was the big question discussed on Wednesday, Dec. 29, by General Mission Board administrators and missionaries now on furlough from Latin America. Included among the missionaries was Mario Snyder, who, with his children, left for Argentina on Jan. 4. His address in Argentina: Urquiza 312 FNDES, Ramos Mejia.

Eight new members, including a family of five, were baptized at Pueblo, Colo., and eight VS-ers became associate members.

Calendar

I-W Sponsors' Conference, Indianapolis, Ind., March 2-3.
Ohio Inter-Mennonite Ministers' Conference, First Mennonite Church, Bluffton, Ohio, March 14-16.
Mennonite Publication Board Meeting, Scottdale, Pa., March 24-26.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bishop, Henry A., son of Jacob B. and Katie (Allebach) Bishop, was born in Bucks Co., Pa., May 10, 1887; died at the Grand View Hospital, Sellersville, Pa., Jan. 16, 1966; aged 78 y. 8 m. 6 d. He and his wife, Clara (Cross) Bishop, had celebrated their 55th wedding anniversary on Dec. 31. Surviving are 3 children (Irma—Mrs. Lawrence Nyce, Edna—Mrs. Daniel Lands and Earl), 11 grandchildren, one brother, and one sister. He was a member of the Blooming Glen Church, where funeral services were held Jan. 20, with David F. Derstie, Jr., in charge.

Buch, Anna M., daughter of John and Anna (Bucher) Buckwalter, was born at Hinkentown, Pa., April 4, 1894; died at the home of her daughter, in Lancaster, Pa., after a long illness, Dec. 6, 1965; aged 71 y. 8 m. 2 d. On Nov. 17, 1914, she was married to Harvey K. Buch, who survives. Also surviving are one daughter (Helen—Mrs. David R. Smoker), 4 grandchildren, 2 great-grandchildren, 7 sisters (Mrs. Mary Summers, Irene—Mrs. David Rosenfeld, Alice—Mrs. S. Leroy Keffer, Maggie—Mrs. Ira Miller, Mrs. Ruth Thomas, Nettie, and Naomi—Mrs. M. Chester Hobbs), and 3 brothers (Harvey, John, and Abram). She was a member of the East Chestnut Street Church, where funeral services were held, Dec. 9, in charge of Frank M. Enck and James M. Shank; interment in Willow Street Mennonite Cemetery.

Buckwalter, Fannie, daughter of Benjamin and Catherine (Hershey) Buckwalter, was born in Lancaster Co., Pa., May 22, 1879; died at the Welsh Mountain Samaritan Home, New Holland, Pa., after a long illness, Jan. 12, 1966; aged 86 y. 7 m. 20 d. Surviving are 3 sisters (Mrs. Lydia Hess, Amanda, and Katie—Mrs. Elmer Horst). She was a member of the East Chestnut Street Church, where funeral services were held Jan. 16, in charge of Frank M. Enck and D. Stoner Kradzy; interment in Hershey Mennonite Cemetery.

Carper, Mary R., daughter of Amos and Elizabeth (Reist) Garber, was born near Elizabethtown, Pa., Feb. 17, 1893; died at the Village Vista, Lancaster, Pa., Dec. 31, 1965; aged 72 y. 10 m. 14 d. On Sept. 30, 1915, she was married to Jacob M. Carper, who survives. They celebrated their 50th wedding anniversary last fall. Also surviving are 5 children (Dorothy—Mrs. Lloyd E. Miller, Eugene G., Richard G., Marguerite—Mrs. Earl W. Witmer, and Jeanette—Mrs. David Heydt), 17 grandchildren, and one great-grandchild. She was a member of Erb's Church, where funeral services were held Jan. 4, in charge of Homer Bomberger, Joseph Boll, and Martin Nolt.

Glick, John Lewis, adopted son of Elmer and Nancy Glick, was born in Lancaster, Pa., March 24, 1941; died in a car accident on icy roads while returning home from a watch night service on Jan. 1, 1966; aged 24 y. 9 m. 7 d. Surviving are his parents, one brother (Marvin), 3 foster brothers, and 2 foster sisters. He was a member of the Hopewell Mennonite Church, Hubbard, Ore.

Hershberger, Daniel I., son of Isaac P. and Susan (Schlabach) Hershberger, was born in Holmes Co., Ohio, July 12, 1896; died at his home in Berlin, Ohio, Jan. 13, 1966; aged 69 y. 6 m. 1 d. On July 24, 1943, he was married to Vida Biddle Mast, who survives. Also surviving are one stepdaughter (Helen—Mrs. Richard Radabaugh), one stepson (Carl F. Mast), one brother (Peter I.), 4 step-grandchildren, and 6 step-great-grandchildren. Three brothers and 2 sisters preceded him in death. He was a member of the Berlin Church, where funeral

services were held Jan. 15, with Paul Hummel and S. W. Sommer officiating.

Hollinger, Ada H., daughter of Frank S. and Hettie (Herr) Lefever, was born in Lancaster Co., Pa., Sept. 25, 1891; died at the Osteopathic Hospital, Lancaster, Pa., Nov. 25, 1965; aged 74 y. 2 m. She was married to Isaac T. Hollinger, who preceded her in death in 1942. She is survived by one son (Leroy L.), one foster son (Norman Dickerson), 3 brothers (Isaac H., Lehman, and Martin H.), and 2 sisters (Mrs. Mary Groff and Cora Lefever). She was a member of the East Chestnut Street Church. Funeral services were held at Meltinger's Church, Nov. 28, in charge of Frank M. Enck, James M. Shank, and John A. Breneman.

Kauffman, Michael S., son of Michael L. and Mary (Stoltzfus) Kauffman, was born near Gordonville, Pa., Oct. 30, 1881; died at the Lancaster General Hospital, Oct. 24, 1965; aged 83 y. 11 m. 24 d. Surviving are his wife, Elsie M. (Stoltzfus) Kauffman, one son, one daughter, and one foster daughter to his first marriage (Isaac, Mrs. John I. Yoder, and Mrs. Aaron Nafziger), one daughter to his second marriage (Sara Marie Kauffman), 14 grandchildren, 9 great-grandchildren, 2 sisters (Mrs. Emma Kennel and Mrs. Rebecca Fisher), and 2 brothers (Samuel and Daniel). He was a member of the Millwood Church, where funeral services were held Oct. 27, in charge of Omar Kurtz and M. S. Stoltzfus.

Kaufman, Annie, daughter of Henry and Ellen (Baer) Hershberger, was born in Somerset Co., Pa., July 6, 1880; died at the Memorial Hospital, Johnstown, Pa., Jan. 7, 1966; aged 85 y. 6 m. 1 d. On Sept. 5, 1901, she was married to John N. Kaufman, who preceded her in death in 1932. Surviving are 5 daughters (Carrie, Bertha—Mrs. Ernest Kalina, Nonam—Mrs. Druce Ream, Zona—Mrs. John Zimmerman, and Lucille—Mrs. John Cable), one son (Calvin), 3 sisters, 15 grandchildren, 6 step-grandchildren, 29 great-grandchildren, and 17 step-great-grandchildren. One sister, 2 brothers, 3 grandchildren, and 2 great-grandchildren preceded her in death. She was a member of the Mennonite Church for many years.

Kolb, John W., son of John F. and Amanda (Zollers) Kolb, was born at Spring City, Pa., March 7, 1882; died at the same place Dec. 23, 1965; aged 83 y. 9 m. 16 d. On Jan. 14, 1904, he was married to Anna B. Good, who survives. Also surviving are 3 sons and one daughter (Elmer G., Florence—Mrs. Clinton E. Black, Irvin G., and Norman G.), 16 grandchildren, and 10 great-grandchildren. He was a member of the Vincent Church, where funeral services were held Dec. 27, in charge of Norman H. Bechtel, assisted by Richard Daner.

Longenecker, Rachael Arlene, daughter of Martin G. and the late Grace (Hershey) Metzler, was born at Manheim, Pa., April 12, 1917; died of carcinoma at the Harrisburg (Pa.) Hospital, Dec. 24, 1965; aged 48 y. 8 m. 12 d. On Oct. 8, 1938, she was married to Henry Z. Longenecker, Middletown, Pa. Surviving are her husband, 5 children (Mrs. Marian Burkholder, Mrs. Carolyn Horst, Mrs. Elaine Clymer, Gloria, and Nancy), her father, and 3 grandchildren. She was a member of the Steelton Church, where funeral services were held Dec. 27, with William Z. Yovanovich and Clarence E. Lutz officiating; interment in Shope Cemetery.

Miller, Alvin W., son of William J. and Frances (Garber) Miller, was born at Sugar Creek, Ohio, Jan. 10, 1892; died at the place of his birth Jan. 16, 1966; aged 74 y. 6 d. On Feb. 26, 1916, he was married to Ida Beechy, who survives. In June, 1926, he was ordained as minister to serve the Walnut Creek Church. He served as pastor from 1926 to 1941, and retired from active ministry in 1959, following

a serious heart attack. Also surviving are 3 sons (Wilson, James Allen, and Luke), 4 daughters (Sarah Frances—Mrs. Carl Lehman, Orpha Ellen—Mrs. Marion Weaver, Fyrne—Mrs. Ronald Moore, and Sue—Mrs. James Jarberg), 2 brothers (Orus W. and Moses G.), 2 sisters (Mrs. Ira Yoder and Mrs. Mary Ann Hershberger), and 17 grandchildren. One son, one brother, and one sister preceded him in death. He was a member of the Walnut Creek Church, where funeral services were held Jan. 18, with Paul R. Miller officiating, assisted by Eldon King.

Nafziger, A. Thomas, son of Amos and Elizabeth (Hartzler) Nafziger, was born at McVeytown, Pa., Aug. 27, 1883; died at Decatur, Ind., Jan. 20, 1966; aged 82 y. 4 m. 24 d. On Dec. 27, 1917, he was married to Amanda Fisher, who died April 12, 1963. Surviving are one foster son (George Patrick) and one sister (Sallie Nafziger). One sister and 2 brothers preceded him in death. He was a member of the South Union Church, West Liberty, Ohio, where funeral services were held Jan. 23, with Roy S. Koch officiating, assisted by Vernon Riley.

Nissley, Paul Ebersole, son of Joseph H. and Fannie (Risser) Nissley, was born near Bainbridge, Pa., Jan. 2, 1915; died of a brain hemorrhage at the Lancaster (Pa.) General Hospital, Dec. 26, 1965; aged 50 y. 11 m. 24 d. On Nov. 16, 1937, he was married to Esther B. Miller, who survives. On Aug. 12, 1962, he was ordained to the ministry to serve the Edgemont congregation, Harrisburg, Pa. Also surviving are 3 sons (John M., J. Marlin, and Kenneth M.), 2 foster daughters (Helena and Josephine Bade), one grandchild, one sister and 3 brothers (Mrs. Ira Sensenich, Raymond E., Earl E., and Lloyd E.). He was a member of the Edgemont Church. Funeral services were held at Good's Church, Elizabethtown, Pa., Dec. 30, with Jay Bechtold, Russell J. Baer, and Clarence E. Lutz officiating.

Perkins, Walter Thomas, son of Oliver and Nancy (Mills) Perkins, was born Oct. 3, 1890; died at Littlefork (Minn.) Hospital, Dec. 7, 1965; aged 75 y. 2 m. 4 d. He was preceded in death by his parents, one brother (Clyde Elbert), and one sister (Clara Elizabeth Ketzewood). He was a charter member of the Northwood Chapel Mennonite Church, Littlefork, Minn. Funeral services were held Dec. 10, in charge of Morris Ropp and Eli Yutzky.

Reed, Russel Jennings, was born at Stephens City, Va., Aug. 27, 1906; died Jan. 12, 1966; aged 59 y. 4 m. 16 d. Surviving are his wife (Anna Boone), one sister (Mrs. Lois Conner), and one brother (James). He was a member of the Stephens City Church, where funeral services were held Jan. 14, in charge of Glenn R. Horst and M. C. Showalter; interment in Green Hill Cemetery.

Schrock, Reuben T., son of Tobe and Anna Schrock, was born March 4, 1893; died as the result of an automobile accident, Jan. 14, 1966; aged 72 y. 10 m. 10 d. On Dec. 11, 1913, he was married to Susan Yoder, who survives. Also surviving are 7 sons (Elmer, Robert, William, Paul, Donald, Clayton, and Albert), 3 daughters (Mrs. Ruth Ray, Mrs. Frances Beck, and Mrs. Betty Miller), 34 grandchildren, 6 great-grandchildren, and 4 brothers (Mose, Tobias, Levi, and Joni). Three children preceded him in death (Levi, David, and an infant). He was a member of the Maple Grove Church, Tokpe, Ind., where funeral services were held Jan. 17, in charge of Harvey Graber and Edwin J. Yoder.

Shenk, Menno S., son of Daniel and Rachel (Stemen) Shenk, was born near Elida, Ohio, Dec. 30, 1876; died at his home Jan. 1, 1966; aged 89 y. 2 d. On Dec. 10, 1908, he was married to Emma Brunk, who survives. Also surviving are 2 daughters (Laurel and Zela), 4 brothers (Ray, Daniel, Amos, and John), and

4 sisters (Anna—Mrs. Henry Hertzel, Elizabeth, Mayme—Mrs. Joe Longacher, and Alice—Mrs. J. Paul Sauder). He was a member of the Pike Church, where funeral services were held Jan. 4, with Paul W. Smith and Merlin Good in charge.

Smith, Christopher Robert, son of Robert D. and Lillian (Burkey) Smith, was born at Scottsbluff, Nebr., Jan. 1, 1966; died Jan. 2, 1966. Surviving are his parents, one brother (David Yoder), grandparents (Mr. and Mrs. Perry Burkley and Mr. and Mrs. Thomas Beck), and great-grandparents (Mrs. Lydia Eicher and Mr. and Mrs. Arthur Burkley). Graveside services were held Jan. 4 in the Fairview Cemetery.

Snyder, Menno Samuel, son of Christian and Elizabeth (Shupe) Snyder, was born at Roseland, Nebr., July 6, 1902; died at the Albany Mennonite Home for the Aged, Albany, Oreg., Jan. 20, 1966; aged 63 y. 6 m. 14 d. On June 4, 1935, he was married to Lina Kaufman, who survives. Since 1953, when they moved to Albany, he served as deacon of the Western Mennonite congregation. For about 18 years he was a member of the Western Mennonite School board, and for the past eight years bookkeeper at the Albany Mennonite Home for the Aged. Death resulted from a stroke he suffered on Sept. 5, 1965. Also surviving are 3 sons (Harold Elvin, Delbert Wayne, and Ivan Dale), 4 grandchildren, 2 sisters (Mrs. Alta Gingerich and Mrs. Matilda Miller), and 4 brothers (Albert, John, Paul, and Allen). One brother and 2 sisters preceded him in death. Funeral services were held at the Fairview Church, with Marcus Lind officiating, assisted by Allan Miller.

Stahl, Marvin H., son of John H. and Certie (Hefflebower) Stahl, was born in Clarksville, Mich., April 25, 1915; died as the result of an automobile accident, Dec. 23, 1965; aged 50 y. 7 m. 28 d. He is survived by his wife (Maxine), 3 daughters (Mrs. Marva Gallagher, Mrs. Judy Blough, and Gloria Gay), 2 foster children (Dudley and Ann), his mother, one brother (Melvin), and 2 sisters (Mrs. Mary E. Martin and Adeline Ruth Schloneger). He was a member of the Bowne Church, where funeral services were held Dec. 28, in charge of T. E. Schrock and Daniel Zook.

Swartzentruber, Moses J., son of John and Fannie (Troyer) Swartzentruber, was born in Holmes Co., Ohio, Jan. 26, 1890; died at the Sarasota (Fla.) Memorial Hospital, Jan. 4, 1966; aged 75 y. 11 m. 9 d. On Jan. 19, 1915, he was married to Katie Miller, who died Dec. 12, 1962. He was ordained as minister in 1931, and was one of the first ministers at Pleasant View, Berlin, Ohio, and served as first minister of Johnsville, Ohio. Since 1953 he had assisted at East Union, Orrville, Ohio. Surviving are 7 daughters (Alma—Mrs. Emanuel E. Mullett, Edna—Mrs. Elmer Mast, Martha—Mrs. Eli Mast, Erma—Mrs. Wilbur Kropf, Mary—Mrs. Lloyd Gingerich, Esther—Mrs. Willard Mayer, and Katie—Mrs. Marion Stauffer), 2 sons (Melvin and Paul), 2 sisters (Mrs. Jerry Miller and Mrs. Joe Gingerich), 38 grandchildren, and 16 great-grandchildren. One daughter preceded him in death. He was a member of the East Union Conservative Church. Funeral services were held at Sarasota, Fla., Jan. 4 (evening) and at the Pleasant View C.M. Church, Berlin, Ohio, Jan. 8, with LeRoy Schlabach and Ray F. Miller officiating.

Swope, J. Perry, son of John Robert and Elizabeth (Shenk) Swope, was born in Rockingham Co., Va., Jan. 12, 1877; died Jan. 3, 1966; aged 88 y. 11 m. 21 d. On Sept. 7, 1905, he was married to Rebecca Weaver, who preceded him in death Dec. 23, 1953. Surviving are 2 daughters (Lella—Mrs. M. L. Hertzler and Hazel—Mrs. Powell Wenger), 3 sons (Sam, Ralph, and Howard), 22 grandchildren, 13 great-grandchildren, and one brother (Homer C.). He was a member of the Mennonite

Church. Funeral services were held at the Mt. Clinton Church, Jan. 5, in charge of Olen McDorman and Oliver Kencer.

Weber, Katie H., daughter of Aaron M. and Elizabeth (Horning) Good, was born May 2, 1896; died Jan. 14, 1966; aged 69 y. 8 m. 12 d. On Aug. 9, 1917, she was married to Allen G. Weber, who survives. Also surviving are 3 sons (Jacob A., Elmer H., and Edward L.), 3 daughters (Sarah E., Laura E., and Mabel E.), 9 grandchildren, one great-grandson, and 2 sisters (Lavinia—Mrs. Samuel Witmer and Anna—Mrs. Anna Musser). She was a member of the Bowmansville Church, where funeral services were held Jan. 17, in charge of Benjamin Weaver and H. Z. Good.

Yoder, Robert L., son of Oscar and Frieda (Zaerr) Yoder, was born Dec. 30, 1935; died at the Detwiler Hospital, Wauson, Ohio, Jan. 11, 1966, after being in the hospital only a few hours; aged 30 y. 12 d. On Feb. 16, 1958, he was married to Avon Roth, who survives. Also surviving are 4 children (Lynette, Kevin, Jan, and Craig), his parents, one sister (Bueta—Mrs. Marlin Rupp), and one brother (LaMar). One brother preceded him in death. Robert served the church as song leader and as a member of a men's quartet for many years. He was a member of the Clinton Church, where funeral services were held Jan. 14, with Olen Nofziger and E. B. Frey in charge; interment in Pettisville Cemetery.

Yoder, Steve D., son of Daniel and Anna (Miller) Yoder, was born in Holmes Co., Ohio, May 16, 1891; died of heart failure at the Millersburg Hospital, Dec. 22, 1965; aged 74 y. 7 m. 6 d. On March 22, 1914, he was married to Emma Miller, who survives. Also surviving are 4 sons (Carl, Loren, Galen, and Oscar), one daughter (Ruby—Mrs. Leland Hantzsch), 15 grandchildren, 4 great-grandchildren, one sister (Gertrude), and 2 brothers (Jake and Mart). One brother and one sister preceded him in death. He was a member of the Millersburg Church. Funeral services were held at the Martin's Creek Church, Dec. 26, in charge of Paul Lantz and Simon Sommer; interment in Holmesville, Ohio.

Items and Comments

U.S. bombardment in Vietnam as a method of forcing negotiations was branded by a prominent Roman Catholic theologian as a method "so contrary to facts that it is hard to think it can still be entertained by intelligent men."

Although he was not present, the statement was issued in the name of Father George H. Tavard, A.A., chairman of the theology department at Mount Mercy College, Pittsburgh, Pa., at a press conference called by the Catholic Peace Fellowship to announce a declaration decrying the American military involvement in Vietnam as "morally unjustifiable."

Father Tavard said that past Catholic teaching of the classical "just war" concept, which implies that destruction "should not outbalance the 'good end' to be reached," is not applicable in the current conflict.

* * *

A Lutheran university executive has called on church and institutional leaders to

protest a U.S. Treasury proposal which threatens curtailment of charitable donations. Dr. Roland C. Matthies, vice-president and treasurer of Wittenberg University, Springfield, Ohio, made the appeal in an address before a development conference sponsored at Chicago by the Lutheran Church in America Foundation.

According to Dr. Matthies, the U.S. Treasury, in a tax proposal, has recommended the imposition of a ceiling limitation of 20 percent of adjusted gross income on the charitable gift portion of a gift annuity or life income contract. The same proposal also would deny the five-year carry-over for such gifts, he told conferees.

* * *

Forty-eight Protestant clergy from the metropolitan area of Washington, D.C., attending an exploratory Conference on Narcotics at the Cathedral of St. John the Divine, were told by a drug expert that addiction is "a challenge to what the church claims to be."

The Reverend Hageman, an Evangelical United Brethren minister in charge of the East Harlem Protestant Parish, and other medical and social work authorities discussed problems of youthful addiction and various methods of counseling and treatment.

"Does the minister place the emphasis in the proper place?" the 34-year-old Negro clergyman asked from the audience.

"Would we not get greater results if we placed enough emphasis on the Gospel? Are we not shirking or neglecting our greatest responsibility?"

"In the matter of conversion," Mr. Hageman commented, "the church often shies away from this. The professionally religious person sometimes finds it embarrassing that this really works. People do get converted, sometimes to secularism, sometimes to psychoanalysis, sometimes to Mohammedanism. Some of us tend to be bashful about talking about Jesus Christ to addicts."

In answer to a question, Mr. Hageman said that the Black Muslims have been effective in the war on addiction because of their "intense community life." This puts the individual in the midst of a new family with a new identity. Also, he said, Black Muslims act "in profound opposition to the state of things as they are."

* * *

London Baptists have launched an organization known as "Narcotics Anonymous" to help thousands of drug addicts in the capital.

Leaders of the project are the Reverend John McNicol and the Reverend Edward Erswell. They said the idea was sparked by a chance meeting Mr. McNicol had with two young men gravely ill as a result of narcotics.

The project was formally launched at a

rally at Stockwell, a center in southwest London which has become a stronghold of Negro immigrants to Britain. The organizers have a day-and-night telephone service and workers are prepared to go out at any time to aid addicts making distress calls.

* * *

Ten thousand congregations throughout Australia are being invited to take part in a massive "Church and Life Movement" scheduled to start next June.

Planned by the Australian Council of Churches, the program involves enlistment of some 100,000 church members in a seven-week effort to establish contact with "people of goodwill" in their communities. The program, described by Council officials as the "most ambitious and unusual ecumenical program ever attempted in Australia," will feature weekly meetings in homes across the country to consider means of improving life in Australia.

The first 600 of 10,000 clergy and lay leaders have attended training courses to prepare them to direct neighborhood groups.

* * *

As of March 1, 1965, the present I-W program has enrolled a total of 16,375 young men in their two years of alternative service under civilian control. The present program began on July 1, 1952.

A study which covers 12,898 of the enrolled shows that the young men come from 98 different Christian groups and seven non-Christian and that 1.2 percent have no religious affiliation. The upper seven denominations are the Mennonites with 8,819 men; Church of the Brethren 1,483; Friends 480; German Baptist Brethren 360; Jehovah's Witnesses 255; Church of Christ 204; and Methodist 159, states the November issue of *The Reporter*.

* * *

The Talmud, "the library of Jewish life," for centuries available only in Hebrew and Aramaic, is being produced in English. It is expected to take 20 years to complete and will run to some 50,000 pages. It will be published in monthly sections of 16 pages each and will be available, like a magazine, at a subscription price of \$15 a year from the United Synagogue of America.

* * *

The entire Bible now exists in 236 languages and is thus directly accessible to more than 90 percent of the world's population, according to a report by the United Bible Societies. In addition, the New Testament has been translated into another 289 languages.

* * *

There is so little crime in St. John's, Newfoundland (population 70,000) that the city has the only unarmed police in North America. The latter carry nightsticks rather than guns.

MEMORIAL SERVICE
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SCOTTSDALE, ARIZONA

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Tuesday, March 8, 1966

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Spring
Missionary
Day,
March 13



Crowded
Living Conditions in
Vietnam

Start from There, Not Here

By David Augsburg

"Every student must have fifteen legitimate personal evangelism contacts to pass the course," the teacher had said. Now it was reporting day.

"Dave, any contacts this month?"

"Yes, I talked to the repairman who worked on the milk cooler yesterday. . . .

"Content of conversation?"

Well, things weren't going too hot at home; he's been losing his temper all the time. . . .

"Yes?"

. . . I told him I'd had the same trouble . . . until I let Jesus Christ take control of my life . . . and now He gives me strength to control myself. . . . He's considering turning his life over to Christ.

"No mention of 'lost condition and sin'?"

No. . . .

"No discussion of Christ's substitutionary death?"

No. . . .

"Sorry, no credit contact. . . ."

So I learned what was a "legitimate" evangelistic contact . . . and what was "ineffective."

Those inevitable four points (sin — lost — substitute — acceptance) have been billboarded, posterized, tractized, memorized, and parroted until the world feels . . . "Don't bother to finish; I can join in the refrain."

Not Involved

Our glib explanation, so often divorced from human problems and so seldom related to present experiences, not only leaves the hearer cold; it irritates him. Perhaps it's because we love to dish it out in capsules—prepackaged by someone else for someone else. ("I'd rather not get too involved; better stir with a long-handled spoon.")

Perhaps it's because we just don't care enough, don't love deeply enough to get involved in others' lives . . . to look through their eyes . . . to think as they think, to sit where they sit.

Maybe we're unloading the "all things" on his doorstep quickly so that the responsibility for his soul is off us ("no blood on my hands!"). Maybe we're just ignorant . . . and think "This is giving the Gospel." Simple minds like simple solutions—neat, quick, and pat.

Whatever the reason, we have lost contact. So many are ruling out Christianity because it is so distant, so unreal, so

unrelated to life. Somehow we've succeeded in making the believable, the real unreal.

How do we get out of this predicament? Some say, Just keep on preaching those four good points. Let the rest up to the Holy Spirit. No flinching, no hesitation; just tell'em! If they listen or not.

Exhibit A, this letter from a "Gospel" broadcasting station reacting to a religious broadcast which attempted to give the "good news" in non-churchy language with a fresh approach.

This, sir, is not a salvation invitation. You have certainly missed the boat. Why are you afraid to tell people that they are sinners and need to be saved? What is to be gained by hiding the true message of the Gospel? I do not wish to be unkind, but this is one radio station that does not "pull its punches."

Fast, Frank, and Factual

That approach has become a classic. Tell'em fast, frank, and factual. If they tune you out, that's their problem. Our job is just to sow. Never mind the results. (That shoe may fit a Calvinist foot, but it grows bunions on us.)

Others insist we must discard the old message and come up with a new one. Reconstruct our theology . . . forget about those medieval concepts of "atonement," "reconciliation," etc. Talk about "personality adjustment," "God's free acceptance of man as he is," "peace of mind," gradual do-it-yourself-improvement. Make religion so relevant to life the natural man will say . . . "Yes, sir, that's just what I think, too, sir."

But such watering down of the message of Christ is ever more ill-fitting to the Anabaptist mind which understands conversion as the elemental basis of the new life in Christ, as foundational to a believers' church.

Discard the message of conversion? Never! Be satisfied to trade gradualism for total transformation? Not when you've once seen what the touch of God will do for a life. Not when you know how God works with men.

Which Way Then?

The obvious one! Accept the challenge to meet men at the corner of Market and Main with language and thoughts that are understandable. Begin where they are. Discover their itch before you scratch. Find their thoughts, needs, problems, attitudes, ambitions, and lead them toward Christian understanding. This is pre-evangelism. Understand and use it well . . . and we will win men to God. Ignore it and drive them away.

This, of course, calls for flexibility in both word and

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thought. A battle front is never static. An armistice line may keep its no-man's-land unchanged, but not a battle line. So it is with men. We must have mobility to meet them where they are. With some, the traditional four points are the logical step.

For others, the secularization of our culture has opened battle fronts far beyond Christian territory. Here we must come to grips with the nature of modern thought. The skirmishes often break out on presuppositions we seldom question. Sometimes the points challenged are so obvious (to us) that we are irritated or are too far removed to see the real problem they are facing. But they are real issues to them. We must meet their question with its own private answer, not with some blanket solution. We must start from there, not here!

Our statements of the Gospel tend to include all from A to Z. Why should they? Could not some run from A to C, others from D to G, and some (for the most mature) from X to Z? And should not many be directed to the vast number of those religiously illiterate?

Obviously, then, our witness may at times contain only fragments of the total Gospel message. These individual parts, taken by themselves, may not seem satisfactory to the mature Christian mind. Yet (if we believe at all that the director of our evangelism is the omniscient Spirit of God) these parts of the total truth are valid and necessary if we are to be intelligible to the man-where-he-is.

We Attempt to Play Safe

We are so prone to put our faith in the safe, flawless wordings of our creed, so unwilling to trust the Spirit of God to assemble the pieces of truth into a complete understanding of the Gospel.

What's worse, fear compounds the problem. We evangelicals tend to be afraid of one another, and to defend our correct theology we take great precautions lest we be misunderstood by those who "sense a leaning toward heresy X," or "observe the influence of modernist Y."

Thus cautiously and safely saying everything, we say nothing. Lost in the snow job we give them, the non-religiously oriented person just fails to get the drift.

No wonder he tunes us out, assuming that the message of the church is a lot of stale thoughts and tired writings when the real problem is stale thinkers and tired writers.

News Must Be New

The "good news" is only "news" when it comes to the hearer fresh and now. News is "news" as it is being told, not when it is being kept. When it is merely the recounting of past events aside from their significance at the moment, it is just "good history." If we are going to let the Gospel be the Gospel, newer than news, we must allow it to blossom forth in its fresh beauty *from* lives that are experiencing its wonder *to* lives that are hungering for its transforming power.

"We are forever demanding for the Gospel the hearing which it deserves, but it gets only the hearing we can win for it," says Paul Scherer. We could say that, too, if we were as honest as he.

Do we care enough about men to go through the agony of translating our message into the language of twentieth-century troubles, making it so lifelike that the offer of grace is once more irresistible?

Do we care that much about the world?

The Better Way

By James E. Adams

A dead silence fell on the entire school assembly in Beckley, W. Va., and 1,300 students of Woodrow Wilson High craned their necks. They were looking for a special member of the graduating class.

It was senior recognition day and 119 of the graduating students had been honored for perfect attendance during the year. But the principal had just called the name of one young lady who had not missed a day in twelve years, and there was no response.

Finally, from the back of the auditorium a voice piped up and said, "She's not here today!"

How will the absentee be remembered? As the girl who was present all other days for twelve years, or as the one who missed this single, special day!

I have heard men say, "You can do a good job in this factory for ten years and no one ever commends you, but make one mistake and they will 'throw the book at you.'" Too often it is true.

People are quick to point out the flaws in a Christian too. When they are looking for excuses as to why they do not serve God, they will overlook a Christian's virtues and call attention to his one weakness.

If people want to excuse themselves from joining a church, they will never mention the ninety-nine godly members who consistently serve the Lord. Oh, no. Instead, they talk about that one wayward sheep. They would not want to belong to a church that had members like that individual!

But how about you and me? When we look at our Christian brothers and sisters, do we notice their many fine qualities or only their flaws? Do we remember the ninety-nine commendable deeds they have done—or their one mistake?

One man had the right slant. He said, "My neighbor and I go to the same church. Neighbors get to know one another quite well in this small town. He, like me, has some faults. But he's such a swell fellow; I have to think twice to recall his shortcomings. And I don't waste time thinking twice!"

The Christian way is the better way. God said, "They shall be my people, and I will be their God; and I will give them one heart, and one way" (Jer. 32:38, 39). May we be known for our love one for another, that the world may recognize us as disciples of Jesus Christ.

Youth and Estes (III)

Gene Herr, MCCE Secretary of Youth Work, has this concern about youth and the Estes Park MYF Convention—that they do not go there in a vacuum. They should not go as lonely individuals representing no one. Rather, every young person attending the August MYF Convention should feel back of him a whole host of witnesses, encouraging, challenging, expecting much of him because of the experience.

Churchwide MYF, Youth Office, Cabinet and Council, has worked hard to build teamness into the entire going-to-convention format. They have asked congregations to decide who and how many persons will go from their church. They have worked out a plan whereby congregations must make a pre-commitment to be responsible for the dollar costs of those going from their group.

There is much more meaning in this than merely responsible convention budgeting. This puts teamness in the local congregation and particularly in the local youth group. They decide that they can afford to send three persons, that Sue and Bill and George should go. These young people go to convention aware that theirs is a privilege which might just as well have been Linda's or Phil's or Sandy's. And they sense their responsibility to bring back from convention both all of what they can report and all of what they have become because they were there.

This concept of teamness is built deliberately into the planning by churchwide MYF. The *Acts Alive* leadership workshops are a part of the plan. These will interpret a dimension of local youth group teamness which is most important for youth to sense as they make plans for Estes.

Now a candid word to pastors, sponsors, and parents. Stand by young people in planning. Be part of the team. If possible, be one of the sent ones. In this way you can relate to your youth while going, while being there, and in reporting. The MYF office has done its best to make teamness in your youth group a reality. From here on it's up to you.

There are many ways to help youth to sense that you are with them. Work through the publicity that comes about convention. Be sure you understand the program, the travel plans, the convention thrust. How will it be helpful to your particular youth group? Who are the persons who could reap the most benefits personally and for the whole group? Raise questions. Look for flaws. Write to the MYF office. But do take a positive attitude.

Wouldn't it be great if the group could sense the clear leading of the Holy Spirit as the Barnabas' and the Pauls are separated to be sent?

—Arnold W. Cressman.

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The Publican

O God,
I've pretended today
That my devotion
Was for you.
But it wasn't.
I spoke of doing your will
When I wanted my own.
I was really thinking of myself
When I said
I wanted
What you wanted.
And the dawn
Didn't break
Until I was honest.
Now I thank you.
I repent
Of my rebellion.
Be merciful to me
A sinner.

Amen.



Soo Hill

Soo Hill Mennonite Church, Escanaba, Mich., was started in 1952 by the Indiana-Michigan Mennonite Mission Board. The pastor is Paul Horst. Membership, 13. It is the farthest northwest church of the Indiana-Michigan Conference.

Second Look at Nonresistance

The Vietnam conflict, involving some 200,000 troops, has meant a 40 percent increase in I-W's. (Peacetime figures have usually held at between six and seven hundred Menonite men.)

With the prospect of these troops being increased to 600,000 by the end of this year, the number of I-W's will undoubtedly more than double. The draft age has also been lowered, making most of these young men to be called a younger set.

In light of this phenomenon and the current national and international conscience regarding war, it seems appropriate to take a second hard look at our so-called "nonresistant stand" as a peace church.

First, it seems we need to reexamine the historical contexts in which our opposition to war was formed. In the Civil War and World Wars I and II, there was specific need to testify against the evils of war in an extremely patriotic society.

Americans were generally ready to take up arms to defend their country without stopping to think their own thoughts on ethics. "My country, right or wrong" was their most important criterion. Today, this spirit is much less apparent. Peace Church CO's no longer hold a monopoly on opposition to war because of personal beliefs. The peace march on Capitol Hill last November, involving an estimated 50,000 Americans, is ample evidence of that fact.

The question is: Do we need to shift our peace witness from an exclusively defensive stance to an offensive one? Not only should we oppose war because of the Scriptural imperative not to kill, but because war breaks up homes, destroys fields of crops carefully cultivated by innocent people, brings untold suffering to families and friends, destroys natural resources, and in general needlessly destroys and reverses the natural order of an orderly universe, not to mention the sending of thousands to a Christless grave.

Hence if we want to maintain the uniqueness of our peace witness as Christians, it seems we will need to approach the draft experience with a bit different-than-usual perspective. We need less sons merely "serving their time" and more of them serving, period.

The accusation of those not too sympathetic to CO's that they are looking for an easy way out is not without its grounds, when the first concern of some sons (and their parents all too often) about a I-W assignment is the distance from home and salary scale.

The rumor that Selective Service considered opening Civilian Public Service camps for a setup similar to the two world

was previous might not have been a bad development. The excitement might have brought some introspection into our "too peaceful" consciences.

Second, from our experience it seems that our youth are a lot more thoughtful of their involvement as Christians in this complex century. Even though this appears contradictory to the preceding statements, our youth (1) seem a lot more knowledgeable about national and international affairs (than their elders might have been at the same age) and (2) are sincerely seeking for effective ways to bring their Christian experience to bear on the dilemma.

One of the ways the church can capitalize on this latter phenomenon through already existent structures is to encourage more of its youth to take on VS, Pax, and TAP assignments.

Needy areas of our world are already being touched by these programs. In the U.S., opportunities are abundant in poverty-locked areas of Los Angeles, Cleveland, New York, Atlanta, and Chicago. Depressed areas such as Appalachia, southwest U.S., and Northwest Canada call for people who not only refuse to kill or destroy, but who are just as insistent on building and restoring.

The developing continent of Africa is hungry for education almost above everything else and more TAP (Teachers Abroad) are needed. The expanded program in Vietnam calls for men right now.

This leads us to conclude that the hard look at our peace witness is not so much needed as a good hard look at our fortunate selves in comparison to the many unfortunates. It should actually make us hang our heads in shame that it takes an increase in draft to make us more aware of our responsibilities. Our vision as Christ's followers should have brought this on long before.—Benner.

Customers Calling

A chap dropped in at a divisional sales office of an appliance concern to look at the late model of a vacuum cleaner. In the salesroom he found only an ineffectual lady, who eventually asked him to come back again. "There is no one available to show the line right now," she said. "All our salesmen are holding a sales meeting in the back room."

All too often we may have been forming a new committee or organization to contact those who need the Gospel while those who long for the Gospel are knocking at our front doors. All too often we may be in the back room trying to develop some new technique to win the lost while the lost are waiting for us to simply share that which God has done in Christ and in our own lives. There is a place for sales meetings, no doubt, but it is a poor time when people are asking to see the product.—D.

Confession of a Liberal Turned Conservative

Anonymous

I am not seeking publicity. Nor am I writing to attack liberal theology or liberal theologians. But I want to tell the story of one who was thoroughly indoctrinated with liberalism in college and seminary and who gave it a thorough trial in the ministry.

I want to tell why I found it necessary to unlearn a number of things I had learned and of the change which has taken place in my own thinking and outlook.

An Academic Background

I was raised in a godly, middle-class Christian home. We attended church regularly and my father was an officer in the church. My mother was a godly woman and my three sisters and one brother learned to respect the Bible and the church and the Christian faith and to believe that life had its true center in these things.

I attended a church-related college, one with a long and distinguished academic history. My introduction to a new concept of the Bible came the first week I was there. My professor was a relatively young man with an attractive personality and a teaching technique which kept his students awake and interested.

In one of his first classes he casually remarked that it was an unhealthy attitude to accept statements just because we were told they were true. He showed how each of us would be expected to examine all of the facts and then arrive at our own conclusions. This made our work a real adventure and it was only a short time before we were prepared to question anything and everything. It was only in later years that I realized how completely we were taken in. That course was not as objective as it pretended to be. Instead, it was "loaded" on one side, the liberal side. While we were told to think things through for ourselves, I now see that the old accepted formulas—even the very basic truths of Christianity itself—were held up to question, and at times to actual ridicule.

But it was all wonderfully stimulating and I was completely captivated. By the end of that year I had passed on from the confusion experienced at the first of the course; I was now completely unshackled and my mind was free to believe or reject. That I was actually rejecting more and believing less did not occur to me. I was becoming a thinker.

Some of the students demurred; one or two even challenged some of the statements and conclusions we were led to accept. But they were discredited by the rest of us. I

remember the first time we openly ridiculed one boy who said he still believed the Bible literally although he could not explain some of the "discrepancies" we argued about so glibly.

There was another professor who greatly attracted me although he was obviously in the minority on the faculty. I liked him because he was a man of gentle grace and of Christian love. But he was conservative, and in those days I had come to have little use for conservatives. As I look back on it now, I remember that there was an uneasiness within me whenever we were in conversation.

By the beginning of my fourth year in college I had decided to become a minister. We had been challenged on a number of occasions with the need for young men with a vision and told of the great influence we could have to make the world better. Several successful pastors spoke in chapel that last year, and I was greatly impressed with their awareness of world conditions and of their sureness in their profession.

What seminary to attend? That was easily solved as the graduates of my college usually went either to our denominational seminary only a hundred miles away, or to a large and increasingly popular seminary in another state where an entirely new and progressive curriculum was being developed. I chose the latter because I believed it offered a broader education in the field of theology and the other subjects so important to the modern minister.

My years in seminary were stimulating. I was no longer conscious of breaking with past traditions, I was such a part of the new. My professors were brilliant men, some better teachers than others, but all "progressive" in outlook. We knew by now that the inerrancy of the Bible was a myth. We took the Bible as we took other truth—with a critical eye trained to separate the wheat from the chaff.

New conditions in the world, the beginning of tensions following World War II, the need for a new social consciousness, and all of the political and economic problems at home and abroad came under our purview. For the first time I saw the need to preach man's social plight as a part of the Christian message. World conditions during those reconstruction years made the task seem so much more imperative.

An Arresting Question

After graduation I took a parish in a Midwestern state where I thought I had found a real challenge. Most of the members were conservative. It was not long before several spoke to me about my preaching. As I think back now, I

realize that many of those dear saints were far more concerned about local social problems than I. But they wanted me to preach a Gospel that I firmly believed to be old-fashioned. I, in turn, thought they were evading their Christian responsibility.

I stayed there for three years and then accepted a call to a church of over seven hundred members in a small and bustling city. Here I found other ministers as concerned as I about practical Christianity, and I plunged into civic activities. Together the ministers of the city were successful in effecting some needed changes in community life. We were especially interested in the "plight" of the workingman.

One night at the supper table, after the children had scattered for study, I mentioned to my wife that the next day I was joining in the picketing of a struck factory across the river, a strike which had been going on for over two months.

When she asked, "Why?" I hurried to explain that I wanted to show my sympathy for the workmen and also to sense their tensions and frustrations better.

We had not talked to each other very much about my ministry. Now I was surprised when my wife replied: "That is fine, if it will help you to win some of them to Christ. But have you also talked with the management of the factory? Have they any tensions and frustrations too? Are you trying also to win them to Christ?"

With considerable feeling we launched into an argument over the Gospel and righteousness. I passionately wanted the whole world (or so I thought) to experience the better life, and it was to this end that I wanted the influence of the church felt in the community.

But my wife kept asking: "What are you doing to win people to Christ? Aside from young people who have come into the church through the church school, how many others have made a profession of faith during the past year?" She had never talked like that before.

With considerable irritation I changed the subject. But that night I had difficulty sleeping. I was peeved with my wife, but I could not get away from her question—"Have you really won anyone to Christ?" Not only could I not remember the name of a single person that I could actually say I had won to Christ—as the night wore on I knew that I had been giving my life to a ministry in which Christ, as a person, actually figured very little.

I tried to think how I would go about talking to someone about Christ (more to convince myself that religion from any viewpoint other than the social was irrelevant), and for the first time I found my thinking a jumble of confusion. The technique of personal soul-winning had not been a part of my training in the seminary and I had thought I had put "fundamentalism" out of my life long before.

As I lay there thinking, somewhere along the line I began to pray. I asked God if I had been emphasizing the wrong things to make me realize it. I may have dozed off, but suddenly there came to my mind the question of the Philippian jailer: "Sirs, what must I do to be saved?"—and I was wide awake.

I began to tremble, not from fear, but from the shock and joy of a great discovery. I cannot describe the sensation, but it was as though the meaning of Paul's reply came alive to me for the very first time: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Right then I knew that I had not been preaching the Gospel as God wanted me to preach it. I found myself out of bed on my knees.

An Adjusted Life

It would be simple to say that the next morning I embarked in an entirely new direction. It wasn't as simple as that. But for the first time I realized that my wife knew Christ as I had never known Him (or as I had forgotten that I had known Him) and that she had watched and prayed silently as I went on in my stubborn pride, determined to reform the whole world while despising the thought of saving souls.

My sermon that next Sunday was on the story of the Philippian jailer. I tried to tell my congregation what had happened to me, but it was hard, and I am sure the whole thing went over the heads of most of them.

The adjustments which followed were both humiliating and glorious. The Bible, to my amazement, became an entirely new Book to me. I now found that wonderful things seemed to pop out at me from its pages. For the first time I really enjoyed reading it and I developed an avid hunger to understand it.

The transformation in me began to be communicated to my congregation. Attendance at the services increased. It seemed that almost every Sunday someone came to be received into the church, a large proportion by profession of faith. I preached my first sermon on hell, and without embarrassment. I gave my first invitation and was most surprised that I wasn't surprised when someone came forward. I found joy in talking about Jesus Christ to people, and my heart leaped when someone told me that he had decided to take Him as his Saviour.

One of my ministerial colleagues of another denomination came one day to ask me what had happened. I tried to explain that I had "found" my ministry for the very first time—that I felt the way the prodigal must have felt at home after being away. To my amazement he asked me to pray for him. Later, very much of what had happened to me happened to him, too.

Three years have passed since all this happened. These have been glorious years. I most emphatically reject the contention I hear that preaching Jesus Christ and Him crucified for the saving of souls is to reject the need to serve Christ in the world. I believe I am serving Him more practically in the world than I was before. My church supports a rescue mission in a deteriorating part of the city and we have helped hundreds of individual people and families—not only with food and clothing and shelter, but with the Bread of Life.

I cannot condemn those fellow ministers whose ideas of the Gospel differ from mine, but I do pity them. As I was, they often are the victims of their professional training. They

simply do not know. And, as I once was, they are deaf to arguments, to pleading.

But the Lord can reach them just as He reached me. And it likely will be in some simple, almost unreasonable encounter, as it was with me. When this happens, their eyes will be

opened and they will no longer be blind. Meanwhile, I pray for them.

Yes, I suppose you might say that I am a liberal-turned-conservative. I prefer to say that I am just another sinner, saved by grace.

About the South—and Mennonites

By Martin Lehman

For more than twenty years Mennonites have been coming South. They have invaded industrial Birmingham, sophisticated Atlanta, metropolitan Miami, conservative Escambia County, the winter agricultural center of Immokalee, the ghetto of Anderson, sunny Sarasota, and other communities which have their own needs, cultural wealth, barriers, and religions.

A South so big and so complex is not easily understood. One who has lived 15 years in the South, as I have, and who has become involved in the growth problems of both city and rural churches in two states is not an expert on the whole South. Like the Mennonites, the South cannot be wrapped up in one neat little descriptive sentence!

Mennonites Moved South

Mennonites moved South to be healed beneath the South's warm sun, to exploit new economic opportunities, or to retire from business, to escape the rules and regulations for the church at home, or perchance to found a tight little colony where the historic faith could be preserved through isolation. Some came at the call of the church and for Christ's sake. But whatever the reason, however noble or ignoble, most Mennonites try to contribute positively to the communities to which they have come.

The South's famous hospitality assured us of a warm welcome. But our subsequent effort to convert the South is not understood, because our message is a jarring note in the Southern religious symphony. We warn Christians to walk carefully and we are assured in reply that "once saved, always saved." We preach the holy life and we are asked, "Do you speak in tongues?" We attempt to win to our cultural modes and someone asks, "Where do you read that in the Bible?" We declare that God loves all men without regard to color and that we must do the same and someone whispers, "They're following the Martin Luther King communistic line." For like us Mennonites, the South resists change.

Therefore many of our Mennonite missionaries find themselves among a people as conservative as themselves (if con-

servative means a resistance to change based on religion). Roy Kreider writes that "Our first task in approaching other peoples, cultures, and religions is to take off our shoes, for the place we are approaching is holy. . . . Thus we become aware of learning to sit where they sit, discovering how the pains, griefs, and joys of their history have determined the premises of their arguments."¹

The bitters forced down the throat of the South a century ago still set the children's teeth on edge as they are pushed around by the minority in their midst. That the minority is egged on by world opinion only makes matters worse. That more than a few of those trying to remove the splinter from the South's eye are blinded by "rafters" in their own does almost irreparable injury.

The South bitterly objects to being "whipping boy" for the world. Furthermore, many Southerners sincerely believe that the segregated society is decreed by God, that the present move toward an integrated society is a demon-inspired scheme to mongrelize the races, and that to defy orders to integrate is to defy the devil himself!

The Risk and Responsibility

When a missionary approaches a religion such as this with his "shoes off," he does so at considerable risk to his own reputation, for he may not be understood. But the risk must be taken if his mission is to be accomplished. Already some of us Southern Mennonites are being accused of imbibing the worldly spirit of the segregated community in which we live and sinning as it sins.

If the accusation be false, it can be borne gladly, for the accusation itself may indicate that the missionary has been admitted within the inner sanctuary of his community's religion and is waiting for an appropriate time to begin to rearrange the furniture of the sanctuary. But if the accusation be true and it is the furniture of the missionary's inner sanctuary that needs rearranging, it will be done only by one who has taken off *his* shoes before asking admittance.

As the world knows, many in the South are impatient with its conservatism. They want the South to change, and to change fast. To identify oneself with this group and its lawful aspirations is to suffer with it. But as far as my knowledge goes, no Mennonite, native to the South or living in the

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South, marched at Selma, nor anywhere else for that matter, and I doubt if many of them "almost" went to Selma.

For it might be said that the Mennonites in the South know both their place and their task. Voter registration drives they leave to the politicians. Social reformation they leave to the social activists. Lawmaking they leave to the legislators. They leave judicial rulings to the judges and the enforcement of laws to the law enforcement officers. As necessary as the lawmaking, law enforcing, and judicial processes are, we know that they must fall short of their goals. Law at its best, when it is holy, just, and good, stirs up more evil than it removes.²

The problems of society lie beneath the surface, in the heart of man itself. To change the man, the heart must first be changed. This is our place, our task. Such as we have we give. We tell the good news of the Saviour who sets men free—freer than all the judges, all the lawyers, and all the marchers can ever hope to make them. Ironically, some churchmen who accuse the Mennonites of trying to change man's inner nature by bringing order to the outside seem now to fall victim of a like legalism in the civil rights struggle!

Share in Suffering

To disassociate ourselves from the direct actions of the placard waving, marching, and singing protesters as they sit in, lie in, or kneel in does not mean that the Mennonites who came South do not suffer with the people to whom they witness. Some have gone to bed while a cross burned at their front gate; had their mail unofficially inspected by suspicious local officials; patiently endured hunger and discomfort until accommodations could be found for all the occupants of the car; rebuked a young man as he fired rifle shots over the heads of gathering worshipers; closed a church by order of the sheriff, then opened it again without his consent; and others had their meetinghouse bombed at night. (Praise God, they must have been hitting the devil where it hurts.)

Some moved into a changing community where their son was stoned by a boy of one race by day and beaten up by boys of another race by night. (Don't waste pity on this young hero who found himself the butt of all this hate. He knows more of the joy of suffering for righteousness' sake than most Christians in the U.S.)

Sometimes an outpouring of bitterness pent up during centuries of oppression must be absorbed by the Mennonite missionary who proves by silent suffering and good works that he is not like others of his kind. But it is worth it all to bring together a group where racial and cultural differences are nothing and Christ is all, and in all.

Apostolic Approach

Without realizing it, perhaps, the Mennonite missionaries of the past decades chose an apostolic strategy. They sought to become all things to all men that they might by all means save some.³ The strategy has been successful because *some* have been saved. But the strategy has taken us into two different worlds divided by a formidable barrier built by history and religion. Tension, similar to that experienced by the church of the first century, is the inevitable result.

Though Peter baptized the first uncircumcised believers, though Paul preached to the Jews first in every city which he entered, though both gave each other the right hand of fellowship and agreed that Peter should go to the circumcised and Paul to the uncircumcised, and though both preached the same Gospel, they sometimes seemed to be at cross purposes.

When Paul and his converts and Peter and his converts met at Antioch, Peter, fearful of losing his people, refused to eat with the converts of Paul and unthinkingly perverted the Gospel and violated the brotherhood of the church. The error of Peter was corrected by the rebuke of Paul.⁴ The church in the South has its "Peters" and its "Pauls" and in some measure its "Antiochs."

Therein lies the unfinished task of the Mennonite Church in the South. (I assume also it is the unfinished task of the church in the North, East, and West.) Having saved some, we must teach them the whole Gospel. They must know that "all have sinned";⁵ that Christ "died for all";⁶ that "God is no respecter of persons";⁷ that if they respect persons they "commit sin, and are convinced of the law as transgressors";⁸ that obedience to the great commission takes the church into all the world to make disciples of all nations and to teach them all things that Christ has commanded;⁹ and that Christ prayed that "they also may be one . . . that the world may believe that thou hast sent me."¹⁰ They must know that in the final consummation men redeemed "out of every kindred, and tongue, and people, and nation" will come "from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God," while the proud excluders of other peoples will themselves be thrust out!¹¹

Preach and Practice

What a wealth of doctrine is this! It is incredible that any enlightened person should say, "I will preach the Gospel without those hard sayings." Yet the Gospel demands that we go *further*. The Gospel must be practiced as well as preached. The Gospel brings peace with God and peace of man with man. To be reconciled to God is to be accepted by Him. To be reconciled to man is to accept him. Whether our neighbor accepts those that we accept matters not, for the Gospel compels us to love even those that do not love us.

Peace and reconciliation come through the cross. Paradoxically, this same cross causes tension with the world and even within the brotherhood. When the church is at its best, it continues to partake of the sufferings of Christ.¹² Whatever the cost, Christians must cross the barriers broken down by the cross of Christ and find times and places where they may worship side by side, eat at the same table, sleep beneath the same roof, and from their Leader receive the marching orders that will bind them together and take them on ever deeper probes into enemy territory. If we let the Lord build the church, the "gates of hell" shall not prevail against her.

If we pursue the strategy of becoming all things to all men in order to save some and then leave those saved in such

little light that they do not even recognize their own brethren, we may well be asked if we have indeed led them to salvation. If saved, how unquestionably stunted for life and ill prepared for eternity.

Today in Georgia, Alabama, and Florida there are more than 1,000 resident Mennonites. Twenty years ago only 18 Mennonites were at home here.¹³ If the migration South should continue, if our evangelistic efforts should become more effective, and if by some additional miracle of God's grace this rate of increase should continue for the next twenty

years, there will be more than 50,000 Mennonites in these three Southern states alone. If we become the brotherhood that we declare ourselves to be, and if we give the South that which it does not already have (it already has enough denominations and church buildings, but far, far too few practicing Christians), who knows what signs and wonders may follow?

¹ Roy Kreider, "Frontier Theology," in *Gospel Herald*, April 21, 1964. ² See Rom. 7. ³ 1 Cor. 9:19-23. ⁴ See Gal. 2. ⁵ Rom. 3:25. ⁶ 11 Cor. 5:14. ¹⁵ 7. See Acts 10; Rom. 2:11. ⁸ Jas. 2:8-10. ⁹ Matt. 28:18-20. ¹⁰ John 17:21. ¹¹ Luke 3:24-30; Rev. 5:9. ¹² 1 Pet. 4:13. ¹³ Mennonite Yearbooks of 1945 and 1965.

For Discussion

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

Eschatologyngitis

By Moses Slabaugh

We need a new word. "Involvement" and "urbanization," "dialogue" and "relevancy" are getting tired. "Eschatology" is the word. It is much broader—reaches way out. We will admit it is a more controversial word. Theologians have had some real contests over it in the past! It is now an embarrassing subject. I'd like to revive a little tension along this line to balance our thinking. If one school of eschatology has all the answers, they are not sharing them.

We have lost the dimension of the future, our goal and purpose for living, and our prophetic balance. When did you last see an article on eschatology? The new generation doesn't know the meaning of the word "eschatology." Since we have not answered all the questions about the future, we have given up, divided into camps, and camp in silence. They call it "realized eschatology."

In 1952 at Elkhart, Ind., 18 brethren had the sand to meet and talk about prophecies. They called it a "prophecy conference." The conference was controversial. It was intended to be so. The book they wrote has yellow pages now and some of the writers went to find out the truth about the future. When all the speakers are rounded up, I wonder whether they will own that book. My opinion is, they will with a few alterations. In 1955 *Alpha and Omega* was published and that was the first and last of it.

We had better convert a little and keep alive the blessed hope. There is a vital doctrine buried somewhere under the old labels of premillennialism and amillennialism. These have become such bad words that they no longer appear in Mennonite print. You don't find any clerics who would identify with either one. They play it cool, and are not carried away with such theological truck. The camps are far apart.

The "a" holders don't interpret. They negate. They defend nothing. They retain a short line of scrimmage, and if they do interpret, you have as many interpretations as clerics (like when you find four Mennonites in discussion, you come up with five opinions). They claim the Almighty can't humble Himself to count to 1,000 (we get our word "millennium" from one thousand). God is a Spirit you know, and a Spirit will shuck all and any materialism.

The "pre-holders" have gone in for an interpretation explosion. They retain a long line of scrimmage and many of their lookout posts are unguarded. They specialize in signs so that the crowd loses travel time just contemplating signs. They find a white horse, and an eagle (remember WPA and the blue eagle?) and construct an Antichrist and a mark of the beast. They comb the Scriptures with a fine prophetic comb and not a few become prophets.

In the process of expounding extremes from no details to fine details, we miss a central truth. Jesus lives and is coming again. The New Testament rings with this note of triumph for the church. The hope of Christ's return is the highest spiritual attainment. 1 Cor. 1:7. This beacon of a future event and eternal destiny has been the anchor for the millions of souls who passed the portals of death. It even puts glory into being a senior citizen.

While the church has clucked its gimmick to attract worshipers, the Bible has had the simple answer, "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). The blessed hope is the great incentive to the saint to be free from the paraphernalia of this brief earth existence. Talk about involvement, commitment, stewardship, witness, or any of the present-day emphases, the blessed hope overshadows them all and gives content and meaning. It is the remedy for "thing-mindedness" and worldliness.

A vital eschatology is the capstone of faith and the cutting edge for evangelism. The second coming is as certain as the

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dawn. Just as He "broke history in two" at His first coming, so He will come again. No one knows the day or hour of His coming. We live "like men who look for their Lord."

The Christian experience and Christian walk is an all-consuming compassion and attention to the person, the Lord Jesus Christ. We are united to Him in a mystical union so that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). This makes sense. This puts goal and purpose in life. What we expect in the future will influence the here and now.

Freud said, "A man without a goal is a sick man." Gordon Allport, a noted psychologist, has an intriguing evaluation of modern psychology and its failure to represent the future. His own evaluation of what a goal will do for man is:

"The chief shortcoming of American psychology up to now, I admit, is its poverty in representing the future. While most people are absorbed in, planning for, working for, dreaming for, the future, psychology for the most part is busily engaged in tracing their lives backward. Most psychologists see behavior as pushed 'from behind' by goads that prod us out of our past. Yet is it not characteristic of maturely directed activity, arising from the sentiments that form personality, that it is *always oriented toward the future*? To understand a person we have to know what he is trying to accomplish, what he is trying to become, not merely how he got the way he is. . . . All people are in transit; and we find it less revealing to know where they come from or where they are now than to know their intended destination." (From *Biology of the Spirit*, by Edmund Sinnott.)

I would rather put up with a few antics and bring the return of Jesus Christ into focus than to lose this vital and dynamic force in the life of the church. We hold this doctrine in our confession of faith, but does this doctrine hold us? True, cults abound who are much taken up with prophecy, but our Lord's return is not an optional extra but an essential tenet of our faith. Let's lift the "a" and "pre" bushels and trim our lamps. The Bridegroom is coming.

My particular antic concerning the coming of Christ is that it will be literal. He will come with His saints to "reign on the earth" (Rev. 5:10). I would rather the God Lord chide me for being overly optimistic, carried away a little, and believing too much than to say anything is impossible with Almighty God. That day will be an eye-opener and if God has enough grace to save us poor sinners now (and He has it to spare), then He has enough grace to accept overly zealous saints in the end. They won't be difficult to straighten out on the subject, be they "pre" or "a."

We are showing our immaturity by refusing to talk about a subject when we disagree. I believe a renewal of the blessed hope of Christ's return would alter our course. The Second Advent is one of the first so-called outmoded dogmas to go on the rubbish heap. Surely we have not come to this. The Red Indians just converted to Christ came to their missionary friend and said, "We are always hearing what God has done; now we want to know what He is going to do."

Let the church understand her destiny and she will increase in holiness and service that counts for eternity. To

quote Augustine, "He who loves the coming of the Lord is not he who affirms it is far off, nor is it he who says it is near: but rather he who, whether it be far off or near, awaits it with sincere faith, steadfast hope, and fervent love."

Missions Today

How Promote Missions?

By J. D. Graber

The church prayed and the Holy Spirit spoke. This is the most fundamental of all missionary principles. There are here the two prime elements: (1) a church at prayer; and (2) the active involvement of the Holy Spirit.

New Testament missions are church-based. The Jerusalem church failed; so the Holy Spirit works through the Antioch church. It was not Paul vs. Peter or James. It was not a difference of viewpoint or vision among apostles. The mission was always church-based. The New Testament says nothing about individually promoted mission organizations. Neither do we read of mission societies apart from churches.

The Antioch church prayed and missions resulted. Mission is the fruit of worship. It is not primarily a program or an organization. Mission, if true to the New Testament ideal, is a spiritual undertaking. The mission of the church is the mission of Christ upon earth. Only as His Holy Spirit directs and empowers is the mission saved from degenerating into a secularized program.

How then promote missions? This is a practical question because a mission program as extensive as ours in the Menonite Church now has grown to be requires a lot of involvement by a lot of members of all our churches. Shall we use Madison Avenue advertising and promotional gimmicks? Shall we try to use "hidden persuaders" and downright pressure tactics? This is the way goods are sold. This produces results in the commercial field.

People are bombarded into numbness by endless advertising pressures, and Madison Avenue is always trying to come up with still another more dramatic attention-getting device. Again this background and in the midst of this babel of voices how can missions be heard? Are we in competition with all these advertising pressures?

No, we are not selling goods when we promote missions. Naturally, information has to be given, but if we are true to our faith, we will be constantly calling the church to her "spiritual service." We will always put our faith in the divine sources of mission. There is far too much of the secular, overdramatic, and personal interest angle in much of mission promotion that reaches us through the mail and by radio.

The Antioch mission imperative grew out of her worship experience. Let us pray, read the Scriptures, and seek the face of our Lord. True mission activity will grow out of this concern as seed out of good soil.

MISSIONS*: STATE OF AFFAIRS



RELIEF AND SERVICE:

The Mennonite Church's increased ministry to war sufferers in Vietnam means a \$1,500-a-month increase in our MCC support for Vietnam (bringing total monthly allotment to MCC to \$12,000); an additional 15 Mennonite workers to Vietnam (administrative personnel, doctors, nurses, social workers, home economists, agriculturists, Pax men with construction and mechanical skills) besides Atlee Beechy, who took his leave of absence from Goshen College to direct MCC efforts there; and an increase in I-W men (some 40 percent) entering service assignments.



BROADCASTING:

Expand broadcasting ministry to include greater distribution of Home Bible Studies, Christian books, and other literature. Currently undergoing a study of radio stations offering free time in order to cut costs of air time so that funds can be channeled into better programming.

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FOR A BETTER VIEW OF

Mennonite Board of Missions at work, send for "Stewards and Partners," a 98-frame color filmstrip with a 25-minute narration on tape. An informational report of the Mennonite Church's partnership activities through the General Mission Board throughout the world. Use to stimulate discussion about the church's stewardship in mission. Order from Audio-Visuals, MBMC, Box 370, Elkhart, Ind. 46514.

HOME MISSIONS:

Using the Laubach literacy method of each-one-teach-one for adults in Mississippi and Northern Alberta. One of the many attempts of Home Missions to aid district conferences define and execute their outreach.

FINANCES:

A drastic lag in contributions was evident early this year, but by mid-February this situation had improved greatly. Latest reports indicate a 1½ percent increase over last year's contributions, making it possible to meet current needs and possible expansion of program. A 5 percent increase in budget, or \$1,788,150, is projected for 1966-67, beginning April 1.

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OVERSEAS MISSIONS:

Nationalism in developing countries calls for a greater effort to train national church leaders for building their own churches. Missionary relationships becoming more fraternal than paternal. A long-range goal is to reopen work in China through the Japanese national church since Americans are barred from the country. (Shown above is Gordon Hershberger, former teacher in Eastern Nigeria, training a national in library management.)

*Refers only to the Mennonite Board of Missions, Elkhart, Ind. Includes district mission boards only as they relate to MBMC through its Home Missions Office.

HEALTH AND WELFARE:

Workers needed to staff the 12 MBMC-administered hospitals and homes in the U.S. Some 200 professional workers will be needed in 1966 (doctors, nurses — RN's and LPN's — lab and X-ray technicians, medical records librarians, and dietitians).



When I Stopped You for Speeding

By a Traffic Cop

I am the kind of cop you don't like. I'm tough. When I stop you on the highway, I don't give you a break.

Why? Because I know that the easier I let you off, the easier you die.

Take this lady I just stopped. She was going 70 miles an hour, 15 over the limit. By the time I swung onto the parkway and got my patrol car up to high speed, she had a big lead on me. It took me 10 minutes to overtake her.

She was a good-looking woman in her early thirties. She smiled at me and said, "Oh, officer, I hope I wasn't speeding."

You were 15 miles over the limit, I said. I'd call that speeding, wouldn't you?

"Well, you don't have to act like I just robbed a bank," she said, but she gave me that 200-watt smile again.

I handed her a ticket. "Oh, what a terrible thing to do!" she exclaimed. "Let me off just this once. Please!"

Lady, you're wasting your breath, I told her.

"Why be so tough?" she said. "I thought you troopers were supposed to be so nice."

OK, lady, I'm a tough cop. You want to know why? Like to hear what happened just two weeks ago, not far from here, on an evening like this?

A young couple were driving to a friend's house for dinner. A woman your age, with two little children in the back seat, was driving in the opposite direction—speeding just like you did.

Suddenly going around a curve she lost control, jumped the esplanade, plowed head-on into the couple's car. I got there minutes after the accident. I pried open the doors and dragged the young woman and her husband from the front seat. They were dead—and hard to look at.

After the hearse and ambulances had gone and the wrecks had been cleared, I drove to the home of the young couple. A baby-sitter answered the door. Upstairs was a two-year-old child sound asleep. I pulled the covers round her and just sat in the room for a while till I could get my feelings under control.

Next I had to go to the hospital and interview the woman who had been driving. She was crying—one of her children had just died and she had killed two innocent strangers and orphaned their child, and you wanted me to let you off, lady?

For 13 years now, as a state trooper, I've been a witness to the terrifying things human beings do to themselves, and to the people they love, when they get behind a wheel.

Most of you are decent citizens who ordinarily wouldn't dream of committing a crime. But here on this strip of concrete that I patrol, some of you turn into wanton killers. There's no way to reason with you.

A couple of days ago I flagged a guy in a big 4-door sedan

doing close to 80. His wife sat beside him and three little children were in the back seat.

In heavy traffic like this, I told him, you should have some regard for your children's lives even if you don't value your own life.

"Listen," he said, "just give me a ticket and mind your own business. If I want to kill these children, it's my affair."

Does that shock you? Well, consider that mild as compared to some of the things motorists say to me. And yet they're the same guys I pull out from behind the steering wheel with their chests caved in, their faces bloody, their bodies broken.

I still remember the night a group of high-school students were having fun in a hayride. The big hay wagon was going slowly down the road, a couple of big red lanterns swinging behind it.

A powerful sedan came roaring along and smashed into it, scattering the youngsters all over the road. It took a dozen ambulances to get them all to the hospital. I helped to load these poor students into the ambulances that night.

Afterward I put the driver of the sedan into my patrol car. He was a prominent citizen who had been on his way home from a cocktail party. His tongue was thick and his legs unsteady.

My testimony helped convict him and he spent a year in the jail. But that didn't help the students who had skulls fractured, arms and legs broken. And you want to know why I don't smile and act pleasant when I give you a ticket?

I wish some of you speeders could have been along with me on an accident I investigated recently. A man, his wife, and their four children were driving in a car that had a blow-out. The man pulled as far to the right as he could, and, with his 16-year-daughter, began to change the tire.

An automobile that must have been going close to 90 came zooming along that road, hit the man and his daughter, and carried them 150 feet across the center esplanade.

I had to take pictures of these two corpses. The young girl's insides had been torn from her body, the man's head smashed. The driver of that car had spent the evening in a bar—and wound up with a prison sentence.

And what about the widow and her three little children? They had received a sentence from which there is no parole.

Speeding has become a kind of game for maniacs. With one eye on the rear-view mirror the driver tries to outwit the trooper. If he is caught, he expects the trooper to maintain the spirit of the game; if the trooper doesn't, he's a spoilsport.

Lifting a woman from a wrecked car, her hip and skull fractured—that's no game.

A man burning to death in a car whose windows have been "frozen" by the impact, screaming to me for help I can't give him—hardly a game.

A dead child curled in the grass 100 feet from a collision, a truck driver crying with pain while acetylene torches work to free him—dead servicemen who tried to go long stretches on short passes—a wife awakened in the night to be told her husband is dead—no game, I tell you, no game.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I want to thank you for the change made in the *Gospel Herald*. I, too, like the format and the pictures. When the author of an article appears along with the writing and a description of the author, it makes the article more personal.

I also like the way the field notes and mission news are presented. Here again the use of pictures helps to tell the item better.

The cover pictures are very good, and I cast my vote to have them continued. Some of them have preached long, sharp sermons to me. Perhaps the failure of some people to receive anything from them is because they have never become acquainted with bleak, dark windows, or have never seen the look of a child from behind a window. I'd be happy to acquaint anyone with situations, and even worse, here in the city, where God's love can surely be carried and shown.

I especially like the many thought-provoking articles in the recent issues. I feel they have helped me grow spiritually. If I read only things I like, or what suits my thinking regarding any "pet" theology I may have, I'm afraid I won't grow very much. My grandfather says that we don't cultivate a garden to kill the weeds, but to stir up the moisture in the ground, around the plants. This, then, will kill the weeds in the process. This is what some of these articles have done to my "fallow ground" of thinking. I have had moisture stirred up around my plant, and weeds killed off.

One thing that does give me concern is the many sharp criticisms to the *Herald*, without any suggestions as to what should take its place. I feel that if I criticize something, I have something better to offer, to replace it.

Your task is greater than many of us realize. A majority of our popular magazines have an issue for each section of the country. This enables them to print an article that may be good for one section, but not for another. You must see that the needs of the entire church (Mennonite) in the United States, Canada, and other parts of the world are met. May God give you wisdom and understanding, along with love and concern for our brotherhood.—Harold K. Yoder, Easton, Pa.

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Comments on "A Symposium—The Primary Need of the Church in the Decade Ahead" (Jan. 4 issue).

These fine brethren have ably presented the various facets of the need confronting the church in our time. Good counsel. Every member should read it—and heed the admonition.

With sincere appreciation for their concerns, may I make a suggestion? . . . To me, the most urgent need of the church today is an awareness that we are in this conflict, and the "Battle of the Ages" is approaching the climax. The issues are appalling, with the stakes set in eternity.

In this crucial setting, it is amazing that many members have a very superficial idea of what the church is. Some may even think baptism is equivalent to a passport to heaven, and abstaining from a few things, and doing a few other things, is all that is required.

We need to challenge our people, young and old, with a heritage incomparable to anything this world has to offer. This great truth should be stressed more than it is. This world is not our home.

Bro. Kauffman quoted Elton Trueblood, "A task force of committed men and women . . . would revitalize the church and transform society." The world and the Christian Church need that testimony.

To paraphrase Esth. 4:14b, who knows whether the Mennonite Church was preserved for such a time as this? If the Mennonite Church accepted the challenge to be "the conscience of society," by the grace of God we could be that "task force" and all the world would know that there is a God in . . . [Israel]. God is not dead. Are we?—Elam Longenecker, Manheim, Pa.

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I read Robert Baker with great appreciation because (1) he has something to say and says it well, and (2) his name is Baker and not Bender, Beiler, or Brenneman.

His article, "This Mennonite Image Business," needed to be written, but where are the comments for this column? Are we afraid to speak out on a subject so controversial? Many of us are caught in the middle—we find extreme conservatism distasteful when it cloaks shallow Christianity. On the other hand, we want to hold to principles that we consider Biblical.

Last fall at a meeting of Mennonite women, someone made this statement in front of the entire group: "I am out to destroy the turnpike image* of the Mennonite woman." My reaction: "I am out to preserve the Biblical image of the Christian woman."

I do not want to resurrect "Luke Warm," but he does point out another sore spot among us. Do we not realize that our young people in high school and college are being trained to speak and write in a manner not always understandable to many middle-aged people and to most "senior citizens"? As adults (and how about ministers and other church leaders?) we must take the initiative in learning that "language" if we want to keep the doors of communication open between generations.

At the risk of being considered trite—a turtle can go forward only by sticking his neck out.—Mrs. Edna Mast, Cochranville, Pa.

*Referring to the illustrated booklets about the

So when I stop you for speeding and give you a ticket, you may offer some kind of lame excuse and smile pleasantly, because I'm looking at you with eyes that have seen what has happened to motorists just like you.

And although you may think that it's just your own life that's in danger—"I know—better!"

—By permission of *Canadian Mennonite*.

plain people, sold at turnpike Howard Johnson restaurants.

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As a seminary student, it was with much interest that I read and reflected upon your editorial (Jan. 11) on "Decrease in Seminary." Although I cannot give any real answers, I do wish to express appreciation for your bringing this issue before our church again. It seems as if the church as a whole is asking for more seminary-educated men. Yet, if fewer men are being trained, what will this mean for the future? I believe that the questions you raise do have much merit and do help to illuminate the problem. One also has to wonder, as people have suggested, whether the schools themselves might partly be at fault also. Or whether the graduates have always left the best impressions of the schools, in spite of their best efforts.

Or whether intercommunications between school, students, ministers, and church always convey the most positive impressions; or foster the convictions of potential students for further education. Perhaps the current stress on the lay ministry allows students to rationalize in favor of "secular" vocations. Might the problems be partly with the church as a whole, or our traditional patterns of "calling" ministers? After all, isn't it a bit presumptuous to "volunteer" for the ministry? Should the church perhaps be tapping its men on the shoulder and sending them through school? Some "secular" schools and vocations are most anxious to recruit young people and will even pay a good deal for their education. I'm wondering how much the church can expect that enough men will be able to finance their way through seven years of higher education. And when there is a family to support, it becomes even more difficult. I'm very thankful for what the church has done to help make it possible for one to study in a seminary. But even in seminary, temptations come to transfer to some other type of graduate training where it will be almost fully subsidized so that one can provide for his family—and perhaps later afford to work his way through seminary. Or perhaps seminary students just aren't willing enough to sacrifice. How many others are?—Dan Haarer, Goshen, Ind.

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Any time the "flat-footed Mennonite from the prairies" is looking for accommodation in the Kitchener-Waterloo-Preston, Ont., area, he hereby knows that the L. C. Musselman residence is available! Why the unique offer? Because of the unique style of Cornelius J. Dyck's article, "Vatican Council II: Background and Beginnings" (Feb. 1). (The definition of "unique" in this instance is "lively" as opposed to "ponderous" which, in my opinion, characterizes the majority of *Gospel Herald* articles). The humor, irony, imagery, and use of anecdote provided a delightful reading experience. Thank you, Prof. Dyck.—Audrey Musselman, Preston, Ont.

CHURCH NEWS



Aibonito Mennonite Church, one of the 12 on the island, has an average attendance of 175.

Medicine Opened Way in Puerto Rico

By George D. Troyer, M.D.

At the beginning of World War II it was difficult to find work for young men in Puerto Rico. The project was granted by the government officials. The Quakers were assigned a place in the eastern part of the island, the Brethren in the western side, and the Mennonites in the central part, called the La Plata Valley.

Someone suggested that work be opened in Puerto Rico. The project was granted by the government officials. The Quakers were assigned a place in the eastern part of the island, the Brethren in the western side, and the Mennonites in the central part, called the La Plata Valley.

The government was attempting to aid the many impoverished people in the La Plata Valley by introducing tobacco and helping them to grow it. But there were so many sick people who couldn't work that it wasn't much of a success.

Thus when our group came here and wanted to start a medical clinic and a hospital, the government was very ready to help us. They gave us one of their tobacco storehouses to remodel into a small hospital as well as several houses for living quarters for workers.

No Churches

From the beginning a small clinic was opened to treat various illnesses. The workers visited many homes during that first year. Since there were no churches in that valley, the workers wrote the Mission Board that this would be a good place to do mission work.

At the next Mission Board meeting two persons were appointed to go to Puerto

George D. Troyer, M.D., arrived in Puerto Rico in 1946, the first Mennonite medical doctor on the island. He is originally from Goshen, Ind. This article reprinted from *Mennonite Weekly Review*.

Rico to investigate the possibility for evangelistic outreach. They were soon convinced of the great need of bringing God's truths to this district. The committee visited not only the valley but also the surrounding communities to see the needs of the people.

It was decided to start the first mission station in Pulguillas so as not to hinder the work at La Plata. This place was about ten miles from La Plata and about four miles from the main road. At that time there was very little public transportation; so if anyone in this community wanted to see a doctor, he had to walk a long way. The government had appointed a doctor for a weekly clinic here, but this service was very irregular.

In view of the needs, the committee decided to establish a medical clinic, a small school, and a church. Considering the possible development of the work, we decided that we should have about ten acres. But just where this plot should be we could not decide.

Some time earlier a man from the community had been especially pleased with the medical attention he had received at the hospital. When he was leaving, he said if he ever could do anything to help this work he would be glad to.

So our committee asked him if he would sell us a plot of ground. His reply was, "Well, if that is what you want it for, I'll give it to you and you can have it anywhere on my ground." He had about

3,000 acres; so we had a large area to select from. The following week we finally agreed on a plot. We had it measured and he gave us a deed for it.

At first, we built a small medical clinic there, then a small church and school building. The church and school were in one building; so we could have school through the weekdays and use it for church on Sundays, and it worked fine. Then we built the pastor's house and later three other houses for living quarters for other workers. The school started first and second grades the first year and then added one grade each year up to the ninth. To keep up with the growing school, more buildings were added until today there are five. Church attendance grew also and a larger church building was constructed.

During this time the hospital at La Plata was also developing. After workers had checked the entire community they found that 92 percent of the people had intestinal parasites and needed treatment. They were invited to come to the hospital to get treatment free of charge.

Even then only a few came at first, but when they gave a favorable report more and more people began to come to the hospital. However, some were so weak they could not come. To serve these the hospital workers took their medicine to the homes.

After two years another check was made of the entire community. The number infected with the parasites had been reduced to 48 percent. This was a great improvement but still not nearly good enough.

Some Kept Doors Closed

The workers were interested in getting acquainted with the people and often went to the homes just to visit with them. But there were some homes that kept their doors closed.

As more patients came to the hospital, there were quite a few that also needed surgery. The numerous successful operations had a big influence on the community as well as the surrounding area.

One day we were informed that a man in a nearby community was very sick. The neighbors who had been to the hospital urged him to go to the hospital and said we would take good care of him. But his wife was such a strong Catholic that she objected because she didn't want anything to do with Protestants.

However, a few days later his pain became so severe that he asked his neighbor to take him to the hospital. They arrived about midnight. On examination he was advised that an operation was urgent. The operation revealed that he had a perforated gastric ulcer. After the operation he recovered remarkably well in a short time. Now he was all for the hospital and the

previous attitude of that community was altogether different.

So more and more people from greater distances came to the hospital for treatment. One of these was a man who lived more than five miles from the clinic at La Plata. He was almost blind due to cataracts. After an examination I advised operation. He was ready for anything just so he could see again.

The operation had good results. Later he was fitted with glasses and could see well. He had been under government health workers who go to the homes to care for people who are sick and helpless. And it happened that about two months after the operation the health worker came to this man's home to report to him that his blood was in a poor condition and that nothing could be done for him.

He laughed at her and said that he could see now. She asked, "How did that happen?" He replied, "I went over to La Plata Hospital and the doctor operated on my eyes and now I see well." She was very much surprised. She had been to his home six months before to take a specimen of his blood and had it examined and had just received the report.

The health worker was so impressed with his improved condition that she came to La Plata to see what we had. There she saw the many patients and was delighted to see the good care they were getting. She reported this case to her employers and what she had seen at La Plata. Later they also came to inspect our work.

Couldn't Meet Expenses

Many patients couldn't pay for operations and hospitalization and thus we had difficulty meeting our expenses. Later the government agreed to pay the hospitalization for needy patients, up to \$20,000 per year, which was a great help. Then in less than ten years our little hospital at La Plata was just too small. We had to put patients on the waiting list.

We made application to build a new and larger hospital. We also asked for government aid in construction. But to get the aid we had to move into a city. So we decided to go to Aibonito, about five miles from La Plata. The Ulrich Foundation donated five acres of ground for the hospital and a plot of ground nearby for the church. We then built a good hospital with all modern equipment. We moved into the new hospital in 1957. The work once more outgrew that hospital and we had to enlarge it again in 1965.

In our mission work more missionaries came to help as time went on. In a new station we nearly always started with a medical clinic to make contact with more people, and then also give the spiritual help. In that way the work developed. We have a number of native pastors who are very active and do an excellent work. Also



Dr. Troyer saw the medical ministry grow from a small clinic to the present 50-bed hospital, an outpatient clinic serving 100 patients a day, and a staff of four M.D.'s and 25 nurses.

the work of the hospital chaplain has done much to bring new individuals into the churches.

We have an average attendance of 175 in our Aibonito church and it is gradually growing larger. We have now established 12 churches in Puerto Rico. All this is a growing project and there is still a lot of work to be done to bring the truths of God's Word to many more.

Serve Through Vocations

Million Belete, chairman of the Meserete Kristos Church, was transferred by the government to become director of the technical school in Bahir Dar in northern Ethiopia where he had been a teacher.

Menbere Wolde completed a writing course at Kitwe, Zambia, and has taken up his work again in the Meserete Kristos literature office. In addition to working on Pillar Books and a correspondence course, he is preparing a book in Amharic on the story of David and one on useful geographical facts.

Four leprosy workers, Hassen Turi, Yusuf Abdi, Abera Mebrate, and Kifle Belihu, began distributing medicine in the Webera District.

Shamsudin Abdo made an administrative visit to observe the Deder area educational program. He reported that the Harro and Soka communities are planning to build schools. Rented or donated buildings had previously been used for classes.

Beyene Mulatu represented the Meserete Kristos Church at the All-Africa Evangelical Conference at Lumuru, Kenya, Jan. 29 to Feb. 7. He planned to visit the Tanganyika Mennonite Church before returning to Ethiopia.

Lancaster Mennonite School

Lancaster Mennonite School began its second semester Jan. 25, with an enrollment of 544 and a faculty of 44. One of our faculty, Grace Wenger, accepted an invitation to teach at Millersville State Teachers College. Floyd Zook from Belleville and Rosa Moshier joined the faculty for the second semester.

Sociology, added last year to our list of offered courses, continues to attract seniors. Mechanical drawing is another recently added course. A new offering this year is individual voice lessons.

The mathematics department this year follows a complete "New-math" program. The science department is also using new approaches in its programs: the "Chem-Study" in chemistry and other modern methods in biology and physics.

Our principal, Clayton Keener, and Dean Noah Good have been released from most of their teaching activity this year in order to provide more time for administrative duties. Bro. Good has been spending much time with students, especially seniors, in vocational guidance. The faculty and students appreciate the availability of the dean and principal.

A Bible conference was held during the chapel periods Feb. 21-25, with Lester M. Hoover as speaker.

John W. Eby and Paul N. Kraybill visited the campus recently to discuss, in chapel messages and in interviews with students, VS and service opportunities. On March 8, during the annual meeting of the Eastern Mennonite Board of Missions and Charities, missionaries on furlough will be at LMS to speak in chapel services.

At a recent faculty meeting, Dr. Biemesderfer of Millersville State College spoke to the teachers on "A Stated Philosophy of Education for the Classroom."

Parents of seniors, juniors, and sophomores have had their special visiting days. On April 22, the parents of freshmen will have an opportunity to visit classes.

Hour of Sharing

Many Mennonite and Brethren in Christ congregations in the United States and Canada will be participating in the One Great Hour of Sharing appeal this spring.

The One Great Hour idea apparently originated with the Food for Peace office in Washington. But Church World Service has used this appeal so successfully during the past 18 years that One Great Hour has frequently been looked upon as CWS's exclusive educational and promotional tool.

In 1965, however, the World Relief Commission of the National Association of Evangelicals began to participate in this promotional effort, too. It produced an attractive set of church bulletins, posters, dime cards, and offering envelopes.

This year the Mennonite Central Committee and its member groups are asking their churches to set aside one Sunday in the spring to focus attention on the urgent relief needs in various corners of the world.



Members of the newly formed fellowship exchanging vows of commitment. Front row (l. to r.): Donald and Jean Yoder, Kathryn Stalter, Mary Jane Martin, Delbert Detweiler. Back row: Mrs. and Dr. Galen Miller, John Stalter, and Russell Lehman. Donald Miller (extreme right), chairman of the worship committee, leads the group.

New Adventure

Feeling the need for a deeper, smaller group fellowship, and for freedom to experiment with new forms of worship and evangelism, 12 families from Elkhart, Ind., recently formed a new church group, known temporarily as South Side Fellowship.

For its Sunday worship service, the group has been meeting since Nov. 14, 1965, in the gymnasium of the Concord West Side School. Area churchmen have been speaking to the group and after most presentations the speaker is queried on the points presented.

Among those addressing the group have been J. Richard Burkholder, assistant professor of Religion and Philosophy at Goshen College; Urie Bender, literature consultant of the Mennonite Board of Missions; Nelson Kauffman, secretary for Home Missions for MBMC; Erland Waltner, president of the Mennonite Biblical Seminary, Elkhart; and Ray Bair, pastor of the Belmont Mennonite Church, Elkhart.

Burkholder has agreed to speak to the group two Sundays a month for the next six months. Guest speakers and members of the group will continue to speak on the remaining Sundays.

To clarify their goals as a new church group, a special meeting was held on Sunday, Jan. 9, in which members of the group exchanged vows of commitment.

Among the vows were: "acceptance of God's revealed will (through the Holy Spirit and His Word); development of a sup-

The fourth Sunday of Lent, which this year falls on March 20, is suggested for this hour of sharing, but congregations may designate another Sunday for this call to help the sick and the hungry if they desire to do so.

The Mennonite and Brethren in Christ groups participating in the One Great Hour mailed church bulletins, posters, and other items to their churches in early February.

portive, healing, and forgiving fellowship; the relating of personal faith to all of one's wider responsibilities; and the seeking of opportunities, both locally and more distant, to be ministers of reconciliation in response to Christ's imperative to 'go into all the world' with His Gospel."

The group also meets every Wednesday evening for general discussion on church goals, business items, and other issues facing the group. Eventually, these meetings may evolve into prayer-study cell groups.

Donald Miller, social worker at Family Counseling Service, Elkhart, serves as chairman of a three-member worship committee of the new group. Galen Miller, MD, surgeon at Elkhart General Hospital, chairs the Wednesday evening meetings.

At a recent organizational meeting of the group's 13-member youth fellowship, Eric Yoder was elected president and Gretchen Miller, secretary-treasurer.

Among the year-ahead plans of the youth group are several cash-earning projects for paying partial expenses of each member's trip to MYF Convention held at Estes Park, Colo., in August. A goal of \$750 has been set; the remaining \$500 needed will be met by the individuals.

The majority of families forming the new group are from the Belmont Mennonite Church, Elkhart. Not yet meeting the formal requirements for a separate congregation, the Fellowship nevertheless considers itself in good standing with the Mennonite Church. — Richard Benner, member of the Fellowship.

Alfali Notes Mennonites

"Alfali" of Costa Rica, in its May-September, 1965, bulletin, has a long note of appreciation for the Mennonites. Under "Those Who Serve Out of Love," it says in part:

"Through the centuries Mennonites have given a faithful testimony to Christ. At the present time, in exemplary Christian service, they are giving effective help in many places around the world. They do not proselyte; they do not impose dogmas and beliefs; they do not beg. They only give; and they are careful to give in the manner that Christ indicated: without the left hand knowing what the right hand does."

Under "notable cases" and "Inspiration and Stimulus" they mention Vernon Jantzi of Costa Rica VS, Elmer Lehman of Costa Rica Mennonite Mission, Howard and Pearl Wolgemuth of Brethren in Christ, Nicaragua, and Anna Mary Yoder, Mennonite Church, Honduras. Of Anna Mary they say:

"In Honduras Miss Anna Mary Yoder, missionary of profound piety and consecration, works without respite in evangelization and preparation of voluntary teachers, and helps us in the organization of our library, and in the short courses that we offer in Central America."

The article concludes by saying: "If we would tell the story of Mennonite workers in Latin America and the United States and the cooperation and sympathy shown us, it would be an unending account."



Missionaries of the Week

Harvey and Mildred Miller returned to Europe on Sept. 2, 1965, for their fourth term with the Eastern Mennonite Board of Missions, Salunga.

Miller serves as a missionary evangelist in Europe. One of his assignments is teaching in the Bienenberg Bible School, Switzerland, during the winter term.

Originally from Grantsville, Md., Harvey has attended Eastern Mennonite College and holds a French Studies Diploma from Nancy University.

Mrs. Miller is the former Mildred Byler from Belleville, Pa.



Instead of spending dimes for valentine cards, the students of the Locust Grove Mennonite School in Lancaster County, Pa., gave their money to MCC's "Dimes for Medicine" project to help needy foreign children. Shown above is John Hostetler, MCC material aid director, as he prepares to show two filmstrips to the 123 students. Class representatives gave Hostetler 1,000 dimes (\$100). The children raised the money by feeding chickens, gathering eggs, and sacrificing their daily "milk" money at school. Last year 117 towels were donated on a similar occasion.

Hoarding and Famine

At best, this is going to be a difficult year for many in this land, reports missionary John Friesen in a recent report of India famine conditions.

Already scores of people can be seen most any day moving from their homes with their bundles on their heads, men carrying baskets and children on their crossbars, to the larger cities in search of work. Beggary is rapidly on the increase.

Friesen said further it is difficult to evaluate the direness of the situation since a crisis like this is also somewhat of a political issue. The average crop for the year in the Dhamtari area (central to India's mission work) was estimated at 25 percent and since they are normally a generous surplus area, exporting to neighboring provinces, this shouldn't be too bad. (It is estimated that they live off 25 percent of their crops and export 75 percent.)

It is really the human factor that causes all the trouble, thinks Friesen. People see their hopeless fields and panic—either to buy up and hoard or keep and hoard. Authorities have had a difficult time getting community participation. Hence, it is the poor man who suffers most.

Two communities in Dhamtari are especially hard hit, one of which is a 90-village area which had less than one percent of a crop. One farmer with over 100 acres of land cupped his hands and said, "I can't even get this much grain."

Church World Service is processing the missionaries' plans to supply grains for the next ten months or so to a maximum 1,500 persons. Since the fields are being totally neglected for next year's harvests because

the farmers are forced to seek employment elsewhere, Friesen hopes that a program of grain distribution on a self-help basis will keep the farmer at home and ensure the rebuilding of the land.

Through this ministry to one of the villages, Mangal Tarai, many non-Christians are attending the Christian services.

The only help the missionaries need from the American church is funds to cover the overhead involved in carrying out the grain distribution program—not money for food per se. Friesen did not know at his February writing just how severe the food shortage was going to be. The generous offer of the American government to supply wheat is already being felt by them. Receiving their first shipment of American wheat in February, Friesen understands every effort will be made to ship it to the famine areas first.

If the Indian government can succeed in this, Friesen thinks it is bound to have an effect on the hoarders, since the wheat is selling for almost a third cheaper than the better quality of rice.

Missionary Faces Two Factors

"One major problem for the missionary is to move out of the way so that the church can be born," according to H. James Martin, missionary on furlough from Uruguay.

The missionary faces two main factors in his assignment, Martin reported during a visit at the Mennonite Board of Missions on Feb. 2-4. He needs to adjust his out-

reach efforts to the culture and routine of the persons he is trying to reach, at the same time making the most of his own particular abilities.

For instance, at the Sauce Church (some 17 miles from Montevideo) where the Martins have been stationed, the main Sunday service is held in the evening. Sunday morning services have never attracted many adults.

"Is there any reason to feel that Sunday morning is a better time to worship than Sunday evening?" Martin asked.

He also went on to talk about midweek meetings. These had dwindled down to two to three persons and were obviously not meeting the needs of the congregation. Therefore, they were discontinued in favor of Bible study in the homes of members and other interested people.

Each Sunday, a schedule of visits is announced. The Martins prepare a very elementary Bible study and go to some six or eight homes to present it (on Tuesday, Wednesday, and sometimes Thursday evening). In this way, each church family is contacted about every two weeks.

Results in Baptism

"At least six persons have been baptized as a result of these Bible studies," Martin explained. "When I return to Uruguay, I hope to present special Bible studies to a select group of church members, then encourage them to go into the homes of their friends and teach the lesson to them. I feel this is the best approach for me, as



A pre-stressed concrete joint, shaped like a cross, is being lowered into place at the new Bible House, Broadway at 61st Street, New York City, near Lincoln Center for the Performing Arts. Many of these "crosses" have been set in place in the 12-story structure to be dedicated and occupied in 1966—the 150th anniversary year of the American Bible Society. As one of the 65 members of ABS, the Mennonite Church was the second highest member giver (23¢ per member) to the Society in 1964. Dedication ceremonies are planned for Palm Sunday, April 3.

well as being a valid way to contact others."

Martin explained that the community had many reservations about them when they first moved there. They were considered intruders. The area has 2,000 persons with several family names predominating and many persons related to each other.

However, constant contact overcame much of this suspicion. A medical clinic ministering to some 65 patients each week also helped to change attitudes. Membership of the Sauce Church now numbers 30.

There are three other churches in the Montevideo area. Martin has had general oversight for two of these during the past year, with students from the Evangelical Mennonite Seminary serving as pastors and Sunday-school teachers. Each location now has a church council, to give actual direction to the work.

Fear Retards Church Growth

"The biggest obstacle to church extension today is the Christian's fear of witnessing," said Nelson Kauffman recently in a talk on "Home Missions Perspective."

Most (Mennonite) Christians think they have to reach a certain level of maturity to share their spiritual experience, he said. They fear being dubbed radical, not having sufficient Bible knowledge or not knowing all the right answers.

Kauffman explained that no one can possibly have all these things in hand before beginning to witness. The solution is to start where one is in his experience.

He also pleaded for a better understanding of our society. Mobility, anonymity, and secularization are the most outstanding characteristics of our world, he said, bringing on a rapid change of church forms. We need to understand that the church is designed for our day, not some past age.

The local congregation is the most crucial part of the church, and is the only resource through which the Home Missions Office can work. He said that the criterion for success of the congregation is its ability to reproduce.

Hence, his office is currently searching out new ways in which congregations are meeting the world. He cited a specific study in which congregations bringing five non-Mennonite adults into their fellowships during the past year are being solicited for ideas.

How Build Church in City?

How to construct the church in the city is another problem. Some city planners are proposing centralizing all churches. The day may come, he projected, when society will be confronted with a "smorgas-

bord religion"—people to attend the service of their choice (worship, prayer service, musical ensemble, etc.) on any given Sunday morning.

Other goals of the Home Missions Office are: to evaluate closely churches now receiving subsidy from the Mennonite Board of Missions and determine whether they are effective enough to continue or whether they need to close out; attempt to erase the difference between "home" and "mission" churches (treat mission outreach the same as the larger congregation); and coordinate the efforts of voluntary service, home mission, and health and welfare workers when all three are working at building the church in the same areas.

Local volunteers are actively engaged in cleaning up debris caused by the second bombing of the Nanih Waiya Mennonite Church in Noxapater, Miss., near midnight Feb. 19. In a meeting of the congregation on Saturday, Feb. 26, it was decided to clean up and start rebuilding with the help of local volunteers. Local persons have shown sympathy to the largely Choctaw Indian congregation and many have offered help. In consultation with Pastor Nevin Bender, a local Methodist minister, Douglas Herring, has organized local volunteers. Herring is working with community leaders from nearby Philadelphia to meet the need. Pastor Bender expresses deep gratitude for the help of many MDS volunteers and others from both southern and northern churches following the bombing a year and a half ago, but indicates that outside help is not immediately needed in this second incident. Bender's son, Titus, pastor at nearby Meridian, says there still may be need for volunteers in the future to complete the construction. Watch for further details on volunteer needs.

Some 230 more names have been added this year to the student census of the Student Services Committee, according to Virgil Brenneman. This now brings the total to 1,584 (Old Mennonite students).

The famine in India is especially acute now since there was virtually no January crop. Water levels in dams have fallen so low that in many canal-irrigated areas there is now an hour's supply of water allowed, as against seven to eight hours during the same periods in previous years. For fiscal year 1966 India's National Christian Council Relief Committee requested 27,506,000 lbs. of food from Church World Service and 6,050,000 lbs. from Lutheran World Relief. Most shipments against these requests have moved on schedule. Milk ship-

ments, because of the short supply, have not.

Under development are house fellowships, a home missions council (formed in 1964 and made up of district conference representatives), a church-mission seminar to be held in Kitchener, Ont., June 20-22, just prior to annual mission board meeting; and the coaching of ex-VS-ers, such as in Northern Alberta, in church building.

Two general aims are an attempt to help people help themselves on the local scene, and a greater endeavor to relate to and cooperate with other denominations in church building. Denominationalism is not necessarily a New Testament phenomenon, he said, and we need to break down the distinctions developing since first-century Christianity.

FIELD NOTES

ments, because of the short supply, have not.

The student church of Eastern Mennonite College recently donated \$100 to the developing Voluntary Service project at Richmond, Va. Idea for the project was initiated last fall at the three-college ICC conference when VS Administrator Ken Seitz outlined plans for the new Richmond unit.

Tony Ramirez of Corpus Christi, Texas (a VS location), has been speaking on a radio broadcast sponsored by the Spanish Ministers' Alliance of Corpus Christi. Purpose is to bring a message in Spanish and encourage people to attend church.

Kenneth Martin, Denver, Pa., and Ralph Nafziger, Lewisville, Pa., arrived in Tegucigalpa Feb. 4. After several days of training with CUNA, the cooperative agency with which they will work, and a short orientation at La Ceiba, they will go to the new VS extension on the Honduran island of Guanaja, where they will work in agricultural and co-op projects.

David Shank, missionary in Belgium, spent the last half of January in Algeria visiting Pax men and giving a number of talks on peace and also spending time with the fellows on their projects. Shank went at the invitation of MCC.

VS-ers at Aibonito, Puerto Rico, have started a club program for community children, of which ex-VS-ers and church youth are assistant directors.

James Stauffer, five-year-old son of missionary Robert Stauffers, Nigeria, has not recovered satisfactorily from abdominal injuries sustained in a bicycle accident on Dec. 18 and the emergency surgery which followed on the same date. Upon recommendation, he arrived with his parents in New York on Feb. 25 for further surgery. Letters can be sent to the Stauffers at:

c/o F. N. Buckwalter, 94 Quarry Rd., Leola, Pa.

The tenth annual relief sale to be held at Morgantown, Pa., April 16, will send net proceeds to MCC to feed hungry people in needy areas around the world. Sponsored by the Tri-County Relief Committee, it will convene at 9:30 a.m. at the Ralph Hertzler farm near Exit 22 of the Pennsylvania Turnpike or the junction of Routes 10 and 23. The quilt sale, feature drawing most attention, will commence at 12 noon. Last year 183 quilts were auctioned at an average price of \$55. Buyers came from New York, Delaware, and New Jersey, as well as from Pennsylvania.

New Every-Home-Plan church for the Gospel Herald, Walsenburg, Colo.

Weekend Bible Conference, Bethel Church, Ashley, Mich., April 21-24. Speaker: C. F. Derstine, Kitchener, Ont.

Spring Missionary Day, Monterey, Leola, Pa., March 13. Speaker: Harold Bauman, Tenafly, N.J.

Nevin Bender, Ethiopia, at Monterey, Leola, Pa., evening March 20.

A \$1,000 gift came to the Mennonite Board of Missions recently as a result of "miraculous healing" of a man's wife. As an expression of gratitude to God for restoring the sister's walking ability (an incident that doctors confided was not due to their skills, but to some higher power), the donors gave to the mission board a cash gift comparable in value to the cost of the operation.

New officers of the Argentine Mennonite Conference are: Agustin Darino, president; Mario Snyder, vice-president; Dan Nuesch, secretary; J. Delbert Erb, treasurer; Lucio Casas, J. J. Michelli, and Perfecto Abat, additional members. The brethren were elected at the conference's annual meeting held in January at Trenque Lauquen.

White Elephant for Sale is the latest children's book by Edna Beiler. The book, second to be published by Friendship Press for Miss Beiler, is to be released in April. Having as its theme "Poverty and Affluence," the book can be used as a ten-session mission study for children. It is written primarily for juniors, but has wide appeal for children of other ages.

Overseas VS-er Ken Yoder, Nigeria, will act as executive secretary of the Abiriba Joint Hospital (July to September) while missionaries Cyril Gingerichs are on furlough.

Jehoash Harishchandra, Indian national who received his master's degree in school administration from Ohio State University in December, has been appointed school counselor of a high school near Columbus, Ohio. His post requires his working closely with the school administration and teachers, handling problems of the chil-

dren, and keeping in contact with parents. He will return to Dhamtari, India, at a later date to take up his duties as principal of the Christian Higher Secondary School.

Margaret Dyck, RN, who has already served seven years in Israel, returned to that country Jan. 21 under the sponsorship of MCC. She will be serving in Nazareth for three years in this her third term.

Manuel Medina, licensed pastor in Trujillo, Honduras, has been assigned to move to Sava to pastor the congregation there. This assignment was made by the executive committee of the General Council of the Mennonite Church in response to a petition from the Sava congregation, which has been without a resident leader for some time. Plans are under way to hold a Christian Life Conference in Sava later in the year.

Dr. Ivan Leaman made a trip to Hargeisa, in the northern region of Somalia, during early January in the interests of the Jamama Hospital medical program. His trip included contacts with various medical and government officials and a visit to the nursing school in which a former Jamama Hospital nurse aide is now a student.

Change of address for S. Allen Shirk: from 152 Waterloo Road, Kowloon, to P.O. Box 9283, Kowloon, Hong Kong.

Paul N. Kraybill, secretary of Eastern Mennonite Board of Missions, has been authorized to make an eight-week administrative visit to Africa and Asia March 22 to May 18, 1966. In Ethiopia, he will help structure an autonomous national church conference and project medical and education programs; in Somalia, evaluate and plan further the educational program; in Tanzania, fellowship and counsel with church leaders; in Nairobi, share in a study of a possible American school to serve missionaries, TAP personnel, and others; in Hong Kong, share in plans for church extension; and in Vietnam, counsel with the worker group.

Jake Friesen, head of MCC's new center in Canton, Miss., is teaching a weekly evening course for adults on community organization and improvement, and assisting some of the school children with their homework. MCC's objectives for the Valley View Community—largely owned and exclusively inhabited by Negroes—include (1) organizing cooperatives suitable for the area, (2) experimenting with vegetable and fruit growing as well as canning, (3) importing well-bred stock to improve the present livestock, (4) helping individuals and families to cope with grievances and hardships.

New members by baptism: five by baptism and one upon confession of faith at North Goshen, Goshen, Ind.; seven at West Union, Parnell, Iowa; eight at North

Lima, Ohio; one at Rocky Ford, Colo.; two at Lower Deer Creek, Kalona, Iowa; two at Metamora, Ill.; one at Lititz, Pa.; ten at Springs, Pa.

Special meetings: Richard W. Yoder, Nappanee, Ind., at La Junta, Colo., April 4-10. **Clarence Ramer,** Duchess, Alta., at Zurich, Ont., March 20-27. **John C. Rohrer,** Dover, Pa., at Laurel Street, Lancaster, Pa., March 13-20. **David Augsburgberger,** Broadway, Va., at Weavers, Harrisonburg, Va., March 27 to April 3. **Fred Augsburgberger,** Youngstown, Ohio, at Thomas, Thomas Mills, Pa., March 27 to April 3. **Aaron Shank,** Myerstown, Pa., at Bossler's, Elizabethtown, Pa., March 24 to April 4. **William R. Miller,** North Liberty, Ind., at New Bedford, Ohio, March 3-10; at Mt. Joy, Goshen, Ind., March 13-20. **Andrew Jantzi,** Williamsville, N.Y., at Pond Bank, Chambersburg, Pa., March 20 to April 3.

Women's Retreat, Lancaster Mennonite School, March 26, 7:30 a.m. to 7:00 p.m. Helen Rank, missionary to Somalia, speaker. For registration and information write to Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone 717-687-6019. Advance registration necessary.

Couple needed to serve in cooking and maintenance capacity at Bethany Birches Camp, Bridgewater Corners, Vt., from last week in July to mid-August, 1966. Sponsored by the Mennonite churches in Vermont, the camp is entering its second year of ministry to community children. Interested persons should write Nevin J. Bender, Pastor, Bridgewater Corners, Vt. 05035.

To help evaluate the outreach of the **Heart to Heart** radio broadcast listeners are being invited to send the call letters of the station over which they hear the broadcast to **Heart to Heart,** Harrisonburg, Va., during March. In return the listener will receive a packet of eight newly designed correspondence notes and envelopes, each with a poem written by Ella May Miller.

Mennonite Voluntary Service reports that volunteers were involved in 12 international work camps last year. These were held in Germany, France, Austria, Greece, and Italy and represented 3,539 workdays. The 151 participants came from 15 countries. MVS is the voluntary service organization for European Mennonites, although those who serve came from many different denominations.

A chaplain couple is needed to serve in Musoma Alliance Secondary School, Musoma, Tanzania. This pastor will give leadership to the religious activities of the school: the worship services, Bible instruction classes, pastoral counseling, and evangelistic outreach. Other members of the staff and student groups will share with him in all of these activities. Joseph Shenk,

who formerly served in this capacity, has now been appointed to the staff of Mennonite Theological College, Bukiroba, Mumsa. Special prayer is requested in behalf of the finding of suitable persons.

Calendar

Ohio Inter-Mennonite Ministers' Conference, First Mennonite Church, Bluffton, Ohio, March 14-16.
Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-25.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Earl L. and Mary (Clemens), Souderton, Pa., first child, Earl Brian, Feb. 5, 1966.
Beachy, David E. and Emma (Lee), Arthur, Ill., first child, Crystal Vanessa, born Jan. 8, 1966; received for adoption, Jan. 31, 1966.
Beck, Lowell and Marlene (Wyse), Archbold, Ohio, second daughter, Janis Marie, Oct. 24, 1965.
Birkey, Joseph and Virginia (Butte), Manson, Iowa, sixth child, third son, Neal Joseph, born Dec. 16, 1965; received for adoption, Feb. 11, 1966. (One son deceased).
Brenneman, Ervin and Mary Kate (Kinsinger), Lebanon, Oreg., second son, Todd Edward, Feb. 18, 1966.
Brenneman, William Lee and Joyce Lorene (Kauffman), Warsaw, Ind., second son, Leon Ray, Jan. 26, 1966.
Brothers, Ronald Russell and Eileen G. (Landis), Telford, Pa., second daughter, Rebecca Ann, Nov. 16, 1965.
Christner, Allen and Marjorie (Burkholder), White Cloud, Mich., fourth child, third son, Sheldon Ray, Jan. 31, 1966.
Deiter, J. Clyde and Doris (Campbell), Pennsburg, Pa., third child, second son, Jay Brian, Jan. 26, 1966.
Delp, Arlen R. and Shirley (Jamison), Lansdale, Pa., second daughter, Janelle Leanne, Dec. 9, 1965.
Eash, Alvin and Betty (Bontrager), Hutchinson, Kans., third child, second son, Evert Jay, Feb. 6, 1966.
Ebersole, Andrew and Irene (Nolt), New Holland, Pa., fourth child, third daughter (son deceased), Sheila Dawn, Feb. 11, 1966.
Gerber, Earl and Margaret (Swartzentruber), Preston, Ont., twins, first son and second daughter, Mark John and Mary Lynn.
Gingerich, Ray and Wilma (Beachy), Luxembourg-Belair, Luxembourg, fourth son, Daniel Pierre, Feb. 1, 1966.
Gingrich, Gordon and Erma (Knechtel), Elmira, Ont., second child, first daughter, Karen Louise, Jan. 21, 1966.
Grabner, Lynn and Ruth (Bontrager), Wellman, Iowa, twins, fourth son and first daughter, Gene LaWayne and Jana Renee, Jan. 23, 1966.
Groff, James R. and Peggy (Rutt), Strasburg, Pa., first child, Dennis Eugene, Jan. 8, 1966.
Handrich, Dwight and Grace (Layman), Mio, Mich., second son, Monte LaRay, Jan. 14, 1966.

Hargett, Ronald D. and Orva, La Jara, Colo., first child, Dean Alan, Jan. 14, 1966.
Headings, Richard and Dorothy (Yoder), Lebanon, Oreg., first child, Lauri Kay, Feb. 18, 1966.
Hershey, John L. and Helen (Herr), Paradise, Pa., fifth child, second son, Larry Herr, Jan. 29, 1966.
Hosteler, Meredith and Donna (Kornhaus), Camby, Ind., second child, first daughter, Laurel Ann, born Nov. 13, 1965; received for adoption, Dec. 17, 1965.
Kreider, Nelson and Lois (Mast), San Perlita, Texas, second daughter, Valerie Joly, Jan. 25, 1966.
Kremer, Gene G. and Penny (Pollard), Milford, Neb., first child, Scott Dale, Dec. 27, 1965.
Kuhns, Dean and Dorothy (Reil), Lincoln, Neb., second daughter, Devonne Marie, born Oct. 2, 1965; received for adoption, Oct. 8, 1965.
Lantz, Phares and Emma (King), Cochranville, Pa., fourth son, Steven Veryl, Jan. 5, 1966.
Lapp, Arlin D. and Janet (Bickel), Harleysville, Pa., third son, Jonathan Arthur, Jan. 29, 1966.
Lauber, Leo and Ellen (Kauffman), Tofted, Alta., third child, second son, Lonnie David, Feb. 5, 1966.
Lehman, John and Amanda (Coblentz), Indianapolis, Ind., first child, Nathan J., Jan. 6, 1966.
Lehman, Marcus and Ferne (Kauffman), Chambersburg, Pa., third child, first daughter, Rhoda Ferne, Jan. 15, 1966.
Leis, Vernon and Arvilla (Schultz), New Dundee, Ont., fourth son, David William, Jan. 22, 1966.
Martin, Roger I. and Dorothy L. (Martin), Hagerstown, Md., third child, second daughter, Linda Jean, Jan. 31, 1966.
Moyer, Richard and Fern (Walter), Harleysville, Pa., first child, Sheila Marie, Feb. 13, 1966.
Nafziger, Gerald and Doris (Gingerich), Iowa City, Iowa, first child, Jeffrey Scott, born Jan. 26, 1966; received for adoption, Feb. 11, 1966.
Newswanger, Luke and Marrianna (Merkey), Lancaster, Pa., fourth child, third son, James Douglas, Jan. 16, 1966.
Ranck, Harold J. and Ellen Mae (Smoker), Cochranville, Pa., sixth child, third son, Glenn Roy, Jan. 21, 1966.
Ranck, Harry H., Jr., and Dorothy (Groff), Ronks, Pa., third child, second son, Carl Edward, Jan. 23, 1966.
Roth, Glen A. and Annabelle (Shirk), State College, Pa., third daughter, Kristina Kay, Jan. 16, 1966.
Ryckner, Larry and Evelyn (Kauffman), Wauson, Ohio, second child, first daughter, Kimberly Jo, born Dec. 9, 1965; received for adoption, Feb. 4, 1966.
Scheerer, Roy and Esther (Wagler), Millbank, Ont., third son, Gary Michael, Jan. 16, 1966.
Shantz, Peter and Wendy, Waterloo, Ont., first child, Jennifer Ann, Dec. 31, 1965.
Snyder, Kenneth and Mabel (Kropf), Monmouth, Oreg., second child, first son, Jeffrey Todd, Jan. 28, 1966.
Stahl, Lyle and Betty (Gage), Dafer, Mich., second child, first son, Darwin L., Jan. 19, 1966.
Stauffer, J. Robert and Evelyn (Buckwalter), Uyo, Eastern Nigeria, third son, Dwight Philip, Jan. 28, 1966.
Stoltz, Ben, Jr., and Ruth (Ebersole), Bird in Hand, Pa., third child, second daughter, Audrey Lynn, Feb. 7, 1966.
Stoltz, Melvin G. and Nancy (Yoder), Elverson, Pa., fourth child, second daughter, Rena Mae, Jan. 25, 1966.
Stoltz, Reuben S. and Elsie (Smoker), Gordonville, Pa., sixth child, third daughter, Ruby Jane, Feb. 16, 1966.

Wagers, Rex and Ruth (Falb), Orrville, Ohio, first child, Ryan Eugene, Feb. 17, 1966.
Westover, Robert and Helen (Friesen), Salem, Oreg., first child, David Allen, Jan. 24, 1966.
Wise, Ronnie and Juliene (Crossgrove), Archbold, Ohio, second daughter, Larkin Sue, Feb. 4, 1966.
Wittmer, Ralph and Doris, Salem, Ohio, eighth child, second son, Wayne David, Jan. 18, 1966.
Yoder, Elwood and Carolyn (Rodgers), Wellman, Iowa, fifth child, second daughter, Eileen Grace, Oct. 9, 1965.
Yoder, Larry and Sharon (Ozubko), Tofted, Alta., first child, David James, Jan. 8, 1966.
Yousey, Elmer and Edna (Roes), Carthage, N.Y., seventh child, sixth daughter, Elaine Margaret, Dec. 2, 1965.
Correction: Melvin and Mildred Burkholder's announcement in the Feb. 15 issue should read "seventh child."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burbank-Tossie—Peter Burbank, Blue Gap Mission, Chinle, Ariz., and Lita Rose Tossie, Black Mt. Mission, Chinle, by Stanley Weaver, Jan. 23, 1966.
Chadwick-Green—David Chadwick, Toledo, Ohio, and Joan Green, Holland, Ohio, Springfield cong., by Marvin Grieser, Nov. 20, 1965.
Derstine-Shawalter—Ray Derstine, Harleysville, Pa., Salford cong., and Mildred Shawalter, Broadway, Va., Morning View cong., by David Augsburg, Sept. 18, 1965.
Engle-Weaver—Wilbur H. Engle, Cochranville, Pa., Kennett Square cong., and Gladys S. Weaver, Lititz, Pa., Hess cong., by Isaac K. Sengen, Jan. 22, 1966.
Greiss-Anders—Lloyd Richard Greiss and Anna Mae Anders, both of Alburtis, Pa., Fredricksville cong., by Winfield M. Ruth, Jan. 15, 1966.
Groff-Nolt—Donald Eugene Groff and Arlene Nolt, both of Stevens, Pa., Martindale cong., by J. Paul Graybill, Feb. 3, 1966.
Harris-Ioerger—Terry Harris, El Paso, Ill., and Karyl Ioerger, Minook, Ill., Waldo cong., by Earl Sears, Sept. 26, 1965.
Kinsinger—Burkey—Marvin L. Kinsinger, Parnell, Iowa, West Union cong., and Eileen Burkley, Milford, Neb., East Fairview cong., by A. M. Miller, Jan. 28, 1966.
Martin-Yeager—Calvin H. Martin and Helen LaRue Yeager, both of Chambersburg, Pa., Pleasant View cong., by Amos E. Martin, Jan. 29, 1966.
Mathews-Long—Richard Mathews and Diane Long, Flanagan, Ill., Waldo cong., by Earl Sears, Dec. 20, 1965.
Miller-Miller—Dan Miller, Wilmet, Ohio, Calvary Chapel C.M. cong., and Ruth Miller, Kansas City, Kans., Argentine cong., by John Paul Wenger, Feb. 12, 1966.
Nafziger—Klopfenstein—Thomas Nafziger, Wauson, Ohio, and Shirley Klopfenstein, Archbold, Ohio, both of Central cong., by Charles H. Gautsche, Jan. 22, 1966.
Neuenschwander—Witte—Clifford Neuenschwander, Dalton, Ohio, and Ellen Witte, Holland, Ohio, by Marvin Grieser, Nov. 27, 1965.
Newswanger-Martin—Emerson Newswanger, East Earl, Pa., Bowmanville cong., and Sandra Martin, Weaverland cong., East Earl, Pa., by J. Paul Graybill, Feb. 5, 1966.

Ramer — Lengacher. — Donald Ramer, Ft. Wayne, Ind., Goshen cong., and Donna Lengacher, Grabbill, Ind., Cuba C.M. cong., by John Yoder, Feb. 5, 1966.

Ropp—Stoltzfus.—Carl De Wayne Ropp, Albuquerque, N. Mex., Bethel cong., and Barbara Ann Stoltzfus, Phoenix, Ariz., Sunnyslope cong., by Jacob F. Weirich, Jan. 22, 1966.

Roth—Short. — Thomas Roth, Archbold, Ohio, Lockport cong., and Sally Short, Archbold, Central cong., by Charles H. Gauschte, Jan. 23, 1966.

Rude—Forrester. — Roger Rude, Saratoga Springs, N.Y., and Martha Forrester, Woodville (N.Y.) cong., by Andrew Gingerich, Feb. 12, 1966.

Showalter—Suter.—Samuel G. Showalter, Broadway, Va., Morning View cong., and Janice Suter, Harrisonburg, Va., Weavers cong., by Daniel Suter, Dec. 14, 1965.

Somars—Green.—James Ellis Somars, Louisville, Ohio, Stoner Heights cong., and Carolyn Green, Akron, Ohio, Friends cong., by Lawrence Cox, Jan. 1, 1966.

Troyer—Stutzman.—Robert L. Troyer, Milford (Neb.) cong., and Marcia Stutzman, Milford, East Fairview cong., by Milton Troyer, Dec. 17, 1965.

Vega—Esch.—John Vega, New Holland, Pa., Good Shepherd cong., and Ruth Esch, Christiana, Pa., Media cong., by Aaron F. Stoltzfus, Nov. 20, 1965.

Zimmerman—Martin. — Jacob Zimmerman, Blue Ball, Pa., and Anna Martin, Ephrata, Pa., both of Weaverland cong., by J. Paul Graybill, Jan. 29, 1966.

Zimmerman—Redcay.—Reuben M. Zimmerman and Louella M. Redcay, both of Denver (Pa.) cong., by Isaac K. Sensenig, Jan. 29, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht, Joel, son of John H. and Mary (Erb) Albrecht, was born Feb. 24, 1895; died at Tavistock, Ont., Feb. 5, 1966; aged 70 y. 11 m. 12 d. On Oct. 22, 1918, he was married to Katie Bender, who survives. Also surviving are 2 daughters (Elmina—Mrs. Clayton Schwartzentruber and Mrs. Lucille Roth), 2 sons (Lester and Nelson), 13 grandchildren, 2 brothers (Menno and Chris), and 3 sisters (Mrs. Chris Lebold, Mrs. Dan Erb, and Mrs. Ezra Boshart). He was a member of the East Zorra Church, where funeral services were held Feb. 8, in charge of Dale Schumm and Henry Yantzi.

Augsburger, Elmer, son of Daniel J. and Magdalena (Good) Augsburger, was born at Minier, Ill., Feb. 13, 1890; died Feb. 8, 1966; aged 75 y. 11 m. 26 d. On Feb. 2, 1915, he was married to Mabel Yordy, who died Oct. 6, 1941. On Jan. 10, 1948, he was married to Lucille G. Bertsche, who survives. Also surviving are 4 daughters (Mrs. Harold Kenagy, Mrs. Milo Heiser, Mrs. Clarence Limberg, and Mrs. James Bryant), 6 sons (Merlyn, Joseph, Dean, Delbert, Donald, and Clayton), 2 sisters, 37 grandchildren, and 5 great-grandchildren. One brother, 2 daughters, and a grandchild preceded him in death. He was a member of the Waldo Mennonite Church, where funeral services were held Feb. 11, in charge of Earl Sears, assisted by Bruno Penner.

Bachman, Rosella Mary, daughter of S. G. and Maggie Shetler, was born at Hollsopple, Pa., May 12, 1895; died at her home near Kalispell, Mont., Feb. 3, 1966; aged 70 y. 8 m. 22 d. On June 18, 1916, she was married to John M. Bachman, who survives. Also surviving are one son (Carl M.), 4 grandchildren, one great-grandchild, 3 sisters (Louella—Mrs. Harry Miller, Goldie—Mrs. John Sala, and Margaret—Mrs. Calvin Kaufman), and one brother (Sanford G.). She was an active mem-

ber of the Mountain View Church for many years. Funeral services were held at the Waggener and Campbell Chapel, Feb. 7, conducted by D. D. Brenneman and Paul Jones; interment in Glacier Memorial Gardens.

Bickel, James Dean, son of Merle J. and Mae Bickel, was born at Goshen, Ind., April 19, 1951; died en route to the Goshen (Ind.) General Hospital, Jan. 26, 1966; aged 14 y. 9 m. 7 d. Death was due to a heart condition. His father died in 1951. Surviving are his mother, twin brothers (Terry David and Jerry Lee), grandparents (Mr. and Mrs. Lewis Bickel and Mrs. Stella Welty), and great-grandmother (Mrs. Anna Welly). Funeral services were held at the North Goshen Church, Jan. 29, with A. Don Augsburg and Vernon O. Miller in charge.

Bontrager, Nora, daughter of J. M. and Lizzie (Schrock) Yutzy, was born at Hutchinson, Kans., Aug. 22, 1912; died after an illness of about six months, at the Grace Hospital, Hutchinson, Kans., Jan. 29, 1966; aged 53 y. 5 m. 7 d. On Nov. 4, 1934, she was married to Andrew A. Bontrager, who survives. Also surviving are 5 sons and one daughter (Maynard, Kenneth, Dorothy—Mrs. Richard Weaver, Wesley, Marion, and Clarence), 3 grandchildren, her mother, 2 brothers and 2 sisters (Edward, Orpha—Mrs. E. M. Roth, Mary, and Paul). Her father and one brother preceded her in death. She was a member of the Yoder (Kans.) Church, where her husband is a minister. Funeral services were held at the church Feb. 1, with Harry A. Diener and Levi Headings officiating.

Christner, Mary Ann, daughter of Emanuel and Amanda (Hochstetler) Hersherberger, was born in Lagrange Co., Ind., July 16, 1893; died at the Lagrange County Hospital, Dec. 23, 1965; aged 72 y. 5 m. 7 d. She had been ill for five years. On Oct. 2, 1919, she was married to Daniel A. Christner, who survives. Also surviving are 4 sons (Menno, Wayne, Jonas, and Earl), one daughter (Elizabeth Ann), 3 stepchildren (Monroe, Barbara Blough, and Clara), 12 grandchildren, 7 stepgrandchildren, 8 stepgreat-grandchildren, one brother (Edward), one half brother (Emanuel), and one half sister (Sylvia). Two sons preceded her in death. She was a member of the Marion Church, where funeral services were conducted Dec. 27, in charge of Paul Lauver and Aldine Haarer.

Denlinger, Ronald Lee, son of Lloyd H. and Norma (Leaman) Denlinger, was born at Lancaster, Pa., Nov. 15, 1964; died at the Lancaster (Pa.) General Hospital, Jan. 7, 1966, after an illness of two days; aged 1 y. 1 m. 22 d. Surviving are his parents, one brother (Randall L.), grandparents (Mr. and Mrs. Benjamin D. Leaman and Mr. and Mrs. Paul B. Denlinger), and great-grandmother (Mrs. Lizzie H. Leaman). Funeral services were held at Mellinger's Church, Jan. 9, in charge of Paul G. Landis, Nelson Landis, and Harry Lefever.

Gascho, Herbert, Sr., son of David and Barbara (Licht) Gascho, was born at St. Agatha, Ont., Aug. 21, 1905; died of a heart condition at Lowville, N.Y., Feb. 2, 1966; aged 60 y. 5 m. 12 d. On Oct. 14, 1936, he was married to Loretta Smith, who died in October, 1943. On July 26, 1944, he was married to Mary Anna Lyndaker, who survives. Also surviving are 6 children (Herbert James, Jr., Richard Carl, Clair David, Janice Roes, Yvonne Ann, and Susan Marie), one brother (Aaron), and 5 sisters (Mrs. Emma Rickert, Mrs. Barbara Litwiller, Mrs. Fanny Ropp, Mrs. Irene Roth, and Mrs. Edna Moshier). Two daughters preceded him in death. He was a member of the Conservative Mennonite Church. Funeral services were held at the Croghan C.M. Church, Feb. 5, in charge of Richard and Elias Zehr. **Glassburn, Emma,** daughter of Leonard and Barbara (Slabaugh) Kuhns, was born at Imman,

Kans., Sept. 3, 1877; died at the Pennock Rest Home, Anthony, Kans., Jan. 27, 1966; aged 88 y. 4 m. 24 d. On Nov. 22, 1904, she was married to Charles Andrew Glassburn, who, with one son, preceded her in death. Surviving are 6 daughters (Mrs. Jacob Webb, Estelle Ada, Mrs. Walter Wideman, Mrs. Charles Bickel, and Mrs. Victor Beyer), 2 sons (Vernon and Raymond), 13 grandchildren, and 11 great-grandchildren. She was a member of the Pleasant Valley Church, where funeral services were held, in charge of H. J. King.

Harnish, Jacob T., son of George and Martha (Thomas) Harnish, was born in Lancaster Co., Pa., Feb. 23, 1879; died at the Lancaster (Pa.) General Hospital, Feb. 3, 1966; aged 86 y. 11 m. 11 d. On Nov. 27, 1902, he was married to Lizzie H. Hess, who died Oct. 24, 1910. On Feb. 13, 1913, he was married to Ella Weaver, who died Nov. 3, 1964. He was ordained to the office of deacon on June 1, 1922, as minister on Jan. 31, 1929, and as bishop on Dec. 26, 1946. He served the Willow Street and Strasburg churches as deacon and minister, and the entire Willow Street-Strasburg District as bishop for many years. Surviving are 5 sons and 6 daughters (Clarence H., Martha H.—Mrs. Enos Meyer, Jacob H., Anna H.—Mrs. Harry H. Rank, Elizabeth W., Stella W.—Mrs. John M. Clymer, Mary W., John H., Ada E.—Mrs. John H. Graybill, Roy W., and Henry W.), one brother (George T.), 45 grandchildren, and 25 great-grandchildren. One son (Enos) died in infancy. He was a member of the Willow Street Church. Funeral services were held at the Strasburg Church, Feb. 6, with John Brenneman, Emory Herr, Clayton L. Keener, and David N. Thomas officiating; interment in Byerland Mennonite Cemetery.

Hartzler, Nan B., daughter of Joseph B. and Elizabeth (Bontrager) Hartzler, was born in Logan Co., Ohio, Aug. 23, 1872; died at West Liberty, Ohio, Nov. 19, 1965; aged 93 y. 2 m. 27 d. Surviving are a number of nieces and nephews, one of whom is Lela Williamson, with whom she lived. She was a member of the Bethel Church where funeral services were held Nov. 21, in charge of Ralph Smucker, assisted by Edwin Yoder; interment in Philadelphia Cemetery, West Liberty.

Hersherberger, Joseph L., son of Emanuel and Lydia (Shetler) Hersherberger, was born in Johnson Co., Iowa, April 15, 1870; died Jan. 21, 1966; aged 95 y. 9 m. 6 d. On Dec. 7, 1893, he was married to Lucretia Miller, who preceded him in death, after almost 51 years of married life. Surviving are 5 children (Mrs. Amy Steckley, Mrs. Nancy Yoder, Esther, Homer J., and Paul J.), 14 grandchildren, 26 great-grandchildren, one brother (Chris E.), and one sister (Mary—Mrs. W. D. Brenneman). One child preceded him in death. On May 11, 1913, he was ordained to the Christian ministry to serve the Lower Deer Creek congregation, which place he filled for more than 50 years. He was one of the early promoters of the Mennonite mission in Iowa City. Funeral services were held at the church, Jan. 23, conducted by J. Y. Swartzendruber, Dean Swartzendruber, and Robert K. Yoder.

Horsch, Christine, daughter of Henry and Barbara (Baer) Funck, was born at Heilbronn, Germany, May 27, 1870; died at Goshen, Ind., Feb. 5, 1966; aged 95 y. 8 m. 9 d. On Sept. 25, 1893, she was married to John Horsch, who died in 1941. One son also preceded her in death. Surviving are one daughter and 2 sons (Elizabeth—Mrs. H. S. Bender, Menno, and Paul), 11 grandchildren, and 17 great-grandchildren. She was a member of the Scottdale (Pa.) Mennonite Church. Services were held at Goshen, Feb. 6, and at the Murphy Funeral Home, Scottdale, Pa. (due to the remodeling of the Scottdale Mennonite Church), Feb. 7, with A. J. Metzler and Gerald C. Studer officiating; interment in Scottdale Cemetery.

Items and Comments

A new denominational broadcast will be launched in 1966. Sponsored by the Christian and Missionary Alliance, it will be a weekly Gospel and missionary broadcast emphasizing world evangelism with brief reports from the 24 Alliance mission fields. Several speakers will be used, with Dr. Nathan Bailey, president, bringing the first series. It is hoped ultimately to release the program to 200 stations.

* * *

The world's largest designer, manufacturer, and distributor of creative toys for early childhood, **Creative Playthings, Inc.**, has moved to the West in a big way. They are supporting the campaign to replace war toys with creative toys from a Western Division office at 5757 W. Century Blvd., Los Angeles, that serves 13 western states.

* * *

The 12th annual missionary literature workshop sponsored by Moody Literature Mission will be held in Chicago at Moody Bible Institute, June 20 to July 8. The three-week workshop, cosponsored by Evangelical Literature Overseas, will offer a full curriculum of writing, publishing, and marketing geared to the mission field. Instructors include Peter Gunther, director of Moody Literature Mission; James Johnson, executive secretary of Evangelical Literature Overseas; Kenneth Taylor, author of *Living Letters*; and John Bass, executive secretary of Christian Booksellers Association.

* * *

Albuquerque ministers have voiced opposition to Sunday opening of business establishments and plan "to encourage our church parishioners to refrain from shopping on Sunday."

A resolution opposing business on Sunday was passed by the Albuquerque Ministerial Alliance at a meeting at which the Reverend Earl Harvey of St. Andrew's Presbyterian Church was elected president for 1966.

* * *

Methodists, Baptists, and Congregationalists at Bristol, England, have formed a combined church which is described as "an exciting venture in church unity" believed unique in Britain. The three denominations have formed a completely new united church called Christ Church. Representing all three churches, they joined in a covenant:

"Trusting Jesus Christ as Saviour, and confessing Him as Lord, we covenant together to walk with God in all His ways, made known and to be made known, and in all the responsibilities and privileges of Christian fellowship and worship and witness."

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Cover picture by AID; bottom of page 213, *Christian Living*.

JOHN M. DRESCHER, Editor

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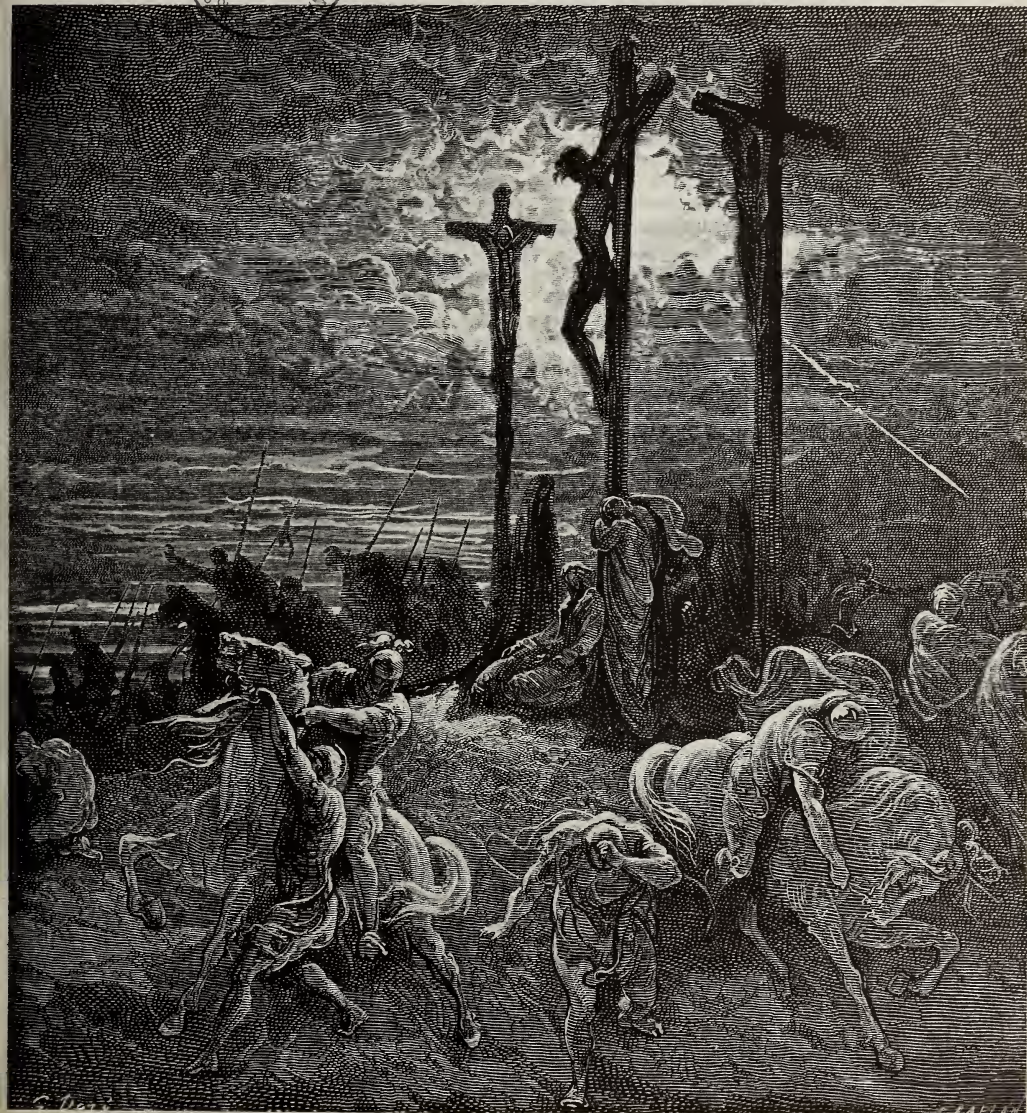
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GOSPEL HERALD

Tuesday, March 15, 1966

Volume LIX, Number 10



Were You There?

By Maynard W. Shetler

Sometimes we think and/or hear others make the comment, "I wish I would have lived in Jesus' day so that I could have been near Him, talked to Him, witnessed the miracles He did, and heard Him tell those old Pharisees off."

Today I would like to suggest that *maybe you were there*. Maybe you were more involved than you think. Let's take a look at those who lived and responded in Jesus' day.

What were the thoughts in the minds of those who came into contact with that lonely figure who died on Calvary nearly 2,000 years ago? What was their response to the suggestion that they may have been guilty of crucifying Jesus? What was their response as they observed all that was taking place before their very eyes? As I describe the responses of each type of person, ask yourself, "Am I like that man?" Measure your thoughts against those of the people who were there.

This can become very heart-searching. Yet we need to do this because we, too, have the tendency to respond even today as they did.

Judas

Today, about the worst thing a man can be called is a Judas. But let's hear Judas' story.

"All I did was to agree to identify a Man that the Pharisees wanted. I didn't do anything to Him. My hands are clean. I must confess I used poor taste in choosing the kiss as a way of identification. The money? Oh, yes, the money—well? What's wrong with accepting payment for services rendered? After all, if I would have used the money wrongly, but I didn't. I even gave that back when I saw what they were going to do with Jesus.

"I protested. What more could I do? I don't see why everyone should look at me as though I were a dirty dog. I didn't do anything!"

Caiaaphas

Caiaaphas, you were the high priest. What about this Man? "I've said it before and I say it again. We were not opposed to the good things this Man did. They were fine. I wish we had more men like Him. But when He goes around acting as if He were God, breaking the commandments which God gave us through Moses, we can't have this sort of thing. It seems to me it should be obvious that if we permitted every

man to do that which is right in his own eyes, there would be pure anarchy in the land.

"And what would become of the church? He was a regular renegade. He did not keep the Sabbath. He drank (and you know what we think about that). He always traveled with the bad people (now what kind of testimony is that?). He was causing so much trouble that our people were in constant turmoil. They didn't know whom they should follow. So it soon became obvious to us—who we have been ordained of God to care for the flock—that it was expedient for one man to die rather than have God's flock in turmoil and maybe even destroyed.

"Some claim that we were jealous because some of the beatniks of our group preferred to follow Jesus, but let me tell you that is not true. We had concern only for the welfare of those who were members of the synagogue. What would you have done? After all, we knew that God always worked through the church. So when someone like this comes along who does not identify with the church or seek its blessings, but instead tears down our institution and causes our people to get converted to their damnable doctrine, there is only one thing for us to do—defend the faith.

"When He would not answer our questions but instead gave us smart answers, what could we do but report His activities to Pilate? He also claimed to be King and this meant He would eventually overthrow the government, and anyone knows that isn't Christian. You see, we were only acting as good church leaders who have godly responsibilities and as good citizens who are interested in the betterment of our nation. The fact that we were trying to be good should be obvious. Didn't we stay out of the judgment hall so as not to defile ourselves for the Passover?"

Peter

Well, Peter, what do you have to say? "You're right. I was a close friend of Jesus and I am sorry for what I did. Yet, what would you have done? I was ready to fight for Him, but He not only told me not to fight; He healed that servant's ear. I began to wonder what was coming off. Things began to look bad. In fact, I wouldn't have been able to get into the high priest's house if John hadn't come back and requested of the woman at the door that I be let in.

"I don't know why everyone kept wanting to link me with all the accusations. I never made any of those claims. I must

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admit that I didn't identify myself with Jesus, but what good would that have done? They were after Him, not me, and you don't help anyone by going to the gallows with him (or to Birmingham or to Selma).

"I must admit that I really wasn't thinking about Him but about myself and what might happen to me. After all, I had a wife and family to consider. I know now that what I did was not right. I should not have denied knowing Him. But after all, I'm only human; I couldn't predict the outcome."

Pilate

Pilate, you're a responsible leader in the government, one with power and authority. What happened? "I did what I could. I had to order His execution to pacify those rebellious troublemakers. What could I do? When I asked what the charge was, they just said if He wasn't a criminal, they wouldn't have brought Him to me. The Jews were always bickering among themselves. I figured this was just another one of those things; so I told them to settle it among themselves. It was then that I realized they had blood in their eye. They wanted death.

"This caused me to wonder what this was all about. The Man didn't look like a thug or a murderer to me. I tried to find out what the score was from Him, but He didn't cooperate. He did imply that He was a King of the Jews and He said something about His kingdom not being of this world or else His servants would fight. He also talked about truth, but when I asked Him what truth is, He didn't answer. You can't help a fellow very well who won't cooperate with you.

"My wife sent word to me that I shouldn't have anything to do with this Man, that He was a just man. But you know how women with intuitions are. You can't always go by them.

"I tried to get Him released. I even chose one of the most dangerous criminals we had as an alternate. But they would not listen to reason. All they could yell was, 'Crucify him, crucify him.' I thought beating Him would please them. It did, but they still wanted Him crucified. I even sent Him to Herod, but he just sent Him back to me. One good thing did come out of that experience though. Herod and I became good friends. Herod agreed that this Man was not guilty of their charges.

"Then do you know what the mob did? They threatened to tell Caesar that I was a traitor. Imagine that! I could see that I was not going to get anywhere with them and at that time I didn't know what kind of report Herod would give to Caesar. So I washed my hands of the whole business and told my centurion to get on with the business.

"Some say I was weak, but I really wasn't. What can anyone do with a mob? I was sent to Jerusalem to keep law and order. This seemed to me to be the most expedient thing to do. After all, it wasn't the first injustice in history."

The Centurion

Well, soldier? (The centurion.) "Don't look at me. I was just doing my job. You know how it is with a soldier. We are to obey orders. I wouldn't have done all that my men

did when they beat Him, put a crown of thorns on His head, blindfolded Him, and hit Him asking Him to prophesy who it was that hit Him. Of course, the scourging came at the command of Pilate. So what could I do? I am a man under orders. I'm not responsible for what I do.

"I suppose I should have told my men that they were carrying things a little too far, but I apologize now for that. It did become obvious to me when Jesus was on the cross, and I said so too, that He must have been the Son of God, because I never saw a man die that had the courage, the spirit, and the compassion that this Man had throughout the whole deal.

"I admit that I've had some prickings of the conscience on this matter of blind obedience to the state, and wonder if after all I am still held accountable before God for my actions even if they are ordered by Caesar. But one thing you know, I wouldn't have done it on my own!"

The Citizens

That leaves the people. Mr. Citizen, what about you? Why didn't you do something? "Well, to tell the truth, I didn't know all I know now. I saw the soldiers leading this fellow along. They told me that He was some sort of a nut—a fanatic who said He was God. They said He forbade giving tribute to Caesar, that He claimed to be a King. They said He was opposed to the church, that He made fun of the priests, called them whited sepulchers. When you add all that up, I'd say a fellow like that should be exterminated.

"And do you know, He even had the nerve to tell the few women who wept for Him on the way to Calvary, to weep for themselves and their children. How ungrateful can you get?

"Why did I participate? Well, you know how a mob is—you sort of forget and let yourself go. I thought at first I'd just go and watch Him die. If there was truth to His claims, I might see some action. Then as I heard the stories and as I watched the crowd, I thought they couldn't all be wrong, especially when the religious leaders were involved, too. And it takes quite a bit to get them to use violence. But really, I didn't do anything. I just watched. Is watching a crime?"

Did you spot yourself in the audience? The reasoning sounds familiar, doesn't it?

The question we need to ask ourselves today is, "What am I doing with Jesus today?" in the communities where we live. How do I explain my actions? Who determines my course of action or reaction? What kind of excuses do I give? Who becomes my scapegoat?

You and I are answering the question, "What am I doing with Jesus?" every day by the way we live, by what we do with truth, and in our compassion for others who are being mistreated or misrepresented. Let us take heed that we do not crucify Jesus afresh.

As we meditate upon what happened 2,000 years ago, let us not forget that the same thing could be happening today right in the community where we live and that, as a part of the community, we are involved, whether we will to be a part of it or not.

Give SBS an Early Start

One hundred and thirty-two persons attended a special SBS superintendents' workshop held at Laurelville Mennonite Church Center in January. Over a dozen requests for registration had to be turned down. Camp facilities were crowded. Participants came from eleven states and provinces, from as far away as Florida, Nebraska, and Saskatchewan.

Why the surprising interest in such a specialized SBS workshop? It was a workshop, not for teachers, but for SBS superintendents and pastors. Perhaps the answer lies in the deep concern we all have for continuing a strong Christian education program for our children. And we get sincerely worried when an agency like SBS begins to have its problems.

We want to discover how the agency can be adapted to a new situation. The new situation includes: the need to have evening instead of morning schools, the increased difficulty in getting teachers (for many reasons), the difficulty in finding a time when families are not away on vacation, the wide range of kinds of congregations (which makes a single curriculum less easy to manage), the increase of community-sponsored VBS, the new interest in adult evening classes, and the step-up of camp programs.

The most pressing problem of all is the difficulty in securing willing, qualified teachers. This may not be all bad. It may not indicate less dedication. I wonder whether rising expectations of what we think should happen to boys and girls in two weeks of Bible study may not have much to do with the teacher problem. Poorly equipped and less gifted teachers are not as likely to volunteer their services as earlier. They are also less likely to be asked. This is no judgment on them. It means simply that the church wants teaching-learning quality equal to that which the children get in public schools.

If the problem is largely with teachers, then let us select them early. Let us provide for orientation, teacher training, and long-range preparation for those crucial two weeks during the summer. Plan the SBS around the schedules of the best available teachers. This may mean an evening school. Plan a workshop for your congregation or for several congregations.

Make sure the teachers are involved in deciding what the SBS is all about. What is its purpose? How well does it fulfill that purpose? Is it for evangelism or nurture? How does it contribute to the total purpose of your congregation? What adaptations should your congregation make this year to make the SBS most effective? Should you have an adult class?

—Arnold W. Cressman.

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The Publican

*O God,
Today I pretended
You didn't care or see
What I watched on TV.
It couldn't be classed as holy—
We both know that.
And something down deep
In my soul seems soiled
Tonight.
I need a cleansing.
I hurt.
It seems harder
To pray
And to respond to right
And purity.
Wash me.
Heal me.
Melt me.
And help me turn
Tomorrow
From all that displeases
You.*

Amen.



Rexton

The Rexton Church, Rexton, Mich., U.P., was started in 1948 under the sponsorship of the Indiana-Michigan Mennonite Mission Board. Sixty persons have been baptized in the history of the church. Many move because of limited economic opportunities. Present membership is 26. Joe Swartz is pastor.

Nonresistant and Nonpolitical

Part of the vision which captured the hearts and minds of the original Anabaptists of Zürich, Switzerland, some four centuries ago was the separation of church and state.

This meant among other things that the founders of our brotherhood held that the church ought to be wholly detached from the state. The Gospel should be preached "freely," not under the control or even protection of the state, for the state ought not to take a position of favoring one faith and suppressing or persecuting the adherents of other views.

Church and state were to be utterly separate in personnel, means of entrance, function, means, and end. The church was to be made up of the converted and committed disciples of the Lord Jesus, while the state served all men by maintaining law and order. The state is entered by the natural birth, but the church by the new birth. The state employs law and the threat of force, while the church relies on the power of the Word of God and the Spirit of God.

It is the function of the church to proclaim the Word of God, to win the lost to Christ, and to nurture those who turn to Him. It is the function of the state to restrain evildoers and to assume some responsibility for what might be called the "natural life" of its citizens.

The only sanction of the church beyond brotherly rebuke is the excommunication of the impenitent, while the state has weapons to curb the criminal, and may deprive him of his liberty. The head of the state is a mere man, while the Head of the church is none other than Jesus Christ.

One corollary of this doctrine of separation of church and state is that the state as state has no voice in the control and direction of the church. The church must heed its own Head, Christ, and obey His Word, the sacred Scriptures.

The other corollary is a twofold one: (1) the church cannot ask the state to turn aside from its role of promoting public order by demanding that it follow the ethic of the church; and (2) the church is nevertheless responsible to uphold before all men the will of God that men should live by love, and that justice should be administered in all human relationships. This first half of the second corollary means that for nonresistant Christians, any office in the state which involves the use of violence and the possibility of taking human life (constabulary, military, and magistracy—for the death penalty is sometimes imposed by judges) is not a possible option. Mennonites have therefore historically felt unable to serve in those three areas, as police officers, as soldiers, and as judges who must administer the laws of the land, and who must even send criminals to the gallows.

The second half of the second corollary is the difficult one to apply in a modern democracy. Surely the church needs more than ever to give its witness against every form of injustice, whether it be against the maltreatment of the poor

by the rich or the maltreatment of minorities by the majority. It is in proper order for individual Christians, for congregations, and for conferences to speak out in favor of justice and against all unrighteousness. This obligation is clear, and increasingly in recent decades our brotherhood has sought to be faithful in this area, especially through the General Conference.

Something else needs to be said at present, however, and it needs to be said clearly and emphatically. The central function of the church of Christ is not merely to try to abolish all forms of evil and injustice. The most basic function of the church is to proclaim the everlasting Gospel to the salvation of men and their gathering into the blessed fold of the redeemed.

Our supreme guide here is the teaching and example of our Lord and His apostles. First-century Christianity was dynamic; it began an amazing transformation of human society—a transformation which turned the world right side up: but it did so not by political methods but by the faithful proclamation of the Word of God.

Many citizens cannot do any more than employ political methods, but the people of God can. They can use the radio and the pulpit; they can establish Sunday schools and mission stations; they can and must fulfill the function which only the church can fulfill. That function is to make Christ known. And as men come to know Christ, they will in turn be transformed.

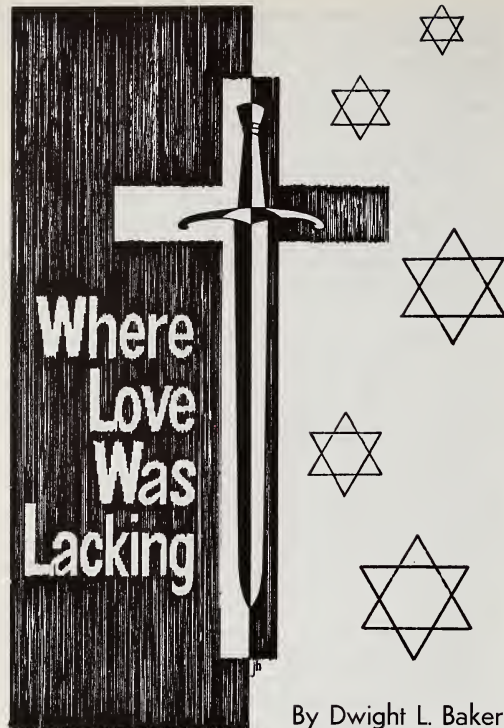
Society surely needs to be regenerated. But the regeneration it most needs can never be achieved by passing laws and taking political action. The only regeneration which will ever truly change men is individual regeneration. Christ's primary message today is therefore, **LET THE CHURCH BE THE CHURCH!**—J. C. Wenger.

The Blessed Hope

It might be said that the church has but one "hope." It is stated in Scripture as the "blessed hope." It is blessed because it is the hope of the return of the Lord Himself.

The word "hope" has certainly lost much of its meaning. In popular usage it may mean a desire with the expectation of obtaining. There is always with this desire a possibility of failure to obtain. High human hopes may be dashed to the ground. And though hope springs eternal, it can as consistently fade away. This is the meaning of "hope" in the world of men.

But the word "hope" in Scripture bears an entirely different meaning. It refers to the certainty of accomplishment. It is a hope that will not make one ashamed because it will be realized. The coming again of Christ is called the "blessed hope." It is blessed because it should be the most stirring truth that any heart can receive. It is our hope in that we know Christ shall come again in power and great glory.—D.



By Dwight L. Baker

*Although it is the place
where Christ was born,
the Middle East today is unreceptive
to the Gospel
because Christians failed to demonstrate
the love of God.*

Dwight Leonard Baker, a missionary in Israel under the Foreign Mission Board of the Southern Baptist Convention, holds a PhD degree in Islamics and Judaism from Hartford Seminary. He also serves as associate editor with MBMC missionary Roy Kreider of *Hayahad Digest*, the bimonthly official organ of the Baptist Convention in Israel. This article reprinted with permission from *World Vision*, December, 1965.

Many sincere Christians turn wondering eyes toward the Middle East and puzzle over its religious condition today.

Was not this land the first recipient of the Saviour's gracious ministry? Was it not here that the apostles began their irresistible march with Christ's message of love and salvation that ultimately reached and blessed so many peoples and lands? Why is it, then, that the Bible lands once greatly favored by God are not dynamically Christian today?

Of the nearly 100 million people living in the Middle East, including Egypt, barely 10 million are Christian, and only a small fraction of this number can be described as Christians who have experienced Christ's saving grace in a personal manner. The great majority are "Christian" because they happen to have been born into that "nationality" (a more appropriate designation than "faith").

What has happened, and the effect of those events upon the Christian witness in the Middle East today, is of great importance to every serious-minded Christian. Perhaps in no other land, for such extended periods and to such depths, has a people called Christian failed so tragically to keep Christ's first and great commandment of love.

Only as we understand these failures can we seek ways to atone for them and avoid the treacherous way that may tempt us to repeat them. We shall examine three of Christendom's greatest failures in love on the continent of Europe and in the Middle East with the prayer that during our generation Christians may present a more worthy witness to the people of those lands.

Failure in Love Toward Christ and Toward One Another

Most of the problems encountered in the Christian witness in the Middle East have their roots deep in history. We can scarcely hope to understand the negative response to the Gospel there today until we peel off the layers of the centuries and lay bare the tragic events that left the ancient Eastern churches in a state of spiritual paralysis, thus setting more firmly Muslim and Jewish rejection of Christ.

By the seventh century, just before the Muslim conquest of North Africa and the Middle East, Christianity reached its lowest ebb as a spiritual force in those land. The state Byzantine church was fighting for its life against Roman and North African domination and fiercely persecuted individuals and groups which tried to break away from its control.

Controversies raged as Eastern and Western theologians placed Christ on their dissecting tables to determine whether He had one nature or two. Three hundred years of controversy from the fourth to the seventh century split Christendom into contentious communities, each aggressively defending its particular theological formula. Around these religious communities (later called millets), church heads, who did not hesitate to apply cruel persecution to force submission to their authority, erected high, restrictive barriers making it as difficult as possible for dissenters to flee in search of a personal faith. Conversion to a more tolerant faith or to the true faith, when dared, was looked upon as traitorous by the religious authoritarians and their followers.

It is therefore little wonder that by the time of the Muslim

invasion many, weary of persecution and controversy, denounced the state church and joined the Muslim invaders, preferring the sultan's turban to the cardinal's hat.

As the Reformation of the sixteenth and seventeenth centuries swept across Europe, the Middle East was left largely untouched. God's gracious and redeeming Spirit was not allowed to penetrate these ancient millets, and to this day, these locked communities, so lacking in light and love, remain a great barrier to an effective Christian witness among the masses.

Failure in Love Toward the Muslim

Failing to heed Christ's command to love God and one another, Christendom's second failure follows logically.

The scene now shifts to Europe. The time is the late eleventh century. Crusader armies mass for nearly three centuries of bloodshed and war. After Christianity sheathed its mighty sword of the Spirit following its glorious early years, it unleashed a terrifying sword of steel. Unable to forget Islam's conquest of the holy places in the seventh century, the new "soldier of the cross" marched out of Europe to drive the "infidel" Muslim from the Holy Land.

History records that when the city fell to the Crusaders in A.D. 1099, Muslim blood ran knee-deep in the streets of Jerusalem, as the Christians refused to extend mercy to the conquered Arabs.¹ Runciman states that later, when wiser Christians in the East sought to find some basis on which Christian and Muslim could work together, the memory of the massacre always stood in their way.²

During the second crusade, the leader of the armies of France, Louis VII, avowed that the only way to argue with a Muslim infidel was to thrust a sword into his bowels. Without question the Crusades constituted one of Christianity's greatest failures in love, and remain largely unatoned for before the descendants of those offended by the Christians' use of raw force.

Failure in Love Toward the Jew

Now that the state of Israel is a reality, providing a homeland for the Jewish people after 1,900 years of suffering in diaspora, what of the Christian witness in this new country? Are there not among those returning many who see in the miraculous rebirth of the nation of Israel a sure sign of God's opening a new dialogue with His people?

Surely this is the hour of opportunity when "the stone which the builders rejected" will be rediscovered and reclaimed. However, Christendom's shameful treatment of the Jews of Europe makes the task of presenting to the Israelis a Saviour, who defined human relations in terms of love and respect, painfully difficult and notably lacking in response.

But few of the past nineteen centuries are free from Christian anti-Semitism that often led to extreme forms of inhumanity, including confiscation of Jewish homes and wealth; expulsion of the Jews at one time or another from most of the countries of Europe; forced conversions and massacres.

Jewish Victims of Crusades

Passing over nine centuries of Christian offenses against the Jews, we find that the first victims of the Crusades were not the Muslims in the Holy Land, but the Jews of Europe. In A.D. 1096, as the Crusaders began the first of four major campaigns, their armies attacked and robbed Jewish settlements in Europe that lay in their path en route to Palestine.

The Crusaders reasoned that since the Jews crucified Christ they should help finance the struggle to "liberate" the land of the Lord—a defenseless but effective form of logic. As a consequence, thousands of Jews were left homeless or killed as Christians forgot the priority of the Saviour's claim upon their lives to love and serve mankind.

Scarcely had the dust of the Crusades settled before a new wave of destruction hit the Jews. In 1492, Tomas de Torquemada, chief architect of the Spanish Inquisition, expelled half a million Jews from Spain and Portugal and plundered their property. Few may realize it, but Ferdinand II of Aragon and Queen Isabella financed Columbus' expedition to America from confiscated Jewish wealth.

Some Jews of Spain and Portugal saved themselves by accepting baptism publicly while practicing the faith of their fathers in secret. Malcolm Hay declared that when the persecutors signed the order to "drag Jewish babies from their mothers' arms; tear the boys and girls away from their weeping parents . . . and then baptize them in the name of the Father, and of the Son, and of the Holy Spirit; and above all, make sure that they never see their parents . . ."³ they conveniently forgot Christ's words when He said, "Suffer little children to come unto me."

(to be continued)

1. Steven Runciman, *A History of the Crusades*, Vol. 1 (New York: Harper Torchbooks, 1961), p. 287.

2. *Ibid.*

3. Malcolm Hay, *Europe and the Jews* (Boston: Beacon Press, 1960), p. 163.

ISRAEL FILMSTRIP AVAILABLE

"In Quest of Zion," a 91-frame color filmstrip with a 21-minute taped narration, gives a vivid picture of modern Israel in the context of her historical setting, and a glimpse of the Christian Church (our missionaries) attempting to witness in this difficult setting. Order from Audio-Visuals, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; Provident Bookstore, Box 334, Kitchener, Ont.; or Mennonite Central Committee, Akron, Pa. 17501.

Development of the Concept of Stewardship in the Scriptures

By Milo Kauffman

The word "stewardship" is not found often in the Bible, but the concept is found throughout. In a general way, we have the roots of stewardship in the Old Testament, the trunk in the Gospel, the branches in the epistles, and the fruits in the Book of Acts. In other words, in the Old Testament we have the origin of stewardship, in the Gospels its enlargement, in the epistles its elaboration, and in Acts the practice of stewardship.

The Origin of Stewardship—The Old Testament

In the Old Testament we see the stewardship of God as He uses His mighty power to bring worlds into existence, creating the heavens and the earth. Being a God of love, and a steward of that love, He created man in His own image to be the object of His love, goodness, and grace. Man was created to be God's steward—to promote His purposes in the world. The stewardship of Adam and Eve consisted in multiplying and filling the earth, subduing the earth, and having dominion over every living thing, dressing the garden and keeping it, refraining from eating the forbidden fruit, and enjoying fellowship with their Creator. In asking man to multiply, it is evident that God wanted many stewards whom He could love and bless, and who would carry on His work in the world.

Because of man's failure and wickedness God declared that He would destroy man from the earth. This grieved Him in His heart. But He did not abandon man nor the idea of having a people of His own. He made His covenant with Noah, and with Abraham and his seed. He had a plan for man's redemption. With a mighty hand He led His people out of the bondage of Egypt. He fed them with manna. He fought their battles for them. He gave them His commandments and statutes, and led them into the promised land.

As God's stewards they were to love and obey Him. They were to love their fellowmen. They were to be God's witnesses among the nations. They were to attend the religious festivals where God would choose to place His name. They were to support the Levites and the temple with their tithes and offerings. The care of the poor and the stranger they were not to neglect.

They also were stewards of Holy Writ—teaching diligently the commandments written on tables of stone. Also, they were stewards of their experience of redemption, and were

asked to celebrate the event annually. When asked why they did this, they were to testify to the mighty acts of God. Israel also had a forbidden fruit—they were to keep themselves from other gods, and from intermarriage with the heathen. Their stewardship meant being worthy citizens of the Hebrew society and promoting the purposes of God.

Had they been faithful stewards, no nation on earth could have overcome them. They would not have known poverty or captivity. Through their witness other nations might have embraced the religion and the God of Israel. But in spite of all that God had done for them, they failed and went into idolatry and sin. Even though God rejected national Israel, He still determined to have a people for Himself, to be His stewards and to carry on His work.

He had a plan which He had purposed before the foundation of the world. Eph. 1. Now was the time in the stewardship of God to manifest Himself in the flesh and to reconcile the world to Himself. Here we have the ultimate in the stewardship of God—He so loved that He gave His only begotten Son.

The Enlargement of Stewardship—The Gospels

In the Gospels we see the Son as the perfect steward, completely doing the will of the Father. He was anointed to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to restore sight to the blind, to set at liberty them that were bruised, to preach the acceptable year of the Lord. Luke 4:18. He chose and trained His followers to carry on His work. He commissioned them to be His witnesses, making disciples of all nations. Those that believed in Him received eternal life and became sons of God. After His ascension His followers were to carry on His work, and in His stead reconcile men and women to God.

Before His death Jesus declared, "I will build my church" (Matt. 16:18). In the plan of God those who believed in the Son should be by the Spirit be baptized into the body of Christ (1 Cor. 12:13) and be His people, His true stewards. Stewardship still meant promoting the purposes of God in the world, but now there is a new dimension in stewardship—reconciling the world to God and bringing them into the body of Christ. Jesus made it clear to His disciples what their stewardship should be. "As the Father has sent me, even so I send you" (John 20:21). They were to preach the Gospel and minister to the needs of people. Matt. 10; Luke 10. They were to go . . . make disciples . . . baptize . . . teach. They

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were Christ's ambassadors, His stewards of the Gospel, with a vital and dynamic message for a lost world.

The Elaboration of Christian Stewardship—The Epistles

In the epistles stewardship branches out in its various ramifications. Man in himself is undeserving, sinful, without hope and without God, and dead in trespasses and sins. Rom. 1—3; Eph. 2. But while we were yet sinners Christ died for us. God who is rich in mercy quickened us together with Christ, raised us up together, and made us sit together in heavenly places in Christ. Eph. 2:4-7. We now are living stones in the building of God. Eph 2; I Pet. 2:5. We are members of the body of Christ. Rom. 12; I Cor. 12. We are a chosen generation, a royal priesthood, a holy nation. I Pet. 2:9.

The epistles overflow with instructions for the personal conduct of God's stewards. We are to show forth the praises of Him who has called us out of darkness, and to abstain from fleshly lusts. Our daily walk is to be honest among the Gentiles. We are free but are not to use our freedom for a cloak of maliciousness, but as servants of God. We are to honor all men, love the brotherhood, fear God, and honor the king. I Pet. 2.

The Book of Romans is rich in stewardship suggestions. Because of what God's grace has done for man, "therefore" (Rom. 12) he is to present himself to God. In this chapter we have stewardship of body, mind, affections, and talents. The stewardship of money is not excluded—he who gives should do so liberally, and we should distribute to the necessity of the saints.

Time would not suffice to deal with the implications of stewardship in the various figures mentioned above in referring to the church—building, body, chosen generation, royal priesthood, holy nation. We shall enlarge, however, on the concept of the church as the body of Christ. What are the stewardship implications for the member and for the body? Since the church is the body of Christ promoting His work in the world, there are some definite implications for the members of the body.

One's attitude toward Christ, the Head, will be reflected in his attitude toward the body. When Saul was persecuting the church and making havoc of it, he was smitten to the earth, and a voice said, "Saul, Saul, why do you persecute me?" In persecuting the body he was persecuting Christ Himself.

When one disrespects the church, or works against it, he does it to Christ. As he loyally supports the church, he is loyal to His Lord. When the church is truly the church, when it is His body, this must be true. This would suggest that the true steward will be a member of the church, attend its services, and promote its work. He will support it with his tithes and offerings. As Jesus did, he will love the church and give himself for it, and will not be a spot or wrinkle in the church. His stewardship to his church is his stewardship for God.

The work of Christ today is carried on through His body.

Paul suggests this in II Cor. 5:18-20. "God was in Christ reconciling the world to himself . . . and entrusting to us the message of reconciliation." We are His ambassadors. Here is our primary stewardship—in Christ's stead we are ministering and proclaiming. The church must be the lips of Jesus, preaching the Gospel of the kingdom. It must be His hands, ministering to the needy. It must be His heart, loving and having compassion. Our Lord wants to love, minister, and preach to people with the same compassion He did while on earth, but today He can do this only through His church.

A few years ago I saw the hands of Jesus ministering to refugees in Calcutta and feeding hungry children in Hong Kong. He was doing it through MCC. In the jungles of India and the villages of Japan I heard the lips of Jesus preaching to Hindus and Confucianists. This He was doing through His stewards, the missionaries. In Shantipur and in Champa I saw Jesus healing the lepers in Christian hospitals, through Christian doctors, nurses, and aides.

I saw Jesus give sight to the blind at Sankra by the skilled hands of a native Christian doctor. At Dhamtari and at Katmandu I saw Him laying hands on lines of sick, maimed, and distressed. Again, through the members of His body. Last winter in kind compassion the hands of Jesus handed out thousands of blankets to warm the shivering bodies of many in Algeria and elsewhere. He did it through His churches in Canada and the U.S.

Last summer there were diastrophic floods in Kansas and destructive tornadoes in Kansas and Indiana. Within hours, even minutes, the Lord was ministering to the victims of these tragedies, as Mennonite Disaster Service moved in and gave thousands of man-hours, endeavoring to bring hope and comfort to those that mourned. People left their jobs and homes and gave their labors of love without thought of financial compensation. This too is Christian stewardship.

As Jesus was interested in meeting needs of people, so must His stewards be. We must become involved and relate ourselves to the sorrows, wounds, bondage, ignorance, and poverty of the world. We must not become so engrossed with ritual, doctrines, and programs that we fail to be the church and fail in our primary stewardship. It is possible for the main concern of the church to be quite irrelevant to the main purpose of Christ for His church.

A commencement speaker related that while revolution was being fomented in Russia there was dire need, but the church instead of meeting the needs of the people of Russia was occupied with the problem of how often the bells should ring while mass was being celebrated. What are the stewardship implications for the church today in the problems of war on poverty, city slums, the race issue, Vietnam, the famine in India? What shall we say of American surpluses when half of the world goes to bed hungry? Or, is this all irrelevant to Christian stewardship? Does stewardship begin and end with preaching the Gospel?

(to be continued)

Dialogue or Witness?

By Thomas B. McDormand

Nowadays "dialogue" is a much-used word, especially in theological circles. In proper context it is a useful word that faces up to the realities of our "one world" and expresses the principle of international, intercultural, and interracial mutuality. "Dialogue" furthers the cause of good will among men by bringing about an understanding of various points of view. It encourages friendly tolerance in order to break down ugly and unnecessary dividing walls and achieve solidarity within the human family. So considered, "dialogue" is commendable, and the basic attitudes it connotes deserve the espousal of thoughtful men everywhere.

On the other hand, however, dialogue does entail some dangers for the "witnessing" that is the primary responsibility of Christians. Contemporary dialogue is often a genial exchange of views. It is governed by a kind of gentleman's agreement that each party to the dialogue must refrain from implying that his convictions are not negotiable. A participant must have no proselytizing intent, no hope that either party might change his views under the impact of challenging ideas. Indeed, in this concept of dialogue held by many today, it is all but profane to suggest that one view might be superior to another.

A Substitute

At this point, dialogue can become a substitute for, or even a barrier to, witnessing. Christian witnessing seeks without apology to influence others to make decisions about Jesus Christ—decisions about His supremacy over all other objects of man's worship, trust, and obedience. Such witnessing is not just a good-natured dialogue about our views; it is rather an intensely earnest effort to communicate to others our sense of the sufficiency of Jesus Christ to meet the fundamental needs of human personality. Not a self-righteous monologue, it involves the mutual confidence and goodwill produced by a genuine sharing of views. The desired result, however, is the acceptance of Christ and of the Christian understanding of life. Any witness that seeks less than this is faulty, though

many intermediate goals must be achieved in the process of seeking a decision for Jesus Christ.

When dialogue shrinks from seeking converts, labeling any such attempt an offense against the person and dignity of another, it makes Christian witnessing impossible. It puts Christ in the pagan pantheon as one of many options for the thinking man. It gives tolerance priority over conviction. And, obsessed with the view that there are no absolutes, such dialogue is concerned only with comparing relative views. It thus devalues any honest quest for truth by presuming that there is no final truth. Such a procedure tends, furthermore, to confine dialogue to the intellectual dilettante and to discourage rank-and-file Christians from bearing simple witness to their faith in word and in deed.

Interest in Questions—Not Answers

Recently I talked with a steward on a plane flight over the Blue Ridge Mountains of Virginia. When he learned I was a preacher, he put to me a series of questions of the type skeptics believe will disarm any theologian—questions about creation, Cain's wife, Jonah, and the like. While I attempted to answer a question, he was relishing the next one he would throw at me. Finally I said, "One thing about you troubles me greatly. You are interested only in questions and have no interest at all in answers." Startled, he looked curiously at me and replied, "You know, I never thought of that. You just could be right."

Much that passes for dialogue comes under similar judgment. It is interested in questions but resents and rejects answers. All the while, the Christian Gospel offers answers—final answers, redemptive answers—to the most fundamental questions hard-pressed humanity can ask. The Christian witness must confidently and humbly offer answers. It must have a sympathetic appreciation of the difficulty many have in accepting the Christian answers, and it must realize that seeking love is very patient.

Dialogue used as a means of witnessing is vitally important. But dialogue as an escape from witnessing is futile and accomplishes little. Indeed, much of the aimlessness and confusion in contemporary theological circles may well be the result of such dialogue. □

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This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

A Church-Related School Faculty Speaks

The article, "What's Wrong with Our Church-Related Schools?" by Clemens L. Hallman, severely criticizes church-related schools. It contains a number of statements which do not accurately represent the situation as we are acquainted with it from personal involvement. Furthermore we feel it reveals a negative bias through the inconsistent application of tests to church-related and public school efforts. We give the following testimony in order to more fairly present the issues and to clearly state the possibilities in a church-related effort.

Mr. Hallman's first thesis is that our schools are run by non-educators and that this results in a biased, watered-down curriculum, which produces persons unable to withstand "even a mild test in the world in which we live." It is true that our board of control includes some who are not educational specialists (this is also true in many local public schools) and that it does include some ordained church leaders. However, we have found these to be capable men, interested in supporting high quality Christian education and giving sacrificially to that end.

What kind of bias leads to the implication that because a man has been called through the church to a position of leadership in ministry he is incompetent to help direct the operation of a Christian educational effort? We witness to the fact that these men display keen insights in facing the problems of providing for an adequate educational program.

We confess a bias toward the promotion of Christian faith which seeks to establish a program that leads the student through the free assent of his own will to a Christian commitment. We present this program with as much dynamic as we are capable of, but its acceptance is not forced upon the student in a manner which violates the voluntarism that we believe essential to valid faith. Both parents and children may exercise full freedom of choice in deciding whether or not to enroll in this kind of school.

In our situation, decisions of an educational nature are within the control of administrators and faculty who meet the accreditation requirements of both state and regional accrediting associations. These persons would be qualified to carry on similar activities in any public school of this state.

It is the author's second contention that "our schools are not emphasizing creative or individual thinking." We openly acknowledge that we teach from the viewpoint that Jesus Christ is the norm for all human learning and experience. That which may not be recognized is that any school operates on a set of philosophical presuppositions, and that these are

most treacherous when they are not recognized or admitted. The narrow view permitted in some public schools is illustrated by the experience of one teacher in this locality who was censured for presenting a more international and less regional viewpoint in his teaching of social studies.

Students who have attended both public and Christian schools consistently affirm that their beliefs are more rigorously challenged in the latter. If the teaching of religion "belongs to the home and the church," why may they not cooperate in that effort through church-supported schools? Or are we unbiased only when we have excluded the Christian view from the classroom?

Concerning the author's third contention that our schools cannot compete with the public schools in offering a comprehensive educational program, we recognize the problem. However, with our low student to teacher ratio and with the teachers' interests in students as persons (students have emphasized their perception of this), we feel that our situation has strong advantages.

In addition, our students find themselves very much involved in worthwhile extracurricular activities. While we appreciate the author's emphasis on a program comparable to the public system, we do not feel its lack as a severe indictment of the quality of the program. Persons who forego several thousand dollars a year in potential earning cannot be accused of having a vested monetary interest in perpetuating their program. Rather, their vested interest is one of faith in high quality education within the Christian perspective.

Our purpose is not to insulate young people from the reality of today's world although we are unapologetic about our objectives to protect and nurture faith in a world which rejects Jesus Christ and Biblical standards of morality. But beyond this, it is our purpose to help students achieve a solid inner relationship with the Lord and an adequate understanding of our culture coupled with a strong sense of mission so that as they move in society they may aggressively attack the strongholds of evil.

We do not claim to have completely reached these goals, but we are assured of the rightness of our efforts. The record of our graduates in the church, both in this country and in others around the world, bears witness to the worth of the effort of parents, churches, and teachers in church-related schools.

Signed unanimously by
Eastern Mennonite High School Faculty

Modesty with Meaning

By E. J. Swalm

In an era of extremism the subject modesty has real relevance. Its scope is broad and pervasive. Too often its treatment is confined to one of the many facets of this cultural and religious quality. In this brief consideration we seek to view it from a wider dimension and particularly relate it to Christian living.

In Rom. 10:2 Paul speaks of a religious group—"they have a zeal of God, but not according to knowledge." If the Christian's testimony is to have permanence, yea, eternal value, it must be known for its exclusive "rightness" and accuracy based on Biblical standards. It must avoid the frenzied zeal of many heathen practices, the extravagant intemperance of religious zealots, and the ill-founded enthusiasm of fanatical religiosity.

Desire for Attention

Referring again to the Apostle Paul we notice that he with his contemporaries spoke pungently against irreverent boasting. Rom. 1:30; II Tim. 3:2; Jas. 3:5; 4:16; Eph. 2:9. This is common among aspirants for political office; the world expects nothing better. However, the appeal of the Christian's faith is always enhanced by a noticeable absence of boasting. This habit seems a "built-in" part of our society, vaunting one's self in exultant, bombastic terms of greater or lesser proportions. This can be, and I fear often is, expressed in very subtle and even incognizant attitudes on the part of many well-meaning Christians.

One of the inherent weaknesses of our humanity is our inability to always recognize and shun the vicious, contaminating, and vulgar trends of any generation. Notice if you will the person who suffers unduly from a feeling of inferiority or even insecurity. He is apt to do outlandish things, make border-line statements, wear some ridiculous articles of clothing, and even throw "spells" to draw attention. This is immodesty in one of its most obnoxious forms.

Desire to Please

It must be admitted, there is an innate urge in every normal person to please the masses. We want to be accepted. We all desire to be liked. This only becomes wrong when we capitulate to the helpless slavery of these propensities. Thereby we disregard proper ethics, ignore good taste, sacrifice decency, and even contravene plain statements of God's Word. Only a very cursory study of the Holy Scriptures convinces us that the church has always had this blighting trend to grapple with. "Demas hath forsaken me, having loved this

present world" (II Tim. 4:10) are the aching words of a preacher languishing in a Roman prison cell as he beheld this tragic move of one of his converts.

Desire to Control

Another type of immodesty (though less captioned, yet just as nauseating) is the continuous selfish projecting of the human ego, often prominent in strong personalities. Too frequently it governs the practice of political, social, and even church leaders. It is stimulating to behold people who honor cherished convictions, Biblically based, with courageous tenacity. However, too many times one is made to feel that what some call conviction is merely camouflage. It hides a carnal desire to assert self, to win at any price, and to make stubbornness succeed. There are doubtless occasions when to organically withdraw from a group is God-honoring. So often, however, the unprejudiced onlooker is convinced of ulterior motives by the unchristian deportment of many dissenters. Continual threats of resigning or withholding financial support unless people or groups come to certain terms are usually used as a club to coerce more cooperative members of the fellowships.

Desire to Adorn

In today's world, when an overemphasis is placed on sex, when sanctioned perversions of society suggest the need of apology to Sodom and Gomorrah, one cannot close his eyes to the arrogant unchastity and restraintless atmosphere of this corrupt generation. This brings into focus the dissolute, moral looseness of our day, generated in part by undue exposure of the body by immodest attire. It is conceded, adjustments in methods and practice are inevitable and desirable as decades come and go. A Christian is not expected to be so loyal to any outdated tradition that fossilizes him in the minds of contemporary society and negates his testimony. A Christian has a right to observe appropriate colors, good taste, neatness, and simplicity in apparel. This enhances a witness, other things being equal.

God's Word has something to say about the adornment of the body. I Tim. 2:9-11; I Pet. 3:3, 4. In referring to these Scriptures, we are aware, those whose yesterdays are rooted in denominations who practiced uniformity in dress have a familiarity with these citations that tends to make them commonplace. We must always bear in mind, these are given by inspiration of God to perpetuate the principle of modesty. Modesty is continually incumbent and always contemporary.

It seems strange, many people who emerge from extreme austerity in religious practices to a more conventional way of life allow their restricted background to catapult them to the

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opposite pole. Of course, this is due to the weakness of human nature and its proneness to vacillate between extremes. This loathsome tendency not only creates a problem for church leaders; it seriously reduces the effectiveness of a Christian witness to the people who need it most urgently.

In conclusion, we recognize it takes holy boldness and

inspired courage to live a Biblically separated life unto God and to withstand the persistent pressures of a depraved society. The Christian who is possessed by and filled with the Holy Spirit can maintain a distinctive line of conduct while employing an adaptability that serves his generation by the will of God. Let us all pray and strive to this end.

Peace and Social Concerns

By Paul Peachey

A new name appeared on the Mennonite General Conference organizational chart in the 1965 session held at Kidron, Ohio, namely, the *Committee on Peace and Social Concerns*. This agency was formed by the merger of two previous standing committees: the *Committee on Economic and Social Relations* and the *Peace Problems Committee*. This action was marked also by the retirement of the two men who more than any other had guided and symbolized these two committees, namely, Guy F. Hershberger and Orie O. Miller.

Guy F. Hershberger had served as executive secretary of the *Committee on Economic and Social Relations* since it was formed in 1939. Originally known as the *Committee on Industrial Relations*, it was first appointed by General Conference in 1939 to deal with problems arising in the labor union movement. From time to time the mandate was broadened until in 1951 it received the above title.

Broad Range of Problems

During this quarter of a century the committee dealt with a broad range of social and economic problems such as mutual aid and other Mennonite community concerns, urbanization, and racial conflict. It helped to nurture the interests eventually expressed in the mutual aid organizations and in the magazine *Mennonite Community*, now *Christian Living*.

Bro. Hershberger's contributions ranged far beyond the formal action of the committee. He was a frequent consultant in community and industrial problems. The influence of his pen was widely felt, both in articles and in books. Particularly important were his *War, Peace, and Nonresistance*, and *The Way of the Cross in Human Relations*, both published by Herald Press.

The *Peace Problems Committee* was formed two decades earlier, growing directly out of Mennonite experiences in World War I. Orie O. Miller served this committee as secretary-treasurer from 1925 to 1953, and since then until 1965 as treasurer. The late Harold S. Bender was the continuous chairman of this committee from 1935 until the time of his

death. It was due primarily to Bro. Miller's vision that the committee was maintained during the interwar period. For when the disturbances of World War I had apparently died down, many felt that such a committee was no longer needed.

Early in the development of this work, Bro. Miller had outlined a three-point program for the committee. This formula, having proved its validity meanwhile, has been retained with no significant change, and has largely informed the inter-Mennonite work of the MCC Peace Section as well.

The Formula

This formula defines the work of the peace committee as follows:

- (1) peace and nonresistance education in the church;
- (2) representation to government in matters affecting military training and service and recognition for conscientious objectors, and (3) the peace witness to other Christians.

The second point was expanded in an important way in a statement adopted by the Mennonite General Conference at Johnstown in 1961 on "The Theological Basis for Witness to the State." Indeed it would not be improper to list this now as a fourth point. As the above statement indicates, government contacts heretofore were concerned primarily with legal and administrative problems arising with conscientious objectors. The vision in the 1961 statement, however, extends to a form of Christian witness on public issues which may not bear directly on internal Mennonite interests.

The merger of these committees into the *Committee on Peace and Social Concerns* (CPSC) does not change the underlying philosophy and purpose, nor was the merger hastily conceived. Discussed occasionally over a ten-year period, the considerations were importantly practical. On the one hand, there was some overlap in the issues with which the two committees dealt respectively.

On the other hand, both had to perform their work through services rendered by committee officers on marginal time. In both instances, however, the work demanded more attention and energy than were available on this basis, yet neither

Paul Peachey, Washington, D.C., is executive secretary of the Committee on Peace and Social Concerns of Mennonite General Conference.

committee possessed funds to employ paid staff. Thus when General Conference moved to strengthen its organization, the time seemed appropriate for the work of these two committees to be merged and a full-time executive to be hired to cover both fields of activity.

New Pattern

At this writing the new pattern has not as yet been fully worked out. For the time being the writer serves as executive secretary, with headquarters in Washington, D.C. While numerous factors bear on long-range decisions, the permanent base of the committee will likely be the Mennonite General Conference headquarters at Scottsdale. Organizationally, there are disadvantages since fewer people will be involved directly in committee work. This disadvantage will be offset by an effort to mobilize consultants who will serve the committee in specialized areas.

Another dimension of the merger was a decision reached jointly with the corresponding committee in the *General Conference Mennonite Church* and the *Peace Section of the Mennonite Central Committee* to coordinate efforts on the staff level. This arrangement, open to other Mennonite bodies, corresponds to coordination among the conferences in other fields such as curriculum development. Such coordination avoids duplication of effort, while in many instances providing greater resources.

Both conference committees, e.g., have worked on problems connected with the Christian ministry to offenders. Thus it was decided recently that the study of some technical problems in the rehabilitation of prisoners, which must precede further action, will be undertaken by the General Conference committee at Newton on behalf of the other two agencies.

The two committees meet simultaneously, so that some joint sessions are possible. The first meeting since the merger was held at Goshen College, Nov. 4-6, 1965. Major emphases adopted for the present biennium include: (1) an effort to mobilize specialists in our churches, to be available as consultants, both to the committee and to congregations or other agencies; and (2) to give greater attention to the place of the social witness in the inner life of the congregation and its worship. It is the earnest desire of the Committee on Peace and Social Concerns to serve the churches rather than to act in their stead. Unless the churches and their agencies *guide, prod, and criticize* the committee, it cannot work effectively.

The committee tendered notes of thanks to the outgoing executives for their outstanding service. Orle Miller was elected an honorary life member of the new committee. Guy Hersberger will continue as associate executive secretary, with a part-time writing assignment. The membership and organization for the coming biennium are as follows: John E. Lapp, chairman; Carl Kreider, vice-chairman; Paul Peachey, executive secretary; H. Ralph Hernley, treasurer; H. Clair Amstutz, J. Lawrence Burkholder, Guy F. Hersberger, Paul Landis, Edgar Metzler, Daniel Yutzky, Albert Meyer, Peter B. Wiebe, Dan Zehr.

A Strong Church

By J. D. Graber

Jerusalem was a tremendous church. Two thousand, then three thousand, and likely unnumbered others, were added until, as one historian estimates, the total Jerusalem Christian community, children and all, numbered perhaps twenty thousand.

Jerusalem was a well-organized church. When that many people are involved, some organization becomes necessary. The business arrangements must have been complex and large because many of the members, but not all of them, turned in their money and other assets to the common treasury. Disbursements also were a heavy drain on the finance committee because the record says that "distribution was made unto every man according as he had need."

Widows of Greek proselytes were a special problem. This seemed to be beyond the ability of the normal facilities to solve. So the office of deacon was evolved. There was here a tremendous sense of brotherhood sharing. The new-found faith simply overshadowed ordinary financial and selfish concerns. Money became a secondary concern, to be used as a concrete expression of brotherhood. "What a beginning! What a church!" we say. Yet:

Jerusalem fades out of the picture. Why? Amid all her strong points the mission dimension is lacking. And even this they had, up to a point. They balked at receiving non-Jews. They were zealous enough in enlisting Jews. This was, no doubt, an important factor in their growth. When they were scattered by persecution, "they . . . went every where preaching the word." But, "to none but unto the Jews only." How well they were schooled in this spirit of exclusiveness! These were the ordinary members, for the Word says the apostles were not scattered.

But the apostles also shared this prejudice. Peter was finally convinced after his experience with Cornelius, the Roman army officer. But it took a vision from heaven and a shattering reversal of established ideas to bring him to the new and open point of view. Later on, in the first church conference, the apostles in Jerusalem gave reluctant consent that non-Jews could actually come into full church fellowship without first becoming Jewish proselytes.

Strong church but weak in a sense of mission. This is really a contradiction of terms. The Holy Spirit could not tolerate the strong Jerusalem church as the continuing center of the Christian faith. Here was too much of tradition; too much of secular strength; too much smug satisfaction with a job well done; too much brotherhood that did not go beyond "our own people." Do we recognize any of these symptoms in our own churches? The Holy Spirit moves the center of spiritual and evangelistic strength to Antioch, from a place of great promise to nowhere. "Can there any good thing come out of Nazareth?" Let us see in the next installment.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I just received and read the Feb. 15 issue of the Gospel Herald, and want to say a personal thank you for what we believe to be a real timely editorial entitled "Renewal—How?" We can and must be relevant, if we let Christ live and speak through us, His vessels. May we avail ourselves of the power of the Holy Spirit to do this. God help us to heed this timely exhortation to return to Christ.—R. E. and Vira Hershberger, Keswick, Iowa.

I have just read the article, "What's Wrong with Our Church-Related Schools?" (Jan. 11 issue). I am very thankful that my godly parents were enough concerned about me to send me to a church "controlled" high school and college where the professors believed the Word of God and taught it with conviction, years before anyone got wise to what was wrong with our church-related schools.

I am writing this letter within the shadow of a merely "church-related" college. The board of trustees of this institution long ago adopted the educational philosophy advanced by Hallman and this college has become a tomb where professors, hiding under the cloak of religious conviction, academic freedom, and creative thinking, are promoting ideologies that belittle and defame the Bible, deny the existence of a personal God, and advance the program of communism. Apparently Hallman's hypothesis would leave the church with little more responsibility than to provide the funds and the student for his ideal church school.

The history of most church schools proves over and over that when the church no longer insists that its schools shall be a "vehicle for its own particular religious beliefs," it is not long before those schools become a vehicle of unbelief. . . .—Maurice W. Landis, Lancaster, Pa.

The "Readers Say" column is one of the most interesting columns in the Gospel Herald. It is here that we see the cross section of the thinking of the brotherhood. And what a revelation it is! One brother writes that he is so enthused and pleased that he encloses price for renewal, and says "keep more articles like that coming." Another brother writes that he is so displeased and perturbed that he cancels his subscription.

Having spent many years of my life on daily newspaper work, I know that the life of an editor is not an easy task. I could give concrete examples here. The editor of a church periodical is no exception. Our editors do need our prayers.

Geo. R. Brunk recently gave a series of lectures in five different churches in the Lancaster Conference on the ecumenical movement. Some of the things he advocated: "Some of the ecumenical movement in the Mennonite brotherhood, between congregations, between conferences." He also decided "the splintered up Mennonite Church." To this we all agree.

But why the splinters? Was it doctrine? Was it dress? Was it German vs. English? Was it not rather the attitudes we held toward the brother who thought differently than we? This column surely does reveal attitudes among us. This is my concern.

If God would see fit to withhold His protecting arm from us and permit a nation to spew out destruction upon us as we spread

upon Germany, Japan, and presently upon Vietnam, I wonder if we could not stand together with more unity, and thus pray for one another, our leaders and editors.

If we read "I Found God in Soviet Russia," we can get a bit of the kind of brotherhood John Noble experienced, and which I fear we might be missing today.—Eli D. Wenger, Mannheim, Pa.

I wish to commend you for the new format of the Gospel Herald and express appreciation for the number of fine, thought-provoking articles that have recently appeared. I appreciate the "For Discussion" page.

I feel at this time that I should comment on the article, "What's Wrong with Our Church-Related Schools?" (Jan. 11). Certainly I share some of the concerns of Bro. Hallman. I agree we should attempt to get professional educators on our school boards as well as securing the most highly qualified teaching personnel that it is possible to obtain.

I do not feel, however, that this problem is unique to our church schools. Isn't this just as true for other private schools as well as many of those operated by the various states? It seems that most boards of education need to secure the services of a top administrator to carry on the program of the school.

We speak of educational freedom and creative, individual thinking. Regardless of the motives of the teacher in leading the student in individual thought, he is going to find his influence far-reaching. In thinking of this I try to evaluate how much my teachers have influenced me in the way I teach today. It should not be our motive to brainwash students. But it is the teacher's responsibility to guide the student in obtaining knowledge. This being true, isn't it far better to be brainwashed by a Christian teacher than by one who has a far different philosophy?

Is Christian education important? Is the purpose of our church schools to provide a Christian education or is it just to aid the state in the enormous task of leading youth in the growth of knowledge? I would seriously question whether education should at all be a function of the church if its aims were not summed up in the great commission.—Clarence R. Sutter, Carlisle, Iowa.

The "Vietnam Issue" of the Gospel Herald is interesting. Current events indeed cause a concern because of the frequent times people resort to arms to deal with disputes. The words of Jesus come to mind. "And ye shall hear of wars and rumours of wars" (Matt. 24:6). The setting is well known. The disciples were deeply concerned. They put a three-pronged question to Jesus.

The reference to "wars and rumours of wars" is part of His answer to their question, but He hastens to add: "See that ye be not troubled."

... In Matt. 16 Jesus says, "Upon this rock I will build my church. . . ." Much of the New Testament deals with the formation and instruction re the functions of the church of Jesus Christ. It is this body which is taught to "love your enemies . . . do good to them that hate you." Therefore this group has no part in any carnal warfare between nations. This group has been assigned an entirely different mission. Let us take cognizance of the fact that Providence ordained two separate institutions; namely, human government, on the one hand, and the church Jesus Christ is building on the other. It follows that the purposes for these two institutions are different. Apparently herein lie some difficulties. . . .

These God-given assignments, to the church and to government respectively, are clearly stated. It is doubtful if these commitments can be successfully assimilated.

Is world evangelization not a task sufficiently

large to occupy each of us right at full-time service without being "troubled" or preoccupied with the functions of government?

—S. C. Brubacher, Ayr, Ont.

The writer of the article on church schools (Jan. 11) seemingly errs when he asserts, "The church is going to have to trust the school in matters pertaining to education and not meddling in administrative or educational affairs." Pray tell me, is the church merely to be an instrument for the collection and distribution of financial means of supporting its schools, and then to have no influence in the formulation and carrying out of the resultant educational program? I would merely note here that even public schools are not run so naively; those who are compelled to pay taxes for the support of public schools demand (and have) a voice in the formulation of policies governing the functioning of the public schools.

The statement which seems to me to pretty well spell out the essence of "What's Wrong with Our Church-Related Schools?" lies in the following recommendation from the article: "Bring schoolmen rather than church leaders into the planning of school administration and curriculum. One might also consider using some laymen who are dedicated to quality education (rather than to forwarding the church 'party-line')." The proposition that schoolmen have some sort of mystical, intuitive knowledge of what should be taught, and that the church leaders should be completely shut out of the decision-making process, is somewhat debatable. Is not the church and its constituents trying to promulgate or at least air a given point of view which is, in the final analysis, religious?

The Mennonite Church has an eminently respectable theology. Part of the job of the church school is, in my estimation, to present to students the facts of their religious heritage in an intellectually assimilable manner, to stimulate discussion and dialogue on the basics of "Mennonitism," and to assist the student in his search for meaning in his life. The team approach is working very well and needs no criticism. I do not see why it should not work well in our church-related schools, where the "actors" in the Mennonite educational system can be/are seeking for new means of understanding and expressing the true meaning of being Mennonite.—Merrill Hunsberger, Bloomington, Ind.

I greatly appreciate the Gospel Herald because it speaks with relevance to problems of the world today. In this day of exploding world problems and with many varied voices offering solutions, the church needs to speak clearly and forcefully. I feel the Gospel Herald does this. I have been gratified to see the increased emphasis upon discussion concerning the Christian and his relation to government in various aspects. While there may be many questions and few easy answers, we need to face the issues, lest we find ourselves moving in the direction of increased participation on all levels without having thought through the implications involved. . . .

I am convinced the church should be challenging the policies of the U.S. government in Vietnam; I feel this issue [Jan. 25] does well in pointing up the moral issues involved. Paul Peachey's article, "Vietnam, Hour of Truth," is outstanding. It ought to have even wider circulation. John Howard Yoder's concise but adequate justification for speaking to government, "Why Speak to Government?" is a classic. It is only too easy to forget that by our silence we also speak.—James O. Lehman, Apple Creek, Ohio.

CHURCH NEWS



Samuel Gerber, speaker on *Worte des Lebens*, preaches to his congregation, the Schantzi Mennonite Church.

Radio Deepens Cooperation

Representatives of three European Mennonite conferences, Eastern Mennonite Board of Missions and Charities, and Mennonite Broadcasts, Inc., met in Bienenberg, Switzerland, in November.

"The meeting revealed a concern to cooperate in European evangelism, and emphasized the importance of the German broadcast, *Worte des Lebens*," reported Kenneth J. Weaver, executive secretary of Mennonite Broadcasts.

"There is a new and growing interest in the broadcasts on the part of the European Mennonite churches."

Worte des Lebens (Words of Life) is produced in Bienenberg by Mennonite Broadcasts, and is heard each week over Radio Luxembourg. Samuel Gerber, principal of Bienenberg Bible School and a Swiss Mennonite pastor, is speaker on the program.

Survey of Broadcasts

A survey was made in September of German-language religious broadcasts available to European audiences. The programs are heard on state networks, or over the powerful international stations, Radio Luxembourg and Trans World Radio, Monaco.

"From this study," says Weaver, "it would appear that religious broadcasts in Europe tend to extremes, either state-church programs or extremely 'evangelistic' independent broadcasts. We believe 'Words of Life,' a program of Christian nurture with evangelistic overtones, fills a hole in the middle.

"In Europe there is need for a strong Bible teaching radio ministry. And being

Bible-centered, the program accurately represents Mennonite theology and practice."

New Director Appointed

Action taken at the Bienenberg meeting led to the appointment last month of Harvey Miller, missionary under the Eastern Board, as director of the German Broadcast. In 14 years of service in Europe, Miller has made broad contacts among Mennonite churches, and is considered "a European with an American background," by Mennonites there.

His appointment relieves the heavy load of program speaker, Samuel Gerber, who has served as director in addition to his other responsibilities with the Bible School and as pastor of the nearby Schantzi congregation.

Miller conducted a special two-month study of the program and its outreach including the September survey of German religious broadcasts. He interviewed church members and listeners in Switzerland, Alsace, Germany, Bavaria, and France. His grasp of the work of European Gospel broadcasts will be invaluable in the direction of "Words of Life."

"The interest in the program as a missionary project in Europe is live," says Miller. "The fact that it is heard in the East (behind the iron curtain) constitutes a challenge of even greater significance."

Mail response to the broadcast averages 100 letters a month, with 34 percent in 1964 coming from iron curtain countries. Following his study, Miller reports, "Interesting mail response continues to come in.

A dentist in Hamburg appreciates the program so much because of the situation in his home. He is a believer, yet his wife and daughter have no sympathy for his views. We have given Lloyd Gingerich in Hamburg his address for cautious follow-up contact." Lloyd Gingerich is a missionary in Hamburg serving under the Conservative Mennonite Board.

Cooperative Action

Also rising from the Bienenberg meeting is the development of a broadcast advisory committee with representatives from the Swiss, South German, and Alsatian Mennonite conferences, and from the Bible School board.

In speaking to the group of "our mutual responsibility," Paul Kraybill, Eastern Board secretary, said, "It is obvious now we must work together in Europe, and the radio work is showing us our opportunity. We are very happy with this arrangement and look forward to a fruitful and meaningful relationship."

Speaks to Governor

Carlos Lugo, head of the Botijas, Puerto Rico, VS unit, was able to report directly to Puerto Rico's Governor Robert Sanchez on Orocovis's educational needs, according to a recent article in the *San Juan Star*, the country's English newspaper.

Lugo, also a schoolteacher in the rural town of Orocovis, was among other community leaders outlining community problems to the governor during a recent visit. This was Sanchez's ninth visit to an island town since becoming governor.

Lugo told Sanchez that the town needed additional classrooms as well as more teachers. He specifically urged that vocational courses to train automotive mechanics and other tradesmen be established in the local high school with the aid of federal funds.

Seeking clarification of recent newspaper reports, Lugo also asked the governor if island municipalities might be in danger of losing nearly \$4 million in federal anti-poverty action committees.

Sanchez told Lugo that the island was no longer in danger of losing the anti-poverty funds because a sufficient number of municipalities had organized the committees. The governor added that a number of municipalities had been slow in getting the committees formed, however.

Lugo is on the local Community Action Program committee to work with the anti-poverty program. He is chairman of the Education Commission and a member of the executive committee. A commissioning for him was held recently in the VS Center at Botijas.

Some \$50,000 of anti-poverty funds have been applied for to aid in reconstruction of the Orocovis area.

Status of Workers

Changing

Changing status of full-time church workers was a concern highlighted in a recent chapel talk by Wilbert Shenk, overseas missions assistant of MBMC.

To document his concern he pointed to the fact that presently there are only three medical doctors serving on a long-term basis under the auspices of the Mennonite Board of Missions, and four short-termers. With the increase in persons entering such professions something has happened to the value we have put on the church-related professional assignment, thinks Shenk.

Another concern highlighted was the need to demythologize the overseas worker as someone different from other church members. Somehow we have put a "halo" on overseas missionaries, says Shenk, thus expecting impossible performance from them as Christians.

Tied in with this was his concern that we expect outstanding church growth overseas without realizing our home church

growth has been something less than outstanding.

Current attempts of the overseas office include the increased recruitment of theologically trained persons for established mission areas; taking the long view of beginning new work in closed areas such as China by entering via national workers in Japan and Korea; and keeping the American relationship to emerging overseas churches constantly flexible.

On the latter, he pointed out that American Christians are sometimes rather presumptuous to insist on the same patterns of stewardship, leadership, and pastoral support when they come from an affluent, democratic culture often unknown and inappropriate to many underdeveloped areas.

Goals of the overseas ministry include a constant evaluation of program to effect efficiency; a strategy of multiplication of efforts (train national church leaders for greater church growth rather than the sending of more American missionaries, for instance); and keeping alert to new areas of possible outreach, especially where the mission board can work in partnership rather than as an entity.

missionary at Lapa, a borough of Sao Paulo, since October, 1961. The population of the borough, besides being made up of persons who were born there, comes from the interior of the country, and others are immigrants from Hungary, Russia, Japan, and Portugal.

Small Beginning

Membership at the Ashleys' church in Lapa is 13 and attendance at services generally is between 25 and 30. Ashley teaches one of the Sunday-school classes, his wife another, and a Brazilian girl in teacher education teaches the third. Mrs. Ashley also directs the church choir.

He describes the first two years of their work as being the most critical. This starting from scratch proved the most difficult, he said, but he added that the five years there were very satisfying and meaningful.

A couple in the Lapa congregation is considering attendance at the Evangelical Mennonite Seminary at Montevideo, Uruguay, and would be the first from that area to attend the school. Plans are for the couple's financial support to be provided partially by the local congregation and the seminary.

Ashley said he was particularly happy with the expressiveness and enthusiasm of the Lapa church members and their active participation in public prayer. Many of them have a great deal of interest in evangelism, he pointed out.

Personal Contact Brings Success

The Pentecostal Church in Brazil numbers between three and four million as compared to the approximately one and one-half million who are members of the other Protestant denominations, according to Cecil Ashley, a missionary in that country now on furlough in the United States.

The success of the Pentecostals is due primarily to their personal contacts with the people and their ability to make Christianity relevant to them. They may be excessively noisy but the Pentecostals identify with the Latin-American people and pack the churches, he added.

The main denominations do not have the drive in Brazil that the Pentecostals do. The denomination currently is building a 25,000-seat auditorium in Sao Paulo, although there is a sizable turnover in their membership.

The adoption of the Pentecostal faith by persons who were previously Catholic is simplified, asserted Ashley, because the Pentecostals also place a great deal of emphasis on duties and rules. The fast-growing denomination, Congregacao Crista do Brazil, first made its major appeal to Italian immigrants in the country but now has shifted to being a church using the Portuguese language entirely.

Our congregations have limited fellowship with these groups. Ashley has been a

More Chaco Dates

Present market trends point to the feasibility of enlarging the date-processing industry in the Mennonite colonies in the Paraguayan Chaco. This is being considered seriously in view of the large demand for dates in a number of South American countries.

Dates are very expensive and scarce in Uruguay, Argentina, Brazil, and even in many parts of Paraguay (where one pound of processed dates sells for about \$1.50). Recognizing this fact, experimental farm supervisor Robert Unruh introduced California palm trees into the Chaco in the early 1950's. These trees are now producing an abundant amount of dates.

The experimental farm's personnel have recently discovered that date processing—which has to go through four basic steps of artificial ripening, drying, sterilizing, and packaging—can be performed with the aid of the hatching units at the farm.

It has been estimated that by utilizing the six incubator units at the experimental farm, 100,000 chicks can be hatched during the eight winter months and 10,000 pounds of dates can be processed throughout the remainder of the year.



Missionaries of the Week

H. James and Ann Martin returned with their three youngest to Uruguay on March 3 for their fourth term with the Mennonite Board of Missions, Elkhart.

They will continue their pastoral work at Montevideo. Going to the country first in 1954, the Martins have emphasized the training of local leadership. In addition to being a pastor, James served as executive secretary of the Uruguay Mission Board and supervisor of the local free clinic.

Ann served as Sunday-school superintendent, secretary of the women's meetings, was the free clinic nurse, and served on the local public school committee.

Originally from Kitchener, Ont., James attended Eastern Mennonite College and graduated from Goshen College. He also attended Goshen Biblical Seminary.

Daughter of Mr. and Mrs. O. W. Swartzendruber, Troy, Ohio, Ann attended Ontario Mennonite Bible Institute and Goshen College.

Pictured with their parents above are: (seated from left) Judith Ann, 17; Daniel, 7; (standing) David, 12; Janet Arlene, 15; and Elaine, 14. Judith and Janet remained in the States to continue their schooling.



Taking part in the groundbreaking services at the site of the new residence hall on the Goshen College campus were (l. to r.) John D. Miller and Janet Nase, students; Mrs. Abner Hershberger, J. B. Shenk, Clarence Burkholder, John H. Mosemann, Ralph J. Gunden, President Paul Mininger, Blair Rieth, and C. L. Graber. Immediately afterward the crane (in background) began excavation. (Not on picture but taking part were Russel A. Liechty, dean of students, and Harold Brooks, construction superintendent.)

Goshen College

NEW RESIDENCE HALL

A brief ceremony on Tuesday morning, Feb. 15, marked the groundbreaking for the new \$450,000 residence hall on the east campus of Goshen College.

Taking part were Paul E. Mininger, president of Goshen College, and representatives of the Goshen College Associates, the President's Advisory Board, the Board of Overseers, the Alumni Association, the students, and the building committee.

The Goshen College Associates, now numbering 35, hope to raise a significant portion of the funds for the new hall. Representing them was C. L. Graber, of Goshen.

Attending from the Board of Overseers were C. L. Graber and John H. Mosemann, also of Goshen. Mrs. Abner Hershberger, a member of the executive committee, represented the Alumni Association.

Representing the students were John D. Miller, a senior from Wellman, Iowa, and Janet Nase, a senior from Perkasio, Pa. From the building committee were J. B. Shenk, Russel A. Liechty, Clarence Burkholder, Harold Brooks, and Ralph J. Gunden.

For 132 Residents

To accommodate 132 residents, the new four-story hall will be contemporary in architecture and will harmonize well in material and scale with C. Z. Yoder and Clayton Kratz residence halls in the residential complex. The hall will be constructed by local builders. It has not yet been named.

The first of the three major buildings in Goshen College's 75th Anniversary Development Program, the groundbreaking for the new hall precedes the groundbreaking for the new \$1,000,000 library only

because there are a few final details on construction of the library yet to be worked out, and because additional housing facilities must be ready at the earliest possible date. The college's full-time student enrollment increased 13 percent last fall and there is no indication that the actual number of full-time residential students will be significantly less next fall.

Future Building Plans

The library will also be under construction this summer and is to be ready by fall of 1967. The new residence hall is to be ready this fall.

After the new library, a new six-story women's residence hall is to be built on the north campus. Estimated to cost about \$800,000, this new hall will be completed by the fall of 1968, one year ahead of schedule for all residential facilities in the 75th Anniversary Program, which in 1969 celebrates 75 years of service from the time of the founding of the college.

Because the shortage of on-campus accommodations has been greatest for women, the plan for the next two years is to make Kratz and its counterpart, the new residence hall now under construction, available to them.

The men will temporarily occupy High Park, which houses 102, and continue to occupy Yoder Hall. When the new women's residence hall is completed, the men will move back to the east campus, and the women will move into the new hall and repossess High Park.

Accepts New Position

Russel A. Liechty, who was associate dean of students at Goshen College and appointed to be dean of students July 1, accepted the new responsibility Feb. 1.

The change was necessary at this time

because Adee Beechy, formerly dean of students, left Jan. 31 for a seven-month assignment as director of Mennonite Central Committee's new inter-Protestant relief and service effort in Vietnam.

To free Liechty for the new position, other persons accepted additional responsibilities for the second semester.

John M. Zook, admissions counselor, became acting dean of men for second semester, a full-time position. Sharing his former responsibilities are Miss Helen Slaubaugh, head resident of High Park Residence for Women, who now gives half time to counseling in the Admissions Office; William F. Miller, registrar, who accepted additional responsibility for counseling transfer students, and Leland K. Weldy, admissions counselor, who accepted additional responsibility for counseling freshman students.

Mrs. Mary Imhoff, head resident of Coffman Hall Residence for Women, accepted additional responsibilities from Miss Slaubaugh in the sponsorship of Women's House Government Association.

The new assignments are effective for second semester. By late spring staff persons will be named by the new dean of students for assignments for next year.

15th Annual Meeting

Fourteen years ago Granger Westberg of the Texas Medical Center in Houston addressed the second annual fellowship dinner of the Association of Mennonite Hospitals and Homes. There were 14 persons present.

On Feb. 16 Westberg, who is dean of the medical center's Institute of Religion, spoke at the 15th dinner of the organization in Dallas. Over 125 persons were in attendance this time, illustrating something of the growth of AMHH.

Westberg's topic was "Blending Old and



Two of six persons present at the first meeting of the Association of Mennonite Hospitals and Homes attended the 15th annual session in Dallas. They are H. Ernest Bennett (left), executive secretary of the Mennonite Board of Missions, Elkhart, Ind., and H. J. Andres, president and general manager of the Schwalter Foundation, Newton, Kans.

New Spiritual Dimensions as We Serve."

Other speakers at the conference included William Klassen, Elkhart, Ind., coordinator of Mennonite Mental Health Services, on "Psychiatric Concern in Our Institutions"; Vernon Neufeld, president of Bethel College, Newton, Kans., on "Relating Our Institutions to the Church," and Orie O. Miller, Akron, Pa., a series on "The Relevant Christian."

A panel discussion on "Institutional Staff Relations" was led by Luke Birky, La Junta, Colo. The opening day of the conference, conducted in the Hotel Adolphus Feb. 15-17, included sessions of the Health and Welfare Committee of the Mennonite Board of Missions and institutional administrators connected with the mission board.

In a joint meeting of the committee and administrators, objectives of the health and welfare program were discussed and a promotional filmstrip on the program was previewed.

Samuel Janzen, Glenwood Springs, Colo., presented a statement of objectives at the session. The statement emphasized serving the "whole person," having adequate physical facilities, a competent staff, religious commitment, and a responsible relationship with the community.

The necessity of continuing the operation of the School of Practical Nursing at La Junta was affirmed. Approximately 20 students are enrolled at the school and there is a need for the services of the practical nurse in addition to those of the registered nurse.

Frontier Boys Village in Colorado has an improved financial status and the number of youths located there has increased. The village is operating at near capacity and is under the direction of Thomas E. Shaw. A house and property adjacent to the Sunshine Children's Home in Maumee, Ohio, recently was purchased to increase the home's facilities.

In Puerto Rico a constitution is being developed by the local hospital board to enable medical programs on the island to expand and allow physicians to develop their own private practice.

The departments of the hospital at Aibonito also will be realigned after the pattern recommended by modern accrediting agencies. The first of these will be the department of surgery, to be headed by Dr. Ronald Graber, a fully accredited American board surgeon.

All-Unit MDS Meeting

With 92 delegates registered and 138 interested persons present for the public banquet, the annual all-unit Mennonite Disaster Service meeting was conducted Feb. 10 and 11 in Fresno, Calif.

"The Gospel in a Shovel" and "The

Faith That Works," subjects of two of the main addresses, reflected the balanced emphasis on the mundane and the spiritual, the former delivered by David Mann, the latter by Frank Peters.

Harry Martens, in his subject of the banquet address, "Lest We Forget," urged all not to forget the basic purpose of MDS, "glorifying your Father which is in heaven."



Chester Raber (center), chaplain at Brook Lane Hospital, Hagerstown, Md., discusses a study of the Mennonite chaplaincy with Paul Brunner, who is in in-service training at Brook Lane, and Peter Wiebe, pastor of the Hesston (Kans.) Mennonite Church.

Chaplains Make Study

The Mennonite Chaplains Association took steps to align itself more closely with its Mennonite denominations during the annual meeting of the Association of Mennonite Hospitals and Homes in Dallas Feb. 15-17.

The chaplains' group is composed of 17 persons who are members of the Mennonite, General Conference Mennonite, Church of God in Christ Mennonite, and Brethren in Christ churches. Eleven of these are from the Mennonite Church.

The decision by the chaplains to become more closely associated with their denominations resulted from a study they conducted to determine the nature and amount of relationships they have with church officials and leaders.

Members of the study committee were Chester Raber, Hagerstown, Md.; Myron Ebersole, Indianapolis, Ind.; Arnold Regier, Newton, Kans.; and Herman Weaver, Reedley, Calif.

The study revealed that there is isolation, lack of knowledge, and lack of understanding in the relationship of the chaplaincy and church officials. The response to a questionnaire used in the study did show that little actual hostility exists between the groups but each has a need for the other and a hope for collaboration.

Two courses of action taken by the chaplains to correct the lack of relationship

were the decisions to develop a booklet describing the role of the chaplain for use in the church and for chaplains to make a greater effort to attend meetings and accept responsibility in local conference and denominational organizations.

Camp for Retarded

Mennonite Mental Health Services announces two special camps for families with retarded children for the summer of 1966. After enthusiastic response from the one camp last summer it was agreed to sponsor two camps this summer.

Laurelville Camp, Mt. Pleasant, Pa., will host one camp from July 19 to 23. The staff here had experience last year with families with retarded children and is enthusiastic about another camp.

The second camp will be from Aug. 27 to Sept. 1. The location of this camp is Rock Springs Ranch, near Junction City, Kans. This camp will be directed by Kenneth Frye and Arman Samuelson, both of Newton, Kans. Staff selections have not yet been completed. College students or others interested in serving and families interested in attending are encouraged to write either to A. J. Metzler, Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, or to Arman Samuelson, Prairie View, Newton, Kans.



V. Bekiaris, director of the agricultural research station at Ptolemais, Greece, and John Wieler, director of MCC Greece, signed the agreement Jan. 31, 1966, to turn the Mennonite farm over to the Ministry of Agriculture of Greece. The farm was valued at 813,000 drachma (\$27,100). MCC has been working in Greece for more than 14 years.

FIELD NOTES

The Western Regional meeting of the Mennonite Camping Association will be held at Camp Tapawingo, Falls City, Oreg., April 1-3. Information may be secured from David Mann, 3405 Kizer Ave., Albany, Oreg. Information for the Eastern Regional meeting, Laurelville Mennonite Church Center, April 15-17, may be obtained from Edith Herr, Executive Secretary, Charlotte St., Millersville, Pa.

The Lancaster Area Christian Writers' Fellowship will meet at the home of Mahlon and Alma Dettwiler, Sunday, March 20, at 1:30 p.m. Traveling on route 222, turn east at the Akron traffic light. Follow Main Street to the Y, take the right branch of the Y, past the Akron Mennonite Church, turn left, the second house on the left.

Missionary Day Rally for the Manson, Iowa, Alpha, Minn., Des Moines and Ft. Dodge, Iowa, churches at Manson, March 27. Guest speaker, Jack McCallister, president of World Literature Crusade.

Lloyd Weaver, Sr., Newport News, Va., at Chestnut Ridge, Orrville, Ohio, March 19, 20.

Dedication of the new building for Sunnyside, Elkhart, Ind., April 3, 2:30 to 4:00 p.m. Speaker: A. Don Augsburg. The former building was destroyed by the tornado on April 11, 1965. Anyone coming from a distance who would need lodging, write to the pastor for reservations: Leonard Garber, 4406 Myers Ave., Elkhart, Ind. 46514.

The Mennonite Retirement Plan now includes over 800 ministers, missionaries, and other church servants. This church-wide plan, introduced two years ago, offers a uniform, systematic method for congregations to provide retirement support for their pastors. Contact Mennonite Mutual Aid, 111 Marilyn Avenue, Goshen, Ind. 46526.

Family Life Series, special youth emphasis, at Mennonite Community Church, South Bend, Ind., April 10-17. Speaker: William Pannell, Detroit, Mich.

Ralph Palmer's address has been changed from 309 Lucas Creek Road to 307 Lucas Creek Road, Denbigh, Va. 23602.

B. Charles Hostetter, Harrisonburg, Va., at Southeast Iowa Missions Conference, Iowa Mennonite School, Kalona, Iowa, April 1-3.

The name of the coffeehouse at 1346 N. Leffingwell, St. Louis, Mo., which is to be staffed partially by voluntary service workers, is "The Handle." It is hoped that the coffeehouse will become a meeting place for persons who want to get a new hold on life and faith in God.

Nelson Kauffman, Home Missions secretary of the Mennonite Board of Missions, and Elam Glick, chairman of the Allegheny Conference Mission Board, contacted congregations at Cumberland, Johnstown, Mill Run, Canan Station, and Beaver Springs Feb. 27 to March 6. Purpose of the visits was to study the field, program, and objectives of the congregations.

Irene Snavely is now located in Trujillo to teach in the Bible Institute. Dorothy Showalter moved to Tegucigalpa Feb. 7 to serve in the General Council secretary's office. James Hess was named Secretary of the Honduras Evangelical Alliance at its recent annual meeting. The Alliance is an organization of ten church groups that meets for fellowship and exchange and represents the larger part of the evangelical work of the country.

Martha Lutz, missionary teacher on emergency leave in the United States for surgery, returned to Somalia Feb. 24 to resume her teaching duties. She is with the Eastern Mennonite Board of Missions.

The Bible Academy of the Meserete Kristos Church in Nazareth, Ethiopia, has reached its capacity with a current enrollment of 101 students. The church executive committee is considering whether or not the school should be enlarged. Shamsudin Abdo was appointed director of the Bible Academy effective July, 1966.

Couple needed by April 1: A couple, preferably middle-aged, is needed at Sunset Home for the Aged, Geneva, Nebr. A private room and board will be provided plus a monthly wage. Duties of the man will be mainly maintenance work and the woman is to be a nurse aide. Sunset Home for the Aged has 40 beds, half of them in a new structure finished last summer. For further information write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

I-W orientation meetings in the Franconia Conference are being held at Christopher Dock School March 14-16 and also will take place March 21-23. There will be a service tour of a local hospital March 19.

Nelson Kauffman, secretary of Home Missions, and Richard Yordy, president of the Illinois Mission Board, spent three days recently making field visits to Illinois churches, discussing church extension, an expanded Spanish ministry, and the hospital program at Bloomington.

Instead of exchanging gifts at Christmas, the eighth-grade boys of the Souder-ton (Pa.) Mennonite Church gave \$12 for the general work of the Mennonite Board of Missions. Mark Derstine is their teacher.

Curtis L. Roth took office on Jan. 1 as mayor of New Hamburg, Ont. A member of the Steinman Mennonite Church, he has been active in civic affairs of this 2,350-strong city for five years.

The Mennonite Church in Belgium is involved in a spiritual ministry to three different language groups: the Belgians (French); the Spanish and immigrants from Spain; and the Slavic group (immigrants from Russia, Latvia, Estonia, Poland, China, etc.). Added to the David Shank family—the only General Mission Board-sponsored couple in the country for the past 14 years—is the Robert Otto family. Robert is enrolled in intensive French classes six hours daily. Shank pastors two congregations and has done much to build and strengthen inter-Protestant cooperation in Brussels.

Prophecy Conference, Groffdale, New Holland, Pa., April 9, 10. Speaker: Lloyd Hartzler, Broadway, Va.

Special meetings: Norman Bechtel, Spring City, Pa., at Bank, Dayton, Va., March 13-27. Jesse R. Neuenschwander, Lititz, Pa., at Pottstown, Pa., March 20 to April 3. James Dettwiler, Manson, Iowa, at Evangelical Mennonite, Fort Dodge, Iowa, March 16-20. Richard Martin, Elida, Ohio, at Walnut Creek, Ohio, March 24-27. Glenn M. Brubacher, St. Jacobs, Ont., at Baden, Ont., March 30 to April 3. William R. Miller, North Liberty, Ind., at Rehoboth, St. Anne, Ill., March 25-27. Lloyd Hartzler, Broadway, Va., at Mumbasburg, Pa., March 21 to April 3.

Change of address: Chester K. Lehman from EMC to 1033 College Ave., Harrisburg, Va.

The annual Work Drive at Eastern Mennonite High School took place during the Christmas vacation and brought in a total of \$4,100 in contributions and earnings. The money will be used for darkroom equipment, a camera for the student publications office, an intercom system for the high-school building, an amplifying system for the auditorium, and for shrubbery.

Two new international students, Miriam Ikejani from Nigeria and Scott Wang from Formosa, were welcomed to the campus recently.

Harold Stauffer, missionary on furlough from Somalia, began working part time as administrative assistant in the Overseas Office of the Eastern Mission Board headquarters Jan. 24. He is also attending Franklin and Marshall College. Leon Stauffer, Lancaster, Pa., who has developed youth centers related to several churches in New York City and has had experience as director at Camp Hebron, joined the staff as an administrative assistant in the VS/I-W Office March 1. Leon is a graduate of Pennsylvania State University with a Bachelor of Science degree in rehabili-

ration education. **Paul G. Landis**, Salunga, Pa., has resigned from his position as associate voluntary service and I-W director to give more time to his duties as bishop in the Mellinger District and secretary of the Lancaster Conference. **Edith Martin**, Mohnton, Pa., joined the Information Services department staff Feb. 28 as artist-secretary.

Wedding anniversaries: **Alvin and Emma (Kaufmann) Springer**, Hopedale, Ill., 50th, Jan. 1.

Sam C. and Golda Plank, of the Bethel congregation, West Liberty, Ohio, on Jan. 2.

John Weidler and wife, of the Landisville congregation, Landisville, Pa., on Jan. 1.

P. D. Shetter and wife, Colorado Springs, Colo., on Dec. 26.

Jacob and Jennie Snyder, Neffsville, Pa., on Dec. 30.

John Wagler and wife, Wayland, Iowa, Sugar Creek congregation, 50th, Jan. 26.

Frank and Bertha T. (Landes) Reinford, Upper Skippack congregation, Skippack, Pa., 50th, Jan. 15.

Ralph and Maude (Miller) Lease, North Scottdale congregation, Scottsdale, Pa., 50th, Jan. 29.

Chris and Lizzie Schantz, Beemer, Nebr., congregation, 50th, Feb. 16.

John and Letha Miller, Sycamore Grove congregation, Garden City, Mo., 50th, Feb. 20.

John and Ruth Rose, Kokomo, Ind., Howard-Miami congregation, 50th, Feb. 12.

John H. Martin and wife, New Holland, Pa., congregation, 55th, Jan. 15.

Albert and Loma Leasa, Belleville, Pa., Allensville congregation, 60th, Jan. 1.

David Schlatter and wife, at their winter home in Edinburg, Texas, 60th, no date given.

H. P. and Anna (Shenk) Hertzler, Harrisonburg, Va., 60th, Jan. 22.

Emmer and Stella Rhodes, Harrisonburg, Va., Bank congregation, 60th, Feb. 14.

The new bookstore and reading room opened in Dhamtari, India, last May averaged some 63 readers a day, reports missionary S. Paul Miller. Some days there have been over 100. Hiring a young Christian national to work in the store, he has made some interesting contacts through the reading room. More and more educated people are coming to read. Miller asks North Americans to join them in prayer as they look for opportunity to open another bookstore in the industrial city of Bhalai.

The Sycamore Grove Church, near Garden City, Mo., will celebrate its 100th anniversary in 1966. A program is being planned for Aug. 6, 7. Make plans to attend.

Eastern Mennonite College

Chorus Tour

The 32-voice mixed chorus, the Alleluia Singers, under the direction of J. Mark Stauffer, will be on tour in Pennsylvania, March 18-20. They are scheduled for the following programs:

Friday, March 18—Spring Grove Senior High School, Spring Grove, Pa.

Saturday, March 19—Lancaster Mennonite Youth Fellowship, East Chestnut Street Church, Lancaster, Pa.

Sunday a.m., March 20—Line Lexington Church, Line Lexington, Pa.

Sunday p.m., March 20 — Swamp Church, Quakertown, Pa.

Sunday eve., March 20 — Salford Church, Harleysville, Pa.

Horsts in Amsterdam

Professor Irvin B. Horst, in Amsterdam since last fall on a grant to compile a bibliography of the writing of Sebastian Franck, has been able to complete details for the publishing of his doctoral thesis, a study of Anabaptists in England prior to 1558. The doctor's degree was conferred by the University of Amsterdam on March 4. In genuine respect for Mr. Horst's ten years of service at EMC, the students responded by soliciting money to purchase a round-trip ticket for Mrs. Horst to fly to Amsterdam to be with her husband for the occasion.

Evangelism Institute

A two-week Evangelism Institute consisting of lectures and forums will be initiated by Eastern Mennonite College this summer, June 27 to July 8. The study will be on the seminary level and students may earn two semester hours of either college or seminary credit. Lecturers for the institute include Donald R. Jacobs, missions administrator for the Eastern Mission Board; Rufus Jones, general director of the Conservative Baptist Mission Board, and President Myron S. Augsburger. J. Otis Yoder, David W. Augsburger, and Charles Shenk will be giving auxiliary lectures on related topics.

Calendar

Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those now receiving the Gospel Herald if the address is supplied by the officiating minister.

Edwards—Yoder.—William N. Edwards, Kalona, Iowa, and Erma Mae Yoder, Iowa City, Iowa, both of the First Mennonite Church, by Wilbur Nachtigall, Feb. 12, 1966.

Hochstetler—Weaver.—Keith Hochstetler and Elaine Weaver, both of Wellman, Iowa, First Mennonite cong., Iowa City, Iowa, by Wilbur Nachtigall, Feb. 5, 1966.

Peifer—Witmer.—Elvin Peifer, Peach Bottom, Pa., Oak Shade cong., and Janet Witmer, Mannheim, Pa., Hemley cong., by Paul Witmer, father of the bride, Sept. 4, 1965.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bare, James and Lois (Kieffaber), Goshen, Ind., first child, Rebecca Suzanne, Feb. 8, 1966.

Benner, Gerald and Rhoda (Alderfer), Harleysville, Pa., second child, first son, Gerald Kendall, Feb. 4, 1966.

Bontrager, Elvie and Ruby (Cross), Middlebury, Ind., first child, Rose Ann, born Nov. 8, 1965; received for adoption, Nov. 12, 1965.

Clemens, Philip K. and Nancy (Musselman), Goshen, Ind., first child, James Errol, Feb. 23, 1966.

Gehman, Henry and Elfriede (Jantzen), Salfordville, Pa., fourth child, first daughter, Heidi Marlene, Feb. 17, 1966.

Gochbauer, Mahlon H. and Doris (Buckwalter), Rohersstown, Pa., fourth child, first daughter, Kathlene Faye, Feb. 1, 1966.

Helmuth, Chris J. and Martha (Hochstetler), Kalona, Iowa, fifth child, fourth living daughter.

Huber, Jack and Lucille (Gross), Luitz, Pa., third child, second daughter, Debra Ann, Feb. 23, 1966.

Kauffman, Norman and Clara (Weirich), Middlebury, Ind., third child, first son, Randal Dean, Feb. 7, 1966.

Kratz, Vernon and Elizabeth (Nolt), Nazareth, Ethiopia, first child, Charles Vernon, Feb. 28, 1966.

Lehman, Nelson and Helen (Horning), Harrisonburg, Va., second daughter, Jean Evonne, Feb. 16, 1966.

Longacre, Henry W. and Carol (Swartley), Franconia, Pa., second son, George Robert, Feb. 3, 1966.

Martin, Dale R. and Loretta (Stoltzfus), Spring Run, Pa., first child, Steven Dale, Dec. 27, 1965.

Martin, J. Horace and Arlene (Wenger), Lebanon, Pa., seventh child, third daughter, Barbara Kay, Feb. 1, 1966.

Petersheim, Walter and Lorraine (Heller), Elverson, Pa., fifth child, third daughter, Gloria Jean, Feb. 11, 1966.

Roth, Wilfred and Jean (Ruby), Bright, Ont., fourth child, first daughter, Julie Lynn, Feb. 13, 1966.

Sollenberger, Harold and Lois (Delp), Rome, Pa., fourth child, second son, Conrad Delp, Feb. 18, 1966.

Swartley, Richard and Mavis (Jones), Gardenville, Pa., fourth child, second son, Gilbert Edward, Feb. 13, 1966.

Troyer, Marlin and Marilyn (Ringenberg), South Bend, Ind., third daughter, Susan Elizabeth, Feb. 21, 1966.

Wittmer, Joe and Elsa (Miller), Hartville, Ohio, first child, Shana Lavone, Feb. 20, 1966. Yoder, Kenneth and Dorothy (Sutter), Parnell, Iowa, fourth child, third daughter, Cynthia Marie, Dec. 10, 1965.

Yoder, William and Marilyn (Yoder), Montezuma, Ga., first and second daughters, Cheryl and Charlene, Nov. 20, 1965.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Horst, David S., son of Eli W. and Melinda (Sittler) Horst, was born in Waterloo Co., Ont., April 6, 1918; died of a stroke at Groves Hospital, Fergus, Ont., Jan. 12, 1966; aged 47 y. 9 m. 6 d. On Oct. 11, 1952, he was married to Perseida Martin, who survives. Also surviving are 3 daughters (Doris, Maria, and Elaine), 4 brothers (Ismael, Urias, Noah, and Eli), and 3 sisters (Susana, Sara, and Mary Ann). He was a member of the Berea Church, Alma, Ont., where funeral services were held Jan. 14, with Gordon Bauman officiating.

Kaufman, Effie Ann, daughter of Jacob and Emma (Hooley) Hostetler, was born in St. Joseph Co., Mich., July 11, 1884; died at Middlebury, Ind., Feb. 7, 1966; aged 81 y. 6 m. 27 d. On June 11, 1912, she was married to Milton E. Kaufman, who preceded her in death Aug. 27, 1959. Surviving are 3 sons (LeRoy H., Orvin M., and Vernon M.), 2 daughters (Edith—Mrs. Peter Reimer and Dorothy—Mrs. Ivan Yoder), 15 grandchildren, 2 foster grandchildren, and one foster great-grandchild. Funeral services were held at the Forks Church, Feb. 10, in charge of Sylvester Haarer and Earley Bontrager; interment in Bontrager Cemetery.

King, Fannie E., daughter of Christian Z. Fannie (Byler) King, was born in Logan Co., Ohio, May 22, 1890; died at Bellefontaine, Ohio, Jan. 30, 1966; aged 75 y. 8 m. 8 d. Surviving is one brother (Christian K.). Three sisters and 4 brothers preceded her in death. She was a member of the South Union Church, where funeral services were held Feb. 1, in charge of Roy S. Koch.

Lambright, Fred M., son of Michael and Suzanne (Yoder) Lambright, was born in La-grange Co., Ind., July 1, 1900; died of a heart attack Jan. 29, 1966; aged 65 y. 6 m. 28 d. On June 28, 1919, he was married to Mabel Miller, who survives. Also surviving are 6 children (Verda—Mrs. Howard Kauffman, Gerald, Stanley, Robert, Lowell, and Janice—Mrs. Robert Ropp), 24 grandchildren, and 8 brothers and sisters (Evan, Sarah—Mrs. Tobie Schrock, Guy, Cleo, Grace—Mrs. Ira Leer, Harold, Clarence, and Mrs. Matilda Gage). One son preceded him in death. He was a member of the Shore Church, near Shipshewana, Ind. Funeral services were held at the Forks Church, Feb. 1, with Orvin H. Hooley, Homer Miller, and Arnold Roth in charge; interment in Shore Cemetery.

Leis, Veronica (Fanny), daughter of Joseph and Catherine (Roth) Leis, was born near Wellesley, Ont., July 31, 1887; died at her home in Wellesley, Jan. 8, 1966; aged 78 y. 5 m. 8 d. Surviving are 4 brothers (Joseph, John, Sydney, and Elmer) and one sister (Mrs. William Jantzi). Two brothers and 3 sisters preceded her in death. She was a member of the Maple View Church, where funeral services were held, in charge of Alvin Leis and Chris O. Erb.

Mast, Emery A., son of Abraham W. and Caroline (Hostetler) Mast, was born at Walnut Creek, Ohio, Aug. 30, 1880; died at the Dunlap Hospital, Orrville, Ohio; Feb. 13, 1966; aged 85 y. 5 m. 13 d. On Dec. 15, 1902, he was

married to Clara Gerber, who died March 1, 1946. In Dec. 1947, he was married to Irene Leydors, who died in 1960. Surviving are 3 sons and 5 daughters (Ohlen, Henry, Glenn, Ruth—Mrs. Albert Schrock, Josephine—Mrs. Ernest Gross, Minnie—Mrs. Donald Andrews, Margaret—Mrs. Lester Smucker, and Dorothy—Mrs. Philip Hostetler), 29 grandchildren, 29 great-grandchildren, and one brother (W. R.). Two sons and one grandson preceded him in death. He was a member of the Orrville Church. Funeral services were held at the Walnut Creek Church, Feb. 16, in charge of Lester Graybill, Paul R. Miller, and Gary Sprunger.

Miller, Fred N., son of Noah D. and Catherine (Otto) Miller, was born at Millersburg, Ohio, March 29, 1883; died at Hutchinson, Kans., Jan. 19, 1966; aged 82 y. 9 m. 21 d. On Feb. 6, 1913, he was married to Rebecca Schrock, who survives. Also surviving are 5 daughters (Verna Yoder, Fern Lemler, Pearl Troyer, Sue Weitting, and Sylvia Kleinsmith) and 13 grandchildren. Four brothers and one son preceded him in death. He was a member of the Yoder Church, where funeral services were held Jan. 22, conducted by Andrew Bontrager and Edward Yutzy.

Miller, Menno, was born at Arthur, Ill., Jan. 30, 1894; died in Howard Co., Ind., Dec. 1, 1965; aged 71 y. 10 m. 1 d. On Sept. 14, 1913, he was married to Elizabeth Helmut, who died Oct. 8, 1964. Surviving are one daughter (Lena), one brother (Joas), and one sister (Fannie—Mrs. L. C. Borntrager). He was a member of the Howard-Miami Church, where funeral services were held, in charge of Harold Mast and E. J. Hochstetler.

Mishler, Sadie, daughter of John and Mary (Zook) Miller, was born in Howard Co., Ind., Sept. 25, 1895; died Feb. 9, 1966; aged 70 y. 4 m. 15 d. On March 9, 1916, she was married to Louis Mishler, who died May 7, 1934. Surviving are 3 daughters (Gwenivieve—Mrs. Herman Agnes, Betty—Mrs. Harold Moseley, and Annabelle—Mrs. James Shrock), 9 grandchildren, and 4 sisters (Della—Mrs. Joseph Troyer, Lizzie—Mrs. Ira Lantz, Pearl—Mrs. William King, and Susie—Mrs. Anson Horner). She was a member of the Howard-Miami Church, where funeral services were held Feb. 11, in charge of Harold Mast.

Mullet, Ammon E., son of Emanuel and Dora (Hochstetler) Mullet, was born at Berlin, Dora, Feb. 18, 1883; died at Berlin, Jan. 26, 1966; aged 82 y. 11 m. 8 d. On Dec. 18, 1902, he was married to Anna S. Miller, who died Sept. 27, 1952. Surviving are 3 sons (Roy, Melvin, and Ivan) and one daughter (Mrs. Katie Hershberger). Two daughters and one son preceded him in death. He was a member of the Berlin Church, where funeral services were held Jan. 29, in charge of Paul Hummel.

Palmer, Hollie Allen, son of Hollie Allen and Leona May (Cordeman) Palmer, was born at Williamsport, Md., April 27, 1937; died at the Washington County Hospital, Hagerstown, Md., Dec. 29, 1965; aged 28 y. 8 m. 2 d. Death was the result of a car-train accident, in which his mother was also killed. He was a member of the Pinesburg Church, where funeral services were held Jan. 1, in charge of Reuben E. Martin and Oliver H. Martin.

Palmer, Leona May, daughter of George Michael and Cornelia Josephine (Trumpower) Cordeman, was born at Williamsport, Md., June 25, 1916; died as the result of a car-train accident in which her son was also fatally injured on Dec. 29, 1965; aged 49 y. 6 m. 6 d. Her husband, Hollie Allen Palmer, Sr., died April 19, 1954. They were the only surviving members of the family. She was a member of the Pinesburg Church, where funeral services were held Jan. 1, in charge of Reuben E. Martin and Oliver H. Martin.

Ruby, Laura, daughter of the late Aaron and

Susanna (Wagler) Gingrich, was born at Baden, Ont., Feb. 14, 1910; died at Stratford General Hospital, after a short illness, Jan. 20, 1966; aged 55 y. 11 m. 6 d. On June 1, 1933, she was married to Isaac Ruby, who survives. Also surviving are one son (Raymond), 5 grandchildren, 2 brothers (Isaiah and Elmer), and 3 sisters (Emma—Mrs. Chris Erb, Lavina, and Mabel—Mrs. Henry Wagler). She was a member of the East Zorra Church, where funeral services were held Jan. 23, in charge of Henry Yantzi, Dan Zehr, and Newton Gingrich.

Seifert, Alice M., daughter of John D. and Elizabeth (Menshey) Shank, was born in Lancaster Co., Pa., Dec. 31, 1880; died at her home, Rheems, Pa., Jan. 24, 1966; aged 75 y. 23 d. She was married to John G. Seifert. Surviving are 8 children (Alvin, John, Elizabeth Kulp, Emma Finley, Miriam Falch, Anna Mary Rupp, Kathryn Berglund, and Arlene Kulp), 14 grandchildren, 10 great-grandchildren, and one sister (Mrs. Millard Heisey). She was a member of the Elizabethtown Church. Funeral services were held at the Miller Funeral Home, Jan. 28, in charge of Clarence E. Lutz and Irwin L. Witmer.

Smeltzer, John H., son of Samuel and Saloma (Burkey) Smeltzer, was born in St. Joseph Co., Ind., July 2, 1893; died at his home in Goshen, Ind., Jan. 26, 1966; aged 72 y. 6 m. 24 d. On July 22, 1920, he was married to Ida Culp, who survives. Also surviving are 8 children (Kenneth, Lester, Maxine—Mrs. Frank Mullet, Primrose, Verda, Thelma, Bernice—Mrs. Marion Schrock, and Edith) and 7 grandchildren. He was a lifetime member of the Holdeman Church, Wakarusa, Ind. Funeral services were held at the Olive Church, Jan. 28, with Elno Steiner and Simon Gingerich officiating.

Snider, Ida, daughter of Bro. and Sister Noah Stauffer, was born at Strasburg, Ont., Aug. 9, 1868; died at Waterloo, Ont., Feb. 5, 1966; aged 97 y. 5 m. 27 d. She was married to Jacob Snider, who died in 1947. Surviving are 3 sons (Howard, Norman, and Willard), one daughter (Mrs. Erma Nissley), 22 grandchildren, 55 great-grandchildren, and 2 great-great-grandchildren. One son and 3 daughters preceded her in death. She was a member of the Erb Street congregation. Funeral services were held at Waterloo, in charge of J. B. Martin, assisted by Milton Schwartzentruber.

Stoltzfus, Joy Elaine, daughter of Ben O. and Miriam (Stoltzfus) Stoltzfus, was born near Honey Brook, Pa., Dec. 5, 1962; died an accidental death when hit by a truck, Dec. 14, 1965; aged 3 y. 9 d. Surviving are her parents, one sister (Anna), 2 brothers (Lester and Vernon Lee), and grandparents (Mr. and Mrs. John S. Stoltzfus and Mr. and Mrs. Stephen E. Stoltzfus). Funeral services were held at the Conestoga Church, Dec. 17, in charge of R. Clair Umble and Aaron F. Stoltzfus.

Swartzendruber, Peter Orlie, son of Samuel and Anna (Steeley) Swartzendruber, was born at Emporia, Kans., Aug. 5, 1892; died at St. Joseph's Hospital, Wichita, Kans., Feb. 10, 1966; aged 73 y. 6 m. 5 d. On Sept. 10, 1914, he was married to Minnie Nafziger, who survives. Also surviving are 2 sisters (Mary and Mildred—Mrs. Emil Klassen) and 2 brothers (Lee and Lewis). Two brothers preceded him in death. He was a member of the Crystal Springs Church, where funeral services were held Feb. 13, with Leo Miller and Earl Buckwalter in charge.

Troyer, Cora, daughter of Gottfried and Caroline (Feller) Zuercher, was born in Holmes Co., Ohio, April 30, 1884; died at the Pomerene Hospital, Millersburg, Ohio, Feb. 13, 1966; aged 81 y. 9 m. 14 d. In June, 1908, she was married to Joseph D. Troyer, who died July 14, 1945. Surviving are 4 sons and 2 daughters (John V., Freeman W., Clarence W., Ohlen,

Esther—Mrs. Donald Finzer, and Alma—Mrs. Lloyd Shoup), 32 grandchildren, 12 great-grandchildren, and one brother (Clarence). Three sisters preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held Feb. 16, in charge of Paul R. Miller and Paul Hummel.

Troyer, Perry, son of John and Lucinda (Stutzman) Troyer, was born at Chappell, Nebr., March 30, 1895; died at Sarasota, Fla., Jan. 27, 1966; aged 70 y. 9 m. 21 d. On Feb. 27, 1919, he was married to Elsa Roth, who survives. Also surviving are 4 daughters (Vera—Mrs. Thomas McDonald, Thelma—Mrs. Larry Hurst, Shirley—Mrs. Paul Peachey, and Carol—Mrs. John Peachey), 3 sons (Glenn, Eugene, and Cleo), 5 brothers, 5 sisters, and 28 grandchildren. He was a member of the Beaverdam Church. Funeral services were held at the Tuttle Avenue Church, Sarasota, Jan. 28, in charge of Michael Shenk and Nelson Kanagy, and at the Beaverdam Church, Jan. 31, in charge of Richard Hostetler and Daniel Johns.

Wagler, Lavina, daughter of Mr. and Mrs. Joseph K. Kennel, was born in Wellesley Twp., Ont.; died of a heart attack at the K-W Hospital, Kitchener, Ont., Feb. 7, 1966; aged 62 y. On June 10, 1928, she was married to Rudy Wagler, who survives. Also surviving are one son (Emanuel), one brother (Emanuel), and one sister (Mrs. Violet Jantz). One son died in infancy. She was a member of the First Menonite Church, Kitchener, where funeral services were held Feb. 9, in charge of C. F. Derstine and Robert Johnson.

Weaver, Lydia, daughter of Salomi (Zook) Weiss, was born in Mifflin Co., Pa., April 4, 1881; died at Johnstown, Pa., Jan. 1, 1966; aged 84 y. 8 m. 28 d. On April 1, 1906, she was married to James Weaver, who died May 5, 1953. Surviving are 5 children (Mrs. Gladys Wingard, Ralph, Paul, Mary—Mrs. Frank Weyant, and Homer), 11 grandchildren, and 9 great-grandchildren. She was a member of the Weaver Church, where funeral services were held Jan. 4, in charge of Harold E. Thomas and Sanford G. Shetler; internment in Richland Cemetery.

Welpman, James Leland, son of August and Nora (Bray) Welpman, was born at Higginsville, Mo., April 26, 1896; died at the University Medical Center, Columbia, Mo., Jan. 31, 1966; aged 69 y. 9 m. 5 d. On July 7, 1931, he was married to Velma Kelsay, who survives. Also surviving are 3 sons (James L., Samuel L., and William W.), one daughter (Nora Mae), 4 brothers (Arbie, Wallace, Earl, and Forrest), and 2 sisters (Mrs. Della Washburn and Mrs. Gussie Lehman). He was a member of the Mt. Zion Church, Versailles, Mo., where funeral services were held Feb. 3, in charge of Allen E. Zook.

Wertz, Katie Ann, daughter of Michael D. and Lovina (Shettler) Miller, was born near Kalona, Iowa, April 21, 1881; died at her home in Kalona, Feb. 4, 1966; aged 84 y. 9 m. 14 d. On May 24, 1904, she was married to Charles Wertz, who died Nov. 21, 1957. Surviving are one daughter (Mrs. Fern Whistone), 2 grandsons, 6 great-grandsons, 2 sisters (Nettie Ginge- rich and Mary Miller), and one brother (Ed- die). An infant son, 3 sisters, and 7 brothers preceded her in death. She was a member of the East Union Church, where funeral services were held Feb. 6, with George Miller and Robert K. Yoder in charge.

Yoder, Lawrence Edward, son of Harvey E. and Emma (Troyer) Yoder, was born near Elk- hart, Ind., May 24, 1905; died of a heart attack at his home in International Falls, Minn., Feb. 11, 1966; aged 60 y. 8 m. 18 d. On Dec. 1, 1926, he was married to Viola Sparks, who survives. Also surviving are 2 sons (Bernard and Nor- man), his father, one brother (Orin), one sister (Alma Nusbaum), and 8 grandchildren. He

was an active member of the Point O' Pines Church, where funeral services were held Feb. 15, in charge of Eugene Garber and Jon Ger- ber.

Items and Comments

Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Con- ference on Christian Education in Cincin- nati.

Days of "easy prosperity are clearly over," said Dr. Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have ad- mitted. A greater part of our new life (in the church) will come from a frank admis- sion of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

* * *

Between the Lines reports that U.S. mili- tary expediency has dictated tactics result- ing in the indiscriminate slaughter by U.S. air attacks and artillery fire, which have killed more villagers than enemy on a ratio estimated by most observers to be about 3 to 1. This, with the destruction of rice crops by spraying of plant poisons from the air, has been self-defeating since it outrages the world conscience, reinforces the communists' efforts to win the villagers to their cause, and cancels out our own efforts to present the cause of freedom as noble and humanitarian. The charitable actions of individual GI's played up in our press are swallowed up in the larger tragedies.

U.S. newsmen report that in the last few weeks requests have gone out from the Pentagon to stop running the torture and atrocity photos involving South Vietnam forces as well as destruction from U.S. air attacks. They have been instructed to fea- ture GI's only in mercy actions. That's why we saw so many atrocity pictures fea- turing the sufferings of villagers and troops during the early months of the escalation, whereas we now find almost none of them in our papers.

* * *

Youth for Christ International drew more than 200 registered delegates from 50 countries to its 11th annual Midwinter Convention in Seattle, Wash., Jan. 4-7. The convention theme, "Moment of Truth," ran throughout the messages, seminars, and impromptu discussions to guide youth lead-

ers into an examination of their organiza- tional methods and achievements, and of themselves.

President Sam Wolgemuth, Wheaton, Ill., elected to a second term of office, told the press:

"Before Youth for Christ becomes any larger, or gets any busier, we feel a sense of responsibility to our forthcoming gen- eration to look at our adult selves, to evaluate our motives and purposes, to deepen our spiritual resources.

"We are in the business of working with teens," Wolgemuth stated, "because we firmly believe that they are the generation of hope for America and for the world."

* * *

Church attendance in 1965 dropped one percent from 1964 and was 5 percent lower than ten years ago, according to a nationwide survey conducted by the Gallup Poll.

The survey disclosed that 44 percent of the nation's adults attended church during a typical week of 1965. The figure is based on answers given by 8,000 persons in various parts of the country to the ques- tion: "Did you happen to attend church in the past seven days?"

In 1964, the Gallup Poll placed church attendance at 45 percent, and in 1955 at 49 percent.

* * *

United States policy in Vietnam was sharply questioned at London, England, by two influential religious periodicals which agreed that the time had come for some rethinking.

One was the *Catholic Herald*, a weekly with more than 100,000 subscribers, and the other was the new interdenominational fortnightly, *The New Christian*.

The *Catholic Herald* devoted a long editorial entirely to Vietnam, declaring that "the most urgent necessity now is for Mr. Johnson to get his objectives on Viet- nam straight."

"Is the U.S. there to fight indefinitely a war it cannot possibly win and yet cannot afford to lose?" it asked. "Is it there to bring the North Vietnamese and the Viet- cong to the conference table? Is it there to help the Vietnamese people, who are the real victims? Or is the whole business an elaborate tactical exercise on the part of China and the U.S., a game of testing one another's nerve and stamina in advance of a possible World War III as the Spanish Civil War was a prelude for World War II?"

"Whatever the U.S. policy is, it should be spelled out clearly for Americans them- selves and the whole of America's allies to understand. For unless it is, more and more thinking people—and this will in- clude more and more Christians—will be forced to obey a conscience which tells them that the present slaughter is both un- necessary and immoral, so that they can have no part in it."

Casualty lists at Da Nang, South Vietnam, early in January included the name of a British clergyman, the Reverend John Haywood, 30, who operated an orphanage and leprosarium under the sponsorship of the World Evangelical Crusade.

Mr. Haywood, on his way to Hue, some 60 miles north of Da Nang, stopped his station wagon to give aid to wounded Vietnamese soldiers when two trucks ahead of him struck land mines. He was shot as nearby Vietcong opened up with small arms fire.

* * *

An impressive number of readers pay attention to religious messages presented to them in newspaper advertising columns, according to a survey conducted by the American Lutheran Church.

To test the effectiveness of a series of ads placed in four major papers in a five-state section that holds more than half of the ALC's 2.5 million members, a management consultant firm interviewed a representative cross section of persons in the Des Moines, Iowa, area.

The results indicated that 45.6 percent of the survey respondents—an estimated 2,280,000 persons—remembered seeing the specific ad covered by the study.

* * *

Dr. Otto Dibelius, at 85 the oldest officiating German Protestant bishop, announced he will retire at the end of March as head of the Evangelical Church in Berlin-Brandenburg. Because of a serious heart condition, he has not been active in the church since last November.

* * *

A blood specialist at Harrisburg, Pa., said that intermarriage within the Old Order Amish community has perpetuated a rare blood disease within the sect since 1742.

Dr. Herbert S. Bowman said that the malady, a form of anemia, had killed at least nine children in one settlement of about 250 families before he started studies of the disease in 1955.

Since then, he said, eleven other youngsters have apparently been saved as a result of early discovery of the disease and three others are being kept alive by transfusions pending surgery.

The doctor said a sure way to halt the disease would be to end the Amish intermarriage practice, if not completely within the sect, at least in isolated groups.

Dr. Bowman said he had traced the disease back to Jacob Yoder, who migrated to the U.S. in 1742.

* * *

The Book of Mormon of the Church of Jesus Christ of Latter-day Saints has been printed in Chinese, the language of some 700 million people, with the first copy going to Dr. David O. McKay, church president.

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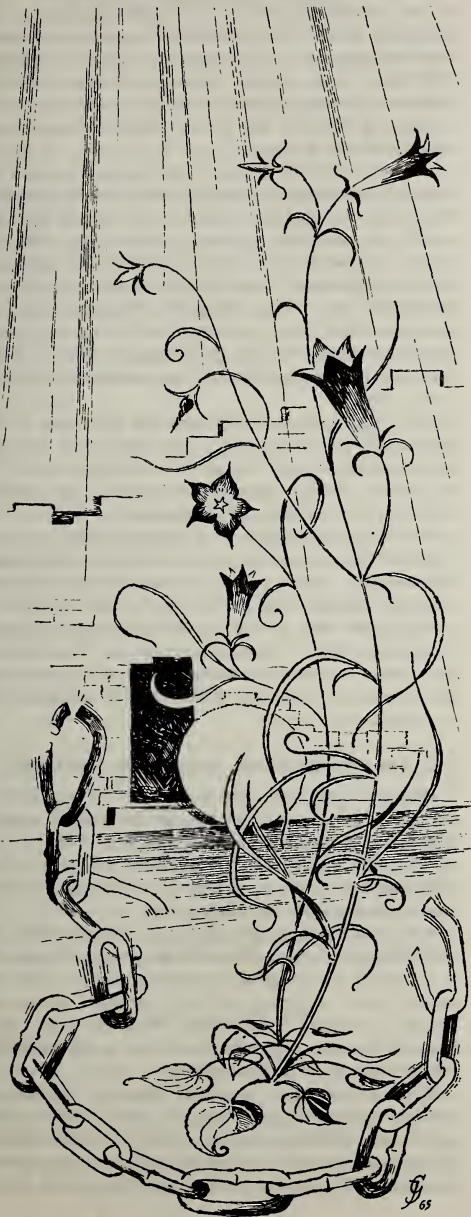
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The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottsdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Lithographed in United States.



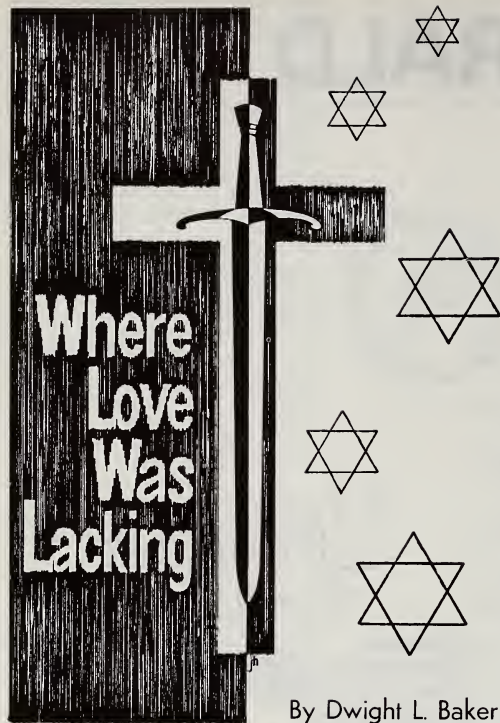
Springtime

By Dorothy E. Yoder

Springtime!
Earth awaking, breaking free,
From the icy grip that held her.
In radiant beauty
Springing forth.
The hope with which she bore the cold
Has been justified.

Springtime!
In resurrection, victorious, free
From the grave clothes that entrained Him.
The risen Saviour!
Ransom paid.
The faith of saints throughout the ages
Has been justified.

Springtime!
For a burdened soul set free
From the chains of sin that bound him.
Rejoicing in
Redemption's story.
The trust in God for his salvation
Has been justified.



By Dwight L. Baker

Part II

*To tell Jewish people in Israel
that Christ's love reaches across
every human barrier
oftentimes rings hollow when the Jew knows
that were he to accept that message,
he would not be well received
by the indigenous Christian.*

Dwight Leonard Baker, a missionary in Israel under the Foreign Mission Board of the Southern Baptist Convention, holds a PhD degree in Islamic and Judaism from Hartford Seminary. He also serves as associate editor with MBMC missionary Roy Kreider of *Hayahad Digest*, the bimonthly official organ of the Baptist Convention in Israel. This article reprinted with permission from *World Vision*, December, 1965.

The Reformation of the sixteenth century brought little relief to the Jews, for Luther blazed in anger against them when they rejected reformed Christianity, as they had earlier rejected Catholic Christianity.

But the end of Jewish persecution was not yet in sight. In the seventeenth century, the English expelled the Jews from their island. In the nineteenth century, a new wave of anti-Semitism broke out in France, touched off by the fraudulent charges in the Dreyfus Affair. In the latter part of the nineteenth century, pogroms (riots) left thousands of Jews homeless in Rumania and Russia, while hundreds of others were senselessly murdered.

We could wish that this ended the infamous tale of Jewish suffering at the hands of Christians, but all Jewish persecution to this time was merely a prelude to the greatest concert of cruelty ever conceived. Scarcely 25 years ago, Hitler unleashed his mad scheme to accomplish his "final solution to the Jewish problem," which resulted in the mass murder of six million Jews. Some thoughtful Christians, after soul-searching effort, have concluded that the entire Christian world must assume its share of the blame for the fate of those innocents who died because they were members of the Jewish race and faith.

It is inappropriate and immodest for us to deny our collective guilt by insisting that crimes against the Jews were committed in countries that were not truly Christian. If we do not feel a burden of guilt, the Jews make no fine distinction between guilty and non-guilty Christians.

They pierce our complacency by asking why "true Christians" did not come to their rescue in the years of their suffering and death. America, England, South America, and other Christian countries kept their doors all but closed to the Jewish people while the Nazis stuffed them into gas chambers and reduced them to ashes in fiery furnaces. The most suitable posture for sincere Christians in face of this gross failure in love is one of prostration before God and the Jewish people, pleading forgiveness.

The Christian Witness in the Middle East Today

Without reviewing past intercommunal Christian relations, and Christian relations with Muslim and Jew, it would be hopeless to try to understand the slow pace of the Christian witness in the Middle East. We shall now attempt to evaluate these past failures in love as they relate to the Christian witness in Muslim lands and Israel today.

First, little has changed in the structure of the millets with their closed gates obstructing the free movement of any within toward the liberty and love extended by Christ. The present-day millet is almost the direct antithesis of the early Christian koinonia, a community where believers had all things in common and about whom the people exclaimed: "Behold how they love one another!"

There are exceptions, of course, where the Christian witness has succeeded in penetrating the ancient millets, notably in Lebanon. Following years of sincere but futile efforts by evangelized Lebanese to reform the old Eastern communities, thousands of these nationals finally withdrew from them to

establish their own evangelical churches. However, the great majority of the Middle East's nominal Christians, guided by leaders generally unfriendly to the evangelical approach, continue to resist the appeal of a personally applied Gospel.

No Serious Effort to Build Bridges

Second, the failure of Christians to love the Muslim a thousand years ago, instead of trying to destroy him, lit fires of hatred and distrust that are difficult to extinguish. To this day no serious effort worthy of the name of Christ, whose only conquests are made by love, has been put forth by the Christian world to build bridges of friendship and understanding to these followers of the prophet Muhammad.

There have been notable exceptions, of course, by men such as St. Francis of Assisi, Raymond Lull, and others; but centuries elapsed between their efforts, and subsequent Christian indifference dissipated sacrifices they made.

It is easy to block out Muslim lands on our maps of world evangelization by rationalizing that since the Muslim is difficult to approach, we will leave him and go to those who react more positively to the Gospel. But Kenneth Cragg reminds us that not to care about the Muslim is not to care about Christ.

Third, Christian anti-Semitism, which has intermittently stalked the Jew for 1,900 years, has yet to be overcome if the Christian witness to the Jew is to have validity. The church in the Middle East, while not the only offender, is far from being washed clean of this ugly stain.

The most recent example is currently shaking the Roman Church to her foundations as her leaders attempt to prepare a schema on the Jews, absolving them from the responsibility of crucifying Christ. Many Middle East bishops and their governments persist in bringing to bear both religious and political pressure on the church fathers to leave the issue or water it down until it is completely ineffective. On Sept. 17, the *Jerusalem Post*, an Israeli daily, carried an item entitled "Bells Toll in Jordan":

Bells of the Roman Catholic and Orthodox churches in the Old City of Jerusalem, Bethlehem, and Ramallah tolled for ten minutes yesterday morning as an expression of "deep anxiety" in view of the Vatican Ecumenical Council's document absolving Jews from responsibility for the crucifixion of Jesus.

To approach Jewish people in Israel with an effective Christian witness, to tell them that Christ's love reaches across every human barrier, oftentimes rings hollow when the Jew knows that were he to accept that message, he would not be well received by the indigenous Christian.

Anti-Semitism Spills Over

If this is difficult to understand, we are reminded that many churches in America do not know what to do with the Hebrew Christian. He often remains a stranger within the fold. Although some notable progress has been made, anti-Semitism frequently spills over into the sacred precincts, and the Hebrew Christian senses that not all of the middle wall of partition has been broken down in his case. We may well

ask ourselves: Will many come while those who do remain outside the pale?

Most evangelical workers in the Middle East are aware of the history of Christian relations with Muslims and Jews, and are grateful that they are permitted to serve God in these lands as ministers and teachers without disguise. Christian workers are not mystified, however, when they do not see Muslims and Jews coming in great numbers to embrace the Christian faith.

Offer Lives in Atoning Love

They know that until a genuine effort is made to prove, by humble example, that Christianity's past treatment of the Muslims and the Jews was a grotesque caricature of the true faith, little of lasting consequence will be achieved. Present and future witnesses of God in this land must accept as a major part of their task the challenge to understanding, while offering their lives in atoning love. This challenge requires the complete absence of arrogance in approach, a sensitivity to other religions' concepts of what is holy, and a kindly, enduring patience.

Such a challenge, if accepted, demands a Christianity which confesses its sins and seeks to atone for its guilt and failure in love. It demands the performing of a new, intensely personal, love-saturated ministry to a people who lost their way when Christians of Europe and the Middle East forgot who they were. Since the days of the apostles and the early church, this land has largely been denied such a witness.

ISRAEL FILMSTRIP AVAILABLE

"In Quest of Zion," a 91-frame color filmstrip with a 21-minute taped narration, gives a vivid picture of modern Israel in the context of her historical setting, and a glimpse of the Christian Church (our missionaries) attempting to witness in this difficult setting. Order from Audio-Visuals, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; Provident Bookstore, Box 334, Kitchener, Ont.; or Mennonite Central Committee, Akron, Pa. 17501.

Overcoming Evil

A sheepman in Indiana was troubled by his neighbors' dogs that were killing his sheep. Sheepmen usually counter that problem with lawsuits or barbed-wire fences or even shotguns, but this man went to work on his neighbors with a better idea. To every neighbor's child he gave a lamb or two as pets; and in due time when all his neighbors had their own small flocks they began to tie up their dogs, and that put an end to the problem. So it goes all through the New Testament: "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). The power is in the yes, and there are many commonsense ways of applying it to the practical problems of life.—J. Wallace Hamilton, in *The Thunder of Bare Feet* (Fleming H. Revell Company).

A Parable for Our Time

The speaker was well qualified. He seemed more nearly a prophet with an evangelistic fervor than an expert on rapid technological change. His audience, church leaders in Christian education, followed intently. They were trying hard to understand what Christian responsibility meant in a science fiction world, now turning into truth which they heard authoritatively described.

"No," he said, "it is already too late to pull the plug on the computer. Our whole air transport system would collapse if we did. People are trying to destroy the machine, as they always have (note the sabotage in factories, the feather-bedding—35 percent of workers in some plants could quit tomorrow without loss of production). But the machine will not go away. It can 'think' a million times faster than we can. It will take over more and more of what a man can do. It will continue until toil itself will be unnecessary. Restless people on a guaranteed income will seek labor but will not find it. People will pay to get the few work-type jobs left."

I listened as rapt as the rest. Could half of this be true? Could our congregations provide enough of the vast amount of nurture needed to keep up with such shocking changes?

Then I noticed a lady sitting at a table fifteen feet away—we all sat eight or ten to each round table in the huge room. The lady was busily knitting.

The speaker continued. "The world is very different now. This is a new era—not simply an extension of technology since the wheel. The use and power of the computer has increased 140,000 times since '56. We now have unlimited destructive power—a major war will certainly wipe us out. We have unlimited productive power—the standard of living will increase five times in the next thirty-five years, and when is enough, enough? We have unlimited brain power; we could remake the world completely if we had a plan. We are in danger of letting the computer become our god!"

It was devastating to one's cozy satisfaction. We listened in wonder and with fear. But the lady kept on knitting.

"Is it right," he asked, "to fire a man from your factory when there is no other job to get? What once was virtue for the sake of efficiency will now be vice. What will happen, when the jobs are all gone, to people who thought they were worth something because they were 'good workers'? Is the church ready to reeducate people to their worth as people?"

But the lady kept on knitting.

Then I noticed that the yarn she used was crinkled, the whole skein of it. What she was knitting had been knit before, perhaps during a message on Christian responsibility! And I thought, wouldn't it be awful if she made another mistake and had to pull it all open again!

"He who has ears to hear, let him hear."

—Arnold W. Cressman.

The Publican

*O God,
The other day
I treated my family mean.
I was gruff.
And I grumbled
And growled
In doing every favor asked.
Now I'm here
Away from home.
I've time to think.
I'm beginning to see
How it must have sounded
To you.
You blessed me
With each one.
Forgive me
My fretfulness
And forgetfulness.
And, Father,
When I get home,
Help me
To be like you,
Full of love
And merciful.*

Amen.



Sunnyside

The Sunnyside congregation, Elkhart, Ind., was started as an outreach program of the Goshen College YPCA in 1945. Buildings erected in 1946 and 1956 were destroyed in the 1965 Palm Sunday tornadoes. Dedication services for the new church building have been scheduled for April 3, 1966. Leonard Garber is pastor, and the present membership is 85.

General Council Notes

In two days of intensive and free sharing (Feb. 25, 26) the General Council looked carefully at its task. The Council sought to look at the overall program of the church.

Some primary questions were raised, such as: What does it mean to be the church? What is our theology which guides our understanding of being the church and through what means shall the church do its work? How do we organize for the task and how can we be the church in the midst of problem solving?

Each agency of General Conference was asked to present its program with the purpose of getting a total picture of the work of General Conference. The study commission appointed to study the organization of the church was in attendance to gain an overall impression of how present organization is functioning. The commission had two meetings previously. There is a strong desire to get the best thinking of the entire brotherhood, at all levels—congregational, conference, and General Conference—in order to suggest an organization which is in keeping with the true nature of the church.

Certain basic and critical issues were pointed out. There are the issues of centralization versus decentralization; locus of authority; process of decision-making; attitude toward dissenters; room for variety within the brotherhood; tendency toward bureaucracy and perpetuity.

A budget deficit of \$7,950 was reported. The work of committees has been hindered because of lack of funds available. Last year's donations from the church to its colleges totaled \$258,000 or \$2.96 per member. Christian education gets one percent of the church's donated dollar. The Commission for Christian Education gets one third of this one percent. The Mission Board needs a 5 percent increase in funds each year just to keep up with inflation. Each committee felt the squeeze of inadequate funds.

The Executive Committee reported the appointment of members to the Committee on Interchurch Relations. A release will likely be issued in the near future regarding personnel of the committee, its objectives and assignment.

Plans approved for representation at the Mennonite World Conference, July 23-30, 1967, called for a minimum of 42 delegates representing the Old Mennonite Church, with 16 to be sent by General Conference.

The Church Welfare Committee was asked to study the question of eligibility to membership in General Conference. This committee was authorized to keep channels of communication open to protest groups and to offer its services as a forum for discussion.

In addition to the expression of appreciation for the work of the Committee on Peace and Social Concerns, good guidance was given by the Council in helping to meet the pressing issues of today. There is real need for theologizing our positions and in the clear communication of our concerns to our own members and to the outside world.

Work of the Historical and Research Committee continues in the three areas of promoting historical studies, conducting research, and administering the archives of the Mennonite Church.

More time, work, and finances are needed if the task of the Ministerial Committee is to be done. If the ministry is as important as we say it is, then we ought to be doing much more in helping our ministers and our congregations.

The Mennonite Mutual Aid report urged more congregational sharing in the process and program of mutual aid.

The Council voted in favor of a constitutional amendment making the Secretary of Stewardship a member of the General Council. The Stewardship Secretary reported that he saw his task as helping congregations to face their responsibility as stewards of the Gospel.

A Biblical and historical study on worship is being started by the Worship Committee. The new hymnal is on schedule.

The Publication Board in reporting its numerous programs of literature service pointed out that there continue to be numerous opportunities for the establishment of bookstores.

This meeting of General Council was no doubt the first such meeting at which each agency shared its program and plans. It was a good thing to do, particularly in light of the study of church organization now under way.—D.

Do Not Condemn

Spirituality does not consist in the capacity to condemn—but rather, the capacity to discern, to forgive, to help, and to love.

Jesus says of Himself that He came not to condemn but to save. The Pharisees developed an amazing ability to condemn. They could see flaws with the naked eye the less critical could not see with a microscope. Their high standard of performance along certain outward lines raised (or lowered) them to the position where they "despised others." No wonder Jesus warned continually against the spirit and temper of the Pharisees. Beware of the condemning spirit. Jesus states that a judgmental spirit is not in keeping with the character of His kingdom. "Judge not, that ye be not judged" (Matt. 7:1).

Usually a critical spirit toward others means one is hypocritical about oneself. How often the one who is exacting on his demands upon others is loose in judging his own life. So Jesus does not denounce high standards, even of the Pharisees. He does, however, point to an inner quality of spirit which is characterized by humility and which shows real spirituality by a charitable spirit toward others.—D.

Let's Start a War on Affluence!

By Dan West

The government has started a war on poverty. That is good. I am all for it. But maybe we ought also to start a war on affluence.

You may prefer only one war at a time. But if poverty and affluence are closely related, neither war can be won separately. With two healthy campaigns at the same time, we might win. Let us start with poverty first.

What is poverty? That looks like an easy one. The government had decided that any family with less than \$3,000 a year is in poverty. Recently they upped it somewhat. Using the Agriculture Department's plan with a basic cost of 23 cents per person per meal, a family of four should have at least \$3,310 a year. With only three persons in the family, at least \$2,440; with two, at least \$1,990; for a single person, at least \$1,540. Below these figures, people are classed as poor.

But the U.S. Chamber of Commerce holds that dollars are not the best yardstick here, because there are many factors. "... a small family living in a warm climate and growing most of its own food could live comfortably" on this income. They urged a "market basket" standard—"what it costs to live a decent life in different parts of the country under different circumstances." That does make some sense. But what is a "decent life" and what does it require?

Look at one startling example from outside the U.S.A. Gandhi in his later years had a regular diet of parched corn, goat's milk, and oranges, and he was still going strong until an assassin's bullet stopped him at seventy-eight years. His clothing supply consisted of one shawl and two loincloths plus sandals. The "estate" which he left: three bowls (one of silver), one fork, one spoon, one pair of spectacles, one watch, one letter opener, two pairs of sandals, a New Testament, and a copy of the *Bhagavad Gita*. Did he have enough for a decent life?

If we see the problem only in American terms, it is somewhat simpler. But from now on we must learn to live in a world. That makes poverty a harder and even more important problem, and there is no quick or easy solution.

Poverty can be measured by the difference between what we have and what we want. More than twenty years ago a friend of mine was asked by a businessman whose income had been cut, "How can I live on \$47,000 a year?" My friend, whose income may have been less than one tenth as much, replied, "I don't know."

A college dictionary defines *affluence* as: "Abundance of material goods; wealth." Certainly it means plenty—more

than is really needed for a decent life. (People's needs are not all the same.) It may even include some luxuries. "What is wrong about that?" Well, there are dangers. Here are a few warnings:

—from a medieval monk, "Discipline begets abundance. Abundance, unless we use the utmost care, destroys discipline."

—from Prof. J. K. Galbraith, of Harvard University, "Wealth is the relentless enemy of understanding."

—from Prof. A. K. Steigenwalt, of the University of Michigan, "In times past and with substantially less material abundance men have had a greater sense of fulfillment and satisfaction than has modern man seated gluttonously in the midst of opulence never before known in the Western world. . . . The corrupting influences stem in great measure from the absence of any philosophic vision of the nature of man and the universe."

—from Jesus, "... the cares of the world and the delight in riches choke the word. . . ."

Whatever happens in this world, I need some food, some clothing, some shelter—and some other things. With too little I cannot live well. With more I can live more abundantly—up to a certain point. But where is that point?

Take a piece of bread, if you like bread, or strawberry pie if you prefer. When you are hungry, one piece is good—maybe better than that. Maybe the second piece is also good. But the sixth or seventh is not as good as the first or second—even from the same loaf or pie. It might not be good at all, depending on what else has happened before. Economists call this "the law of diminishing returns."

For the most abundant life, I must stop—even though the flavor is good and the hostess or waitress is generous. Other good things—such as clothes, houses, cars—follow the same law. Up to a point more things mean more life. Beyond it they mean less life, even though they always seem to promise more life.

Where is the right place to put a ceiling for anybody who wants to be a whole person in a messed-up world?

People who have more than I have put on heavy pressure toward raising my ceiling. Starving children are less vocal. But I can choose which voices I hear most effectively. If I can hear the cry of starving children right in the middle of reading a menu in a restaurant, I can easily choose powdered milk for them instead of strawberry pie a la mode for me.

To an increasing number of good-hearted spenders a dol-

lar more or a dollar less does not mean much. But Jane Addams spoke with real insight here, "It is a terrible thing to hold in your hand the power of life or death for another person." A dollar bill has that power.

I want to keep fit now and work hard if possible beyond the age of eighty. And I want a life of personal integrity from now on. Also, I want a life of social integrity from now on. That includes the welfare of all the neighbors whom I want to love as I love myself. Where should be our ceiling for me? It requires giving up some good things for me. If that sacrifice comes out of a hunger and thirst for righteousness and a real love for hungry fellowmen, it produces more abundant life *for us*. Here is where the war on affluence begins—with me.

The enemy we face is not any one person or any group. It is an attitude, affecting many well-intentioned people—rich and poor. These statements tell something about attitudes:

1. "We are getting a new TV set—we have to spend the money somehow" (a lady at home).
2. "As long as I have money, I'll buy clothes. I don't care how much it is" (a teenage girl overheard on a train).
3. "Be thankful that you live in a country with a standard of living that other people envy" (a card in the window of a bank at Thanksgiving time).
4. "The deluxe mode costs just the same as the regular one. You just have to pay longer" (a young housewife).
5. "To a very large extent . . . we associate truth with convenience" (J. K. Galbraith).
6. "Christians should be satisfied with less for themselves

so that they can share. . . . I refuse to buy a new dress that I think is pretty because I have plenty of nice clothes now" (a teenage girl in a letter).

7. "Women, give half your wardrobe for peace" (a middle-aged mother).

8. "A man's life does not consist in the abundance of things . . ." (Jesus).

Attitudes can be changed—never easily—even after youth has passed. Gandhi changed his when he had an income of \$20,000 a year—a lot of money in the 1890's. When he was mistreated while trying to help his people in South Africa, he cut loose from his affluent society, identified with the poor, and followed through to his death. If determined Christians changed their attitudes in similar ways and about as much, they can do more than he did.

Here is a good prayer to start with:

Give me neither poverty nor riches;
Feed me with the food . . . needful for me,
Lest I be full, and deny thee, and say,
"Who is the Lord?"
Or lest I be poor, and steal,
and profane the name of my God.
—Prov. 30:8b, 9, RSV

While the state is promoting a war on poverty, the church might well prosecute a war on affluence. If the two agencies work together honestly, our emerging world in the imminent future might move noticeably toward the kingdom of God.

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Spirit of Sacrifice

William Carey, the consecrated cobbler turned missionary, gave \$400,000 to missions during his years as a servant of the Lord in India. How did he do it? Carey went to the mission field with a salary of \$250 a year. While in India he was hired by the government to teach in a university at \$7,500 a year. Carey continued to live on \$250, giving the rest to the work of the Lord. That was planned poverty.

As a youth, John Wesley began working for \$150 a year. He gave ten dollars to the Lord. His salary was doubled the second year, but Wesley continued to live on \$140, giving \$160 to Christian work. During his third year Wesley received \$600. He kept \$140 while \$460 was given to the Lord. That was planned poverty.

During his life, George Mueller received and expended five-and-a-half million dollars. When he died there was less than one thousand dollars to his credit in the bank. His life not only demonstrated that God was faithful in the supplying of every need, but that George Mueller was also self-disciplined in the stewardship of the money the Lord entrusted to him.

And what about Moses who rejected the name, the fame, the power, and the wealth of Egypt only to suffer affliction

with the children of Israel? His choice was premeditated. He "esteemed the reproach of Christ greater riches than the treasures in Egypt."

We are told concerning the churches of Macedonia that "in most difficult circumstances, their joy and the fact of being down to their last penny themselves, produced a magnificent concern for other people. I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else.

"In fact they simply begged us to accept their gifts and so let them share in the honor of supporting their brothers in Christ. Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers" (II Cor. 8:2-5)*.

One wonders if it was not the sacrificial spirit of Paul, which inspired the deliberate and dedicated frugality of the churches in Macedonia. Paul's walk with God was one of planned poverty. He counted all personal profit but refuse in the light of eternity.—*Evangelical Visitor*.

*From *The New Testament in Modern English* © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Development of the Concept of Stewardship in the Scriptures

By Milo Kauffman

Stewardship of the Gospel has definite social implications. While we must guard against our Gospel becoming merely a social gospel, we must not overlook the social aspect. True evangelism will always be concerned for the social welfare of people. While preaching the Gospel is imperative for God's stewards, so also is ministering to human needs. Martin Luther is credited with saying that the only way we can serve God is by meeting the needs of people.

Our Lord in His parable of the judgment of nations said that they would be divided according to their service to others. Those on the right would inherit the kingdom because in ministering to others they ministered to Him. The ones on the left would be asked to depart from Him, because in failing to feed and minister to others they had failed in ministering to Him.

Ministering relief in the name of Christ is stewardship of the Gospel, and can make for a strong evangelistic thrust. MCC administered relief and promoted a voluntary service program in Puerto Rico, and from it came a Mennonite conference. A voluntary service program was initiated in Mathis, Texas, which has resulted in a good-sized Spanish-speaking church. In different parts of the world churches have emerged because the church, in the name of Christ, ministered to the whole person. This true stewardship must do.

It would be interesting, but time would fail, to consider the stewardship of faith as found in Heb. 11 and in James, the stewardship of works as found in James, the stewardship of prayer as found throughout the Letters, the stewardship of love as we have it in I John, I Cor. 13, and elsewhere. But let us expand a bit on the latter.

Stewardship of Love

The roots of the stewardship of love are found also in the Old Testament. Jesus refers to this as the first and second commandments which sum up all the commandments. In Rom. 5 Paul tells us that when we are justified by faith we have peace with God, and the love of God is shed abroad in our hearts by the Holy Spirit. John tells us that he who does not love his brother is not of God. I John 3:10. We know we have passed from death to life because we love. 3:14. "He that loveth not knoweth not God" (4:8). "If God so loved us, we ought also to love one another" (4:11).

The stewardship of love does not apply only to the brother-

hood of believers. God's love embraced the worst of sinners, His enemies. "While we were yet sinners, Christ died for us." Jesus instructs us to love our enemies.

In the first chapters of Revelation as related by John, Jesus stands in the midst of the lampstands, which represent His churches. He confronts these churches with a record of their stewardship. For the first church, the church of Ephesus, He has words of commendation, for their labors, for their patience, and for their orthodoxy in doctrine. But He has something against them—they have lost their love. He tells them to repent or He will remove their lampstand. The lack of love threatens the existence of this active and "fundamental" church.

The last church, the church of the Laodiceans, was accused of lukewarmness. This condition suggests also a loss of love. A church responding to God's love certainly could not be a lukewarm church. A church that loves God with a whole heart and its neighbor as itself would not be lukewarm. The Lord says unless they repent He will spew them out of His mouth. Two lampstands, two churches, stand in danger of being removed for failure in the stewardship of love.

Lampstands Removed

One of our church historians made a study of beginning Mennonite churches in the state of Kansas. He discovered that in quite a number of places churches were started by people of a pioneering spirit. People moved in from different states and brought with them differing practices. Soon their differences assumed major proportions, resulting in quarrels and ill will. Today the only signs of a Mennonite community are a few Mennonite names on tombstones, and some people living in the community with Mennonite names, attending other churches or no churches at all. In some of these places there should be flourishing churches. The lampstands have been removed.

Closely related to this is the matter of ecumenicity. The interest in, and the emphasis on, stewardship of the Gospel no doubt has helped bring this problem to the foreground. Surely there are stewardship implications here. Have our sectarian attitudes and programs contributed to stewardship of the Gospel? What of the great confusion caused in foreign mission fields by a divided Christendom and by the rivalry of those who claim to be members of one body?

One cannot make a careful study of the Scriptures without becoming concerned about the many divisions among us. A study of stewardship implications in a book like Ephesians

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brings us head-on with the issue. It is the will of the Father to gather together in one all things in Christ. There is one body, one Spirit, one hope, one faith, one Lord, one baptism, one God and Father. "Till we all come in the unity of the faith." The whole body is to be fitly joined together, each part in its special way helping other parts, so that the whole body is healthy and full of love (*Living Letters*).

While visiting missions in the Orient, I was delighted to see examples of different bodies trying to solve this problem, which has been a scandal in many places. Notable among these are the United Mission of Nepal and the Yeotmal United Seminary. May this be but a beginning! This problem is weighing heavily on the hearts of many Christians.

Stewardship of the Gospel Practiced—The Books of Acts

Waldo J. Werning in *The Stewardship Call* says, "Stewardship is a fruit of saving faith." This is what we see in the Acts of the Apostles. With a saving faith the believers went everywhere preaching the Word. After being baptized by the Spirit they lost no time getting started, for to them had been committed a stewardship. In Acts we see Christian stewardship at its best.

In the first seven chapters we see stewardship in the local church. There were great sermons and dynamic witnessing. Prevailing prayer meetings were held. Signs and wonders were performed by the apostles. Those who had possessions sold them and laid the price at the apostles' feet, and there were none that lacked. There were large ingatherings of souls—3,000 on one occasion, a multitude of both men and women on another, and the Lord was adding to the church daily those being saved.

The next five chapters have to do with the outreach of stewardship in outlying areas. Their experiences in the local church at Jerusalem compelled the disciples to reach out. They were now ready for Judea and Samaria. We find them in Damascus, Joppa, Samaria, Antioch, and elsewhere. Revivals followed and numbers, including despised Samaritans, and even uncircumcised Gentiles, were received into their fellowship. This caused the believers to take another look at stewardship of the Gospel. Must Gentiles conform to Jewish patterns and practices?

As the church at Antioch ministered and prayed, the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). After fasting and prayer the church sent them away. The rest of the book tells of stewardship of the Gospel in foreign fields. It is a story of God's stewards dedicated to the purposes of God, suffering hardships and privations, witnessing with the Spirit's power. Churches were established and multitudes won to the Christian faith, and to the Lord. While in Acts we see the stewardship of individuals like Paul, Peter, Philip, and others, their stewardship was a part of the stewardship of the church. They were merely members of the body of Christ doing their part in helping the church be the church.

The zeal of the early church, their splendid example of stewardship of the Gospel, should spur our churches to greater activity. The early disciples were deeply concerned in reach-

ing the non-Christian world. Tradition tells of Thomas spending many years in India, and others of the Twelve going elsewhere with the Gospel. No doubt many books like the Acts of the Apostles could have been written describing missionary journeys of other early Christian missionaries.

The rapid growth of the non-Christian world and the slow rate at which the church is growing today should cause real concern in light of the great commission, and the stewardship entrusted to us. In the book referred to above, Rev. Werning states that our churches are reaching annually about 2,000,000 non-Christians, but the annual increase in population of the world is 45,000,000. Surely, we need to look on the field and pray the Lord of the harvest to thrust out laborers. To us is committed the ministry of reconciliation—we are the stewards of the Gospel.

An Orchid to This Mother

By Mary Zook

Much has been said and written about the disorderly behavior of children in the supermarkets; how they dash about upsetting the stock, and getting in everyone's way, while their mothers look the other way. But here is a group of children that show the other side of the coin, thanks to their mother. These children are part of a family of thirteen children. Once a week, four or five of the children come to the supermarket with their mother, to buy the family's weekly food supplies.

In fifteen minutes flat, this family selects its food, which amounts to about \$60 a week, and is ready to check out. We asked the manager how come. His answer was that each child is supplied with a list of the foods he is to buy. They are items located in the same area. Each child has his own cart and the youngest child starts with the soap section. A slightly older child has another section, and so on, so that every child has a job to do. The mother selects the meats herself.

The manager also explained that now some of the older children do not come anymore and newcomers appear in their place. The newcomer is always given the "soap" section first and the other children move up to more difficult tasks. The mother checks each child's cart and if necessary explains why a larger box or package is the more economical buy, or why a different brand is preferable.

What a contrast to the child who drapes herself over the cart and whines, "Why can't I have that?"

The children of the family cited, in addition to helping a busy mother, are learning how to buy, the cost of food, and the general business of marketing. This mother knows that children are smarter and more capable than we realize and she has put that intelligence and energy to work. Try it with your child. You may experience a pleasant surprise.

Risks of the Rich

By Virginia Whitman

Many a Christian rashly feels he would gladly risk the pitfalls of having riches, if only he could have the funds to go anywhere he wished, do everything he liked, and do without nothing he wanted.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9, 10). How wisely and lovingly Jesus cautioned, "Pray that ye enter not into temptation."

Take a closer look at the risks of being rich, at how easily the rich may be snared, how subtly Satan can work to make wealth only a worry.

From Without

Part of the rich man's difficulties are from without. Much money means much responsibility for the wise investment of funds and for their protection. The latter may involve the owner's physical safety as well as his financial solvency. He is in danger of being defrauded, robbed, held up, kidnapped, and sued. (Under identical circumstances a poor man will often be pardoned, but a rich man sued.) He is besieged by persons who want to tell him how to spend his money, or who want to receive a loan or gift. This is true even in respect to that portion set aside for the Lord's work. The devout man of means who is sincerely trying to be a good steward of God's bounty faces difficult decisions as to how to carry out his trusteeship.

There are also difficulties from within himself. Because of the persistent pressure, the devious motives, and unscrupulous methods used to relieve him of his money, he may become embittered by disillusionment or skeptical of all moves and suspicious of all people. Or he may develop a morbid fear of separation from his substance, which results in his becoming a hoarder. Accounts of such characters frequently appear in the newspapers.

There is only one record of Christ's calling a man a fool. That was a rich man who failed to see his wealth as a trusteeship from God to be invested for Him, instead of hoarded for self. The I's, my's, me's, and mine's in the account (Luke 12:15-21) show how the rich man suffered from distorted vision.

Someone has pointed out that other people can be seen through plain glass, but the addition of silver on the back makes it a mirror in which only self can be seen. Those to whom God has added silver need to beware lest they lose sight of others and see only self.

Moreover, there is a temptation to become a spendthrift, to indulge every whim on a scale that involves wasteful extravagance. Or prosperity may gender a delusion of power, a mis-

conception that money will buy everything. It may breed smugness and pride. No Christian dare feel certain that he would be immune to any of these risks.

Loneliness

Another risk of the rich is loneliness. Since most other people are busy earning a living the majority of the time, the rich man, in his leisure, may lack companionship. Because his friends cannot entertain on a scale equivalent to his mode of living, the wealthy man may not be offered hospitality. Or people may withhold invitations in fear that their gesture might be attributed to mercenary motives rather than real friendliness.

Still another risk is that of being left without a challenge. The rich man may have attained all his goal, secured all his objectives, and have no incentive left. This need not be. There is no end of worthwhile activities in which the wealthy Christian may engage. He may be better qualified and situated than any other to do so. But his pastor or someone else may fail to "spark" him with the challenge, and he therefore abides miserable and "unkindled" for God. His days may thus lag past with nothing to occupy him.

Self Worship

The most serious risk of all is that of taking to himself the credit for his good fortune. The rich man is prone to be unmindful that the source of his wealth is God, and that to Him is due the glory and appreciation. The Bible warns of this danger many times. One of the plainest spoken cautions is recorded in Deut. 8:11-14, 18, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. . . . But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ."

Perhaps not many who read of these risks will ever be exposed to them, but certainly all can pray for those who are. And if you are one with whom God has entrusted a greater-than-average share of His possessions, you should, as a trustee, pray for wisdom and grace to be a faithful steward. Then you may expect to experience joys such as the Bible mentions: "He which soweth bountifully shall reap also bountifully. . . . God loveth a cheerful giver" (II Cor. 9:6, 7). "The liberal soul shall be made fat: and he that watereth shall be watered . . . himself" (Prov. 11:25).

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The Love of Money

By Arlene Herr

Destiny has two ways of crushing us—by refusing our desires and by fulfilling them. One man may crave for wealth and become rich; another also has this same craving, but remains poor. In both cases their motives are the same. Their ultimate destinies are the same.

Paul admonishes us today in this age of luxury as he did Timothy—"The love of money is the root of all evil." We are really wrapped up in our materialistic culture, participating in the sense that worldly pleasures mean too much to us. Our dream world is foremost in our mind, making it difficult to think of anything else. The latest model car, the elaborate home with all its fine furnishings, and the newest wardrobe have filled our minds so full that we have little time for God.

We become so self-sufficient and supposedly satisfied that all we want is "just a little more." The love for money, the things it can buy, or the security it gives us causes us to err from the faith, bringing sorrow. We must realize that discontentment is the basis of covetousness. It has an element of lawlessness and is sinful because it is contrary to the command—"Be content with such things as ye have."

Discontentment leads to "trust in uncertain riches," to love of the world, to forgetfulness of God, and is idolatry, worshipping wealth instead of God. It is ranked among the worst sins. We must remember the command — "Love not the world" and the clear statement following, "neither the things that are in the world."

Nearly everyone has this greedy, get-ahead spirit. Money in itself is neutral—neither right nor wrong, but the danger lies in the attitude with which we regard it. Zacchaeus used everything within his power to acquire for himself until he met Christ, then his commitment changed. He was willing to make restitution and share. He realized that "a man's life consisteth not in the abundance of the things which he possesseth," as Christ said.

The same is so true for us today. If only we could feel the reality of a life that is truly crucified with Christ and dedicated to His cause, then we could testify with Paul, "For to me to live is Christ." Only God alone can help us to destroy this lust for materialistic wants that hinders our personal relationship with God and an effective Christian witness. We need to pray for the power and wisdom to use the blessings God has given us to His will and glory.

Now it is necessary for everyone to check his own life. This craving creeps in unrecognized and unannounced. Many of us are being squeezed by the clutches of materialism, not realizing that at the same time they are squeezing out our spiritual life. We are born into this type of society. It grows in us, on us, around, above, and below us, wrapping us up so tightly that we don't know anything different.

What are we really interested in? Why are we trying to get the highest paying job? Is it to be cozy and comfortable or to be able to share and give to the poor? Why do we want a college education? For the advantages it affords us or to be better servants of God?

Missions Today

Separated, Sanctified, but Not Sent?

By Nelson E. Kauffman

What is the "world" hearing the "church" say to it? What is God's message to the God-denying communist, the Christ-rejecting humanist, the Bible-ignoring secularist, the proud, self-sufficient moralist, or the sensuous realist?

Dare we say to such that "God sent *not* his Son into the world to condemn the world; but that the world through him might be saved"? Does our brotherhood consider this its message of love for this world? Is this attitude of God's love toward them getting through via us?

We seem to spend most of our time making the saints saintlier, the safe safer, the found "founder," and the healthy healthier. We consider it dangerous to spend much time with those who disagree with us; so we spend most of our time talking to those who believe as we do.

We seem more concerned for the "ninety-nine" and their safety than for the "lost one."

We remember the sin of the "son" who lived with the "harlots" (if we do not continue to hold it against him even after he comes to himself) and we kill the fat calf for a feast for the good boy who kept himself clean.

To focus our efforts to love and to win the "world" is dangerous—as dangerous for us as for Jesus. Luke 5:1-6, 11; John 8:1-59. Religion likes to stay on the safe side. John 9:29. The healed blind man is cast out. John 9. The publicans and harlots go into the kingdom. Luke 7:29, 30.

We should be concerned that the unbelieving society hear the love of God speaking through us. His love to the world needs to be perfected in us. I John 4:9-12. This message of love needs to be more clearly spoken and demonstrated.

We need to recall that we were saved by His mercy, not by our good efforts. Titus 3:5. He also forgave our past sins and no longer holds this against us. He received us as sinners, not as righteous. We want to impress our world that God loves sinners even today and says to them, "I'll forgive your sins and forget them if you will accept me and my love and follow me." We want to be known as the people of God's love.

Part of the problem is our fear of reflecting on the integrity of the church by our involvement with sinners. We feel safer by loving them at some distance and by keeping it very clear to ourselves and to the world that we are separate. We are to be separate (not isolated) in order to be sent into the world. John 17:16, 19. If our separation keeps us from showing the world God's love in Christ, then the purpose of our separation is lost.

To be separated and sanctified without being sent means as total a failure of God's purpose as to be without separation or sanctification.

Our Sunday School Teaching Ministry

By J. J. Hosteller

How many from the 150 million unchurched people and neighbors in the United States and Canada do we as a church minister to in our Sunday-school teaching service? The records and reports from all our local Sunday schools have again been compiled. See Table VII at the end of this article. Additional information has been compiled to help us sense our mission and responsibility.

FIVE-YEAR ENLARGEMENT PROGRAM

In 1960 the Sunday schools of the Mennonite Church embarked on a five-year enlargement program. Our goal was a 5 percent per year increase in enrollments. The reports for these years are now completed and our records are established. What has happened?

Table I. Our Goals

	Schools	Pupils	Average Attendance
1960 Base	885	120,870	85,468
5-year goal	1,000	150,000	125,000
Increase of	13%	25%	40%
Results	962	128,567	100,451
Realized	8.70%	6.37%	17.53%

While progress was made, can we be satisfied? In 1960 each district conference was assigned quotas which they accepted as a working goal. These were based on progress of previous years, plus an additional quantity for a challenge. Table II, arranged according to size of each respective district, indicates the number of pupils enrolled in 1960, and at the end of the period, 1965.

Table II. Growth by Conferences

	Five-Year Enlargement 1960-1965		Loss or Gain
	1960	1965	
Lancaster	26,137	26,086	-51
Ohio and Eastern	15,676	18,701	3,025
Indiana-Michigan	14,066	15,063	997
Franconia	8,205	8,140	-65
Conservative	7,741	8,899	1,158
Virginia	6,570	7,215	745
Ontario	5,717	6,500	783
Iowa-Nebraska	5,349	5,271	-78
Illinois	5,154	5,315	161
Allegheny	4,916	4,886	-30
South Central*	4,588	4,964*	106
Western Ontario	3,370	3,662	292
Pacific Coast	3,019	3,728	709
Washington-Franklin	2,764	3,003	239
Rocky Mountain*	1,546	1,608*	62
Alberta-Saskatchewan	1,475	1,492	17
North Central	1,236	1,280	44
Unaffiliated	1,145	913	-232
Puerto Rico	1,113	1,137	24
South Pacific	928	974	46

*South Central divided; these figures represent only four years.

Fifteen districts made some progress in increasing their enrollments. Five districts lost in their enrollments. Table III indicates the progress on a percentage basis.

Table III. Growth by Percentages

Five-Year Enlargement Growth 1960-1965 by Percentages			
Conference	Percent	Conference	Percent
Pacific Coast	23.48	Illinois	3.12
Ohio and Eastern	19.30	South Central*	2.31
Ontario	13.69	Puerto Rico	2.15
Virginia	11.34	Conservative	2.04
Western Ontario	8.66	Alberta-Saskatchewan	1.15
Washington-Franklin	8.65	Lancaster	-.19
Indiana-Michigan	7.09	Allegheny	-.61
South Pacific	4.95	Franconia	-.79
Rocky Mountain*	4.01	Iowa-Nebraska	-1.46
North Central	3.56	Unaffiliated	-20.26

Total Sunday Schools 6.37

*These two conferences, organized separately, have only 4-year figures.

The reason for the large loss by the unaffiliated schools is their change of status. Some united with local district conferences where their reports are recorded, and some have discontinued their relations with us. Some schools also have problems with changes due to college students. It is assumed that college students are enrolled in their home congregations and not at their school location.

GROWTH OVER THE YEARS

Table IV was prepared to present our growth over the past 35 years during which records are available for comparison. You will note the growth is not uniform. It seems world situations and national conditions have some relation to our overall progress.

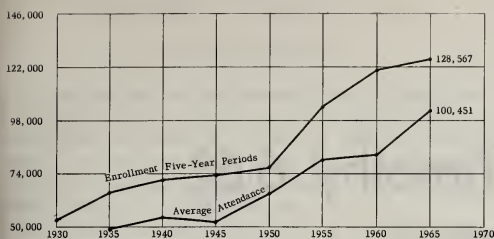
Table IV. Sunday School Growth over the Years

Year	Sunday School Statistics from Reports Past 35 Years				
	Number	Gains	Enrollment	Average Attendance	Gains
1930	325		54,010	38,668	
1935	427	102	65,265	11,255	10,233
1940	489	62	70,850	5,585	7,171
1945	503	14	73,310	2,460	53,275
1950	601	98	88,153	14,843	66,289
1955	743	142	104,513	16,360	81,878
1960*	885	142	120,870	16,367	85,468
1965	962	77	128,567	17,697	100,451

1930-35—Depression Years; 1940-45—War II Years; 1950-55—Booming Fifties; 1960-65—Affluent Sixties.

*During this five-year period the Conservative and Puerto Rico conferences started reporting.

The graph in Table V clearly pictures our growth as drawn from Table IV. Again you will note the variation by relation to world situations.



During the years 1945-55 much emphasis was given to the slogan, "A Mission Outpost for Every Congregation." The result of this effort is reflected in the establishment of 240 schools, or one every two weeks. In our effort to reach an enrollment of 100,000 pupils in the early 1950's, a great deal of promotion resulted in large increases. You will note 16,360 pupils gained. During the 1955-60 period, the Conservative and Puerto Rico conferences began reporting, which explains the large increase during those years.

The outreach, establishment of schools, and increased attendance are all related to conscious efforts of planning, setting goals, and working at our tasks. When we try to visualize that there are over 150 million men, women, and children in our communities that are unchurched, what are we doing to bring the Word of God to them?

Our governments have declared war on economic poverty, but it seems to me the greater conflict is on spiritual poverty, Bible knowledge, and Christian life. We need to reexamine and reevaluate our programs, priorities, and dedication. Are we perhaps too complacent in these affluent days to face up to the lost multitudes who pass our doors in their modern chariots, live in our urbanized communities, and engage in non-spiritual pleasures and activities?

Table VI. Annual Sunday School Report

CONFERENCE	Number of Schools	Number of Classes	Cradle Roll, 0-2	Nursery, 3	Kindergarten, 4, 5	Primary, 6-8	Junior, 9-11	Intermediates, 12-14	Youth, 15-22	Adult, 23-up	Home Dept.	Enrollment	Average Attendance	S.S. Library	No. of Volumes	No. of Homes	No. of Homes Having Family Worship	No. Read New Testament	No. Read Bible	Teachers' Meeting	Teacher Training	Mission Study
Alberta-Saskatchewan	16	133	93	41	111	189	160	127	192	579	—	1,492	1,032	11	3,503	356	185	22	9	2	8	3
Allegheny	47	440	261	149	322	479	475	384	516	2,283	14	4,886	4,514	46	10,744	1,306	208	55	39	8	14	5
Conservative	76	966	316	356	738	934	993	820	990	3,739	13	8,899	7,500	63	10,486	2,369	643	46	27	21	18	15
Franconia	50	704	371	370	503	835	782	674	865	3,714	26	8,140	6,604	46	17,628	2,642	528	153	98	28	12	5
Illinois	35	434	244	220	347	562	558	393	600	2,353	38	5,315	3,776	31	13,379	1,920	589	56	28	11	18	12
Indiana-Michigan	101	1,273	727	773	1,027	1,613	1,393	1,050	1,494	6,876	110	15,063	11,534	97	24,743	4,413	592	126	59	19	33	21
Iowa-Nebraska	35	540	214	203	306	483	418	344	485	2,812	6	5,271	4,293	33	8,522	1,009	781	89	50	2	6	6
Lancaster	191	2,121	745	937	1,866	2,629	2,501	2,149	2,866	12,315	78	26,086	20,854	119	15,000*	7,950*	2,400*	—	—	52	16	13
North Central	20	194	81	58	126	159	139	107	173	437	—	1,280	968	16	1,812	287	157	29	27	2	4	4
Ohio & Eastern	113	1,494	782	773	1,224	1,998	1,960	1,540	1,890	8,463	71	18,701	13,853	140	33,575	5,228	1,061	203	100	34	42	30
Ontario	43	528	343	332	434	655	669	449	698	2,859	61	6,500	4,705	39	12,070	1,857	627	110	33	11	27	15
Pacific Coast	33	339	139	163	299	413	365	308	438	1,598	5	3,728	2,923	27	8,249	839	271	134	53	5	6	4
Puerto Rico	14	92	21	67	127	151	116	117	177	338	23	1,137	879	12	921	350	85	13	5	5	5	1
Rocky Mountain	16	157	99	93	107	180	151	83	156	739	0	1,608	1,263	15	4,243	585	303	19	10	8	7	6
South Central	42	432	170	187	334	538	565	375	434	2,060	31	4,694	3,514	42	9,425	1,397	476	128	85	9	11	14
South Pacific	10	92	42	57	78	102	107	76	91	404	17	974	680	9	2,072	307	80	12	8	1	6	1
Unaffiliated	3	55	45	26	42	71	60	42	74	553	—	913	635	3	610	321	71	25	21	0	1	0
Virginia	73	654	213	259	573	752	703	696	921	3,077	21	7,215	5,602	62	12,565	2,017	543	134	39	10	20	14
Washington-Franklin	28	240	75	76	200	281	313	278	315	1,465	—	3,003	2,767	11	871	780	52	—	—	—	—	2
Western Ontario	16	298	244	101	205	332	273	252	445	1,799	11	3,662	2,585	14	3,224	992	181	11	12	5	11	10
Totals	962	11,116	5,225	5,241	8,969	13,356	12,704	10,264	13,820	58,463	525	128,567	100,451	836	193,642	37,525	9,833	1,365	703	233	267	181

*Estimates

Who Lives I Timothy 6:6?

By Viola Weaver

There is a verse staring at me from my Bible that troubles me and burns within me. I don't see many folks trying to achieve it. It seems unpopular.

One must accumulate possessions or an education to appear successful. Yet contentment is a by-product of not *wanting* possessions.

I remember hearing someone say, "Not wanting a thing is as good as having it." That set me to thinking. It works through, for I've tried it, although perhaps not to its limit. I'm still experimenting. I can wear only one dress at a time, only one pair of shoes at a time. Now I know people whose occupation and travel demand more, of course. But the minute I make too much room for extras, I can see the conscience of the one who has ten to twenty dresses hanging in the closet easing up slightly.

Contentment

I once visited in the home of an elderly couple who had very little. But their faces revealed the depth of contentment, and in my heart I felt that they had "great gain." It seemed that they radiated the verse, "In whatsoever state I am, therewith to be content," without saying it.

But what a battle within, to be with friends who look upon possessions as producing happiness. That used to shake me, I'll confess, but I no longer envy them, and I can say it truthfully. For the Bible is truth, and they can't persuade me that gain is godliness or furniture contentment. "The spirit that dwelleth in us lusteth to envy" (Jas. 4:5). "Submit yourself therefore to God" (Jas. 4:7).

Better Yourself

But they say, "You must want to better yourself continually." Yes, better *me* but not necessarily what I *own* if what I have does the job well enough.

Do I need a dishwasher? I have hands, soap, and water. Automatic washer? I have soap, water, and a healthy body (and I know a missionary's wife who wrings the clothes out by hand). Automatic dryer? Wash line, sunshine, and plenty of fresh air. A new coat? My old one keeps me warm. New living room curtains? I can wash and starch the ones I have

—they are clean. A new kitchen cupboard? A little paint will make the old one nice. New ironing board? Cover it with an old sheet; the padding is still good.

It would be naive to say things don't wear out. Everyone knows washers break down, curtains tear, linoleum wears out, wash lines rust. But do I dare pray and ask God to help me decide what *needs* replacing or what I *want* replaced?

Have you made it a habit to breathe a prayer before shopping (of necessity, not weekly pleasure trips to see if Kresge's got new curtains or drapes since last week) that God would lead you to the needed items and give you wisdom to choose discreetly between prices and the worth of the article in wear and tear?

It Is God's

Remember, you are spending the money God gave you the strength to earn. The nine tenths is His as surely as the one tenth you give for missions. My heart goes out for our mission board treasurer who longs to put spiritual needs on the screen as surely as he can portray physical needs. Our hearts are stirred to give when a child in Hong Kong cries because of hunger. The mother of the child needs our Saviour. The missionary needs time to teach her—while we are sure we need new kitchen cabinets worse than she needs a Saviour. Shame on us! God sees us as greedy!

I can hear the devil whisper, "Yes, you dare to write what is on your heart. Your friends know what you have. 'Poor manager! I've seen her sit with rugs unlaunched and her work unfinished, yet relaxing in the yard chatting with her daughters. Surely they'll grow up to be careless housekeepers.'" The need of the hour was not rugs but companionship.

But I do not believe contentment means carelessness or shiftless living. Never! For God Himself loves order and beauty. Are we humble humans wise enough to discern between an eternal child's need and a corruptible dirty rug that needs shaking? God's Spirit must help us bring contentment to the heart of the child, for that was that moment's greatest need.

Dare I risk being called "poor" for the sake of contentment? Dare I risk being called "a poor manager" to have "great gain"? For my open Bible still reads, "But godliness with contentment is great gain."

Hindrance to Prayer: Gossip

By Floyd Kauffman

"Thou shalt not bear false witness against thy neighbour" (Ex. 20:16). False witness is telling the untruth. This is what gossip often does. What is said is misquoted so often that it is not the truth at all. Because of the untruth involved, relationships become strained, feelings are bitter, and this destroys fellowship and hinders prayer.

Gossip leads to faultfinding, and that is bearing false witness. Gossip destroyed by not repeating it makes the mind better and the heart merrier. We know the three gates of gold through which Beth Day says words should pass before they leave our lips: Are they true? Are they needful? Are they kind? Gossip would soon cease if the words would pass these gates of gold, and the fellowship of God's children would not be marred.

Someone has stated well in the following the reason we should not gossip:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behooves any of us
To find fault with the rest of us."

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I want to express my appreciation for Robert Baker's article, "This Mennonite Image Business" (Dec. 7 issue). It bears reading again and again. For quite a number of years my husband has been active in the work of our Canadian Bible Society and I would like to share a part of a conversation he had at the annual meeting this past year with an Evangelical United Brethren minister. It was a question and answer type of discussion and different areas of service, such as mission, MCC, VS, and Pax, were mentioned, and then this minister said, "We admire and are amazed at what the Mennonite Church is doing and how it is going ahead. But you can't really call yourself the plain people anymore." My husband had to admit this, whether it is for the good or not. Then this minister said, and I quote, "I think your witness would mean a lot more if your church had not strayed so far in some areas." . . . It may be time to quit kicking ourselves as Bro. Baker says.—Mrs. Milles Leiss, Woodstock, Ont.

I feel a note of appreciation is due the Herald for the article printed in the Feb. 15 issue, "Can You Live with Yourself?" As Mennonites and Christians as well, we have a tendency to just sit back and say, "Oh, that's not a problem we face!" But it is a problem

in our church today! I find it in myself and in others I speak with. This article did a very good job in portraying to one that these feelings can be experienced, and then we can cope with them from that point once we realize we do have the problems. Though I would suppose an article of this sort would or will be criticized by some because it is not "spiritual" enough, I feel that it is well worth printing and we need many more such articles in our church papers today. It has helped me and I feel many more as well. Thank you for printing it.—Lola Erb, Fargo, N. Dak.

The purpose of this letter is in protest of the Vietnam issue of the *Gospel Herald* in all of its implications.

1. Its thrust and appeal are emotional.
2. It does not represent the Mennonite Church doctrinally, in that it savors of pacifism and not Biblical nonresistance.
3. It does not represent the position of the church at large as has been implied.
4. For this reason the articles written should have been in the "Readers Say" section, if printed at all.
5. It is neither in good judgment nor in good taste for the church to be projecting its views at a time of political uncertainty as now, especially in light of the consideration we as a church are getting in alternate service.
6. It smacks of ecumenicity.
7. It reflects a spirit of secularism.
8. It does not honor the powers that be, as the chief executive, the military leaders, and the last three presidents have endorsed the present military policy re Vietnam.
9. It does not reflect the spirit of Christ. He did not take sides in politico-military de-

bates. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—John F. Shank, Kingston, Jamaica.

Isn't it true that the gossip often hurts himself more than the one he is finding fault with? Surely it would be better to say nothing than to tell a tale that mars fellowship. Solomon said, "A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." How much better it would be for us to be faithful spirits than talebearers. One who brings kind words lifts the depressed spirit. We should use our speech as we wish we had done when one is silent in death. Let us make the explanations or speak the loving words before it is too late.

The art of saying appropriate words in a kindly way never goes out of fashion, never ceases to please, and is within the reach of all. One should say a kind word whenever he can, for it may be said at a very opportune time, when someone is in special need, even though the one speaking may not know it.

Words are carriers of thought. They may cause hurt in the heart or they may soothe and heal the wounded heart. What are our words doing as we send them forth? In Col. 4:6, Paul says, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every one." There was One who gave Himself for us that our words may be kind and healing. May we speak only the kind, sympathetic words that encourage the fainthearted, heal the brokenhearted, and strengthen the weak.

Omar Eby in "Musings on Home Missions" (Feb. 22) effectively points up some weaknesses in home mission work. I especially appreciated the section entitled "Community Tie-in."

However, this concern ought to apply to established congregations as well as "mission" congregations. How can we be "salt" and "light" if we never try to establish friendships with non-Christians with their redemption in Christ in mind?

Some things concerned me, too. The first sentence in the article plus the reference to "personnel recruitment" seem to me to smack of a commercial approach to God's work. It is representative of much current thinking in the church today. It is hard to avoid the impression that the Spirit is only allowed to be a cog in our machine. We must formulate purposes, goals, and plans of strategy. We must recruit personnel . . . and Spirit, please direct in the direction we have chosen.

Uncomplimentary reference is made to "the fullest expression of Mennonitism." I assume that this means those regulations and requirements which, while lacking specific Scriptural command, purport to be in harmony with the spirit of the existing specific commands. I agree that we need to carefully reexamine our emphases and be prepared to be much less dogmatic on those not specifically enjoined in Scripture. Accordingly, the statement, "A college degree for a beginning base must quickly become the working card," is open to question. Is this a sample of a new brand of "Mennonitism"?—Wayne C. Yoder, Mountain Home, Ark.

CHURCH NEWS



A bowl of soup is served up by Nelson Roth at a kick-off supper in Morton, Ill., for the eighth annual Inter-Mennonite relief sale. Receipts of the sale totaled over \$16,000.

Menonite Sale Seeks Second Million

By Tom Carter

(Ed. Note: The eighth annual Inter-Mennonite relief sale in central Illinois was conducted March 12 in Peoria. Proceeds from the sale went for overseas relief through the Mennonite Central Committee. The following article on the sale is by the editor of the *Tazewell County News*.)

"Dimensions of the world's needs are staggering," Don Roth of Morton told a group of Mennonite church people here Thursday evening (Feb. 3).

The group, all leaders of the eighth annual Inter-Mennonite relief sale to be held in Peoria March 12, met at the First Mennonite Church here for a distress supper in the church basement, followed by short talks and a movie, "Give Us This Day," a résumé of conditions in Africa.

Roth, chairman of the supper, reminded the 120 persons attending that "half a billion people are trying to live on improper diets" and that "as Christians we are called to share with the hungry masses."

Proceeds of the annual Inter-Mennonite relief sale are used to provide food for the hungry of other nations. Proceeds from the previous seven sales total \$63,405. All items sold are made for or donated to the sale.

Briefly tracing the history of the local

sale, Roth said, "Some of you may know the idea was sparked by John Roth of Morton. He saw the vision and conceived the idea this might work here in Illinois."

"In the fall of 1958," Roth continued, "Uncle John drove out to my farm and proceeded to relate to me the history of such an event held in Pennsylvania. I told him it might be good in Pennsylvania, but would never work in central Illinois."

"Who ever heard," Roth said he asked his uncle, "of having a sale where everything is donated? Where would the sale items come from? Who would buy 'junk'?"

Roth said that he and others continued to work Uncle John over real well. "We thought the idea died right there."

"But Uncle John hadn't quit," Roth related. "He made other contacts, got support from men such as Roy Bucher and Clarence Yordy, auctioneer Ken Coulter, and before you knew it, he was asking my brother Herb and me to be the clerks. The sale was all set."

Roth acknowledged that there have been failures along with the successes in the history of the sale, but asked, "Who ever thought a quilt could bring over \$300? Or who can forget the \$35 hammer?"

The sale, too, has had detractors as well

as backers, he pointed out, relating the story of "the good brother who wrote a letter in the *Gospel Herald* asking if Christians should be allowed to carry on in such a carnival atmosphere where a hammer was sold at the unheard-of price of \$35."

At another sale, Roth continued, it rained and rained, and rained some more. A churchman came up to Uncle John and told him, "Well, I just came to the sale today so I could watch the baby die."

"I imagine," Roth went on, "that Uncle John was smiling as eleven o'clock rolled by and the barn was so full of people that no one could turn around."

The seven previous relief sales were held in the Angus sale barn in Congerville, and have been supported by area businessmen and many other citizens of central Illinois in addition to the Mennonite churches.

The eighth sale, he explained, is being moved to Exposition Gardens in Peoria simply because it has outgrown the Congerville sale barn. Parking in recent years has been a tremendous problem.

"It will also provide more adequate facilities for display and sale of items, and it is hoped that we can expand our market by attracting more people from a larger area," Roth added.

As each dollar donated at the sale sends \$20 in surplus food from the government, Roth estimated that the seven sales have contributed 1.2 million dollars' worth of food.

An immense figure indeed, but one which refuses to awe those responsible for the sale. They state matter-of-factly that "we in central Illinois have been signally blessed of God with material things."

"Unto whomsoever much is given, of him shall be much required."



Lee Schlabach (center), acting administrator of the Huerfano Memorial Hospital, Walsenburg, Colo., receives a \$1,000 check to be used in the construction of a new addition to the hospital this year. Presenting the check is Mrs. Donald Giro, president of the Junior Woman's Club which donated the money, and at the right is Carl Tesitor, president of the Huerfano County Hospital District and chairman of the hospital board.

2,000,000 Bars of Soap for Vietnam

The Greensburg community in western Pennsylvania is appealing for two million bars of soap this month. All the soap collected will be turned over to Vietnam Christian Service March 26 when the campaign ends.

The idea for the "Ship Over Soap" (SOS) campaign originated with a group of girls at Greensburg's Seton Hill College. The leader is Vicki Hancharik, a junior, who was released from school responsibilities for a week to get the appeal set up on a community-wide basis once it gained momentum.

The kickoff ceremony Feb. 23 was attended by city officials from Greensburg and several nearby communities. John Hostetler, Mennonite Central Committee material aid director, and Edgar Metzler, executive secretary of the Peace Section, participated in the kickoff program at the invitation of the campaign planners. Later they spoke briefly at a Seton Hill chapel service and held a press conference.

Hostetler indicated that initially MCC had been approached by the Greensburg group about the possibility of distributing 100,000 bars of soap in Vietnam. But as community interest in the appeal grew, the goal was finally pegged at two million bars. Vietnam Christian Service, a joint Protestant program administered by MCC, has the facilities to handle several hundred thousand bars of soap. "But distributing

two million bars of soap will be quite another matter," Hostetler said.

MCC will supply shipping containers to the Greensburg soap committee and transport the cartons to a pier in Philadelphia. Shipment to Vietnam will be covered by the United States government's overseas aid program. Vietnam Christian Service personnel will administer the distribution of the soap once it arrives in Saigon.

Community organizations and businesses in Greensburg are employing a variety of techniques to collect soap. A car-wash day with bars of soap as the price for a wash has been promised by a chain of service station operators. Boy Scouts will shine shoes for a bar of soap.

"And we have a 'soap opera' planned which will feature barbershop quartets and variety acts with the admission being soap," said Miss Hancharik. Bowling alleys will have soap games and there will be an art contest for youngsters with soap as the entry fee.

Gradually all the soap collected will find its way to a model ship built free of charge by a local contractor at a Greensburg shopping center.

Vietnam Christian Service meanwhile has the difficult but pleasant task of finding an inexpensive and efficient way of getting thousands of bars of soap into the hands of Vietnamese refugees and other poor folk.



Gospel for Greeks

December, 1965, saw the completion of MCC's Bible distribution to all elementary schools in Macedonia, northern Greece. The project, suggested by the local priest, was carried out with both his help and the cooperation of the local inspector of schools. The priest explained the purpose of the visit to the teachers, then urged the children to use this gift, to take it home, and to read it regularly.

Lois Martin (above) represented MCC at the first distribution. New Testaments were given out in 48 schools. The Gospel of Matthew was earlier distributed to 1,923 fourth, fifth, and sixth graders.

Coup in Ghana

The unexpected coup d'etat in Ghana Feb. 24 apparently has had no effect on the operation of the Mennonite mission churches in that country. A cable from Donald D. Nofziger to the Mennonite Board of Missions in Elkhart stated, "All safe and well Feb. twenty-fifth. Greetings to families."

Nofziger and his wife Vietta along with Carson and Dr. Ellen Moyer are stationed in Accra, the capital of Ghana. Other North American workers in the country are Erma Grove and Anna Marie Kurtz at Amasaman and Lydia Burkhardt and Dr. James H. and Janice Snider at Somanya.

A letter from Moyer gave more details about the coup in which Kwame Nkrumah, who a few years before had received a "lifetime term" as president of Ghana, was overthrown. At the time of his ouster Nkrumah was on a tour that included stops at Moscow and Peking.

Moyer noted that a national liberation council was announced shortly after the coup with Lt. Gen. J. A. Ankrah instated as commander of the country's armed forces and chairman of the liberation council. Other council members were army and police officers.

An economic committee chaired by the government statistician was appointed and the group included the governor of the Bank of Ghana, according to Moyer. Political detainees were being released and

Tornado in Jackson

A tornado that swept through the Jackson, Miss., area March 3 killing more than 50 persons and injuring several hundred left a voluntary service unit operated by the Conservative Mennonite Church unscathed.

Mark Peachey, president of the church's mission board, said that the 10-person VS unit did not have electrical power for a while but was outside the path of the twister. Mr. and Mrs. Irvin Mast, formerly of near Wooster, Ohio, are the unit leaders.

The VS unit is located outside of Jackson to the southeast and a large part of the tornado damage was caused in the south part of the city. The unit members are employed at the Mississippi State Hospital and are considering plans for a community development project in Jackson that would include recreation and literacy work.

As of March 4 plans were under way by Mennonite Disaster Service to see what

help could be offered to the disaster-stricken persons in the Jackson area. Lewis Britsch, director of MDS Region II, was en route from Florida to Jackson to survey the area.

Clothing from Germany

The second shipment in recent months of 81 bales of clothing has been sent from the German Mennonites to Algeria. Most of the clothing distributed in Al-Asnam, Algeria, during January came from Germany, according to Pax man Kenyon Yoder, Goshen, Ind.

A third shipment of clothing also has been promised for the near future. More than 600 poor and orphaned school children also received Christmas bundles from North America. Yoder said the children were especially happy for these as the bundles were given on *Il-aid-es-Saghir*, a holiday celebrated by feasting and the exchange of gifts.

cabinet ministers and party functionaries were being taken into protective custody, he said.

A portion of Moyer's letter of Feb. 25 follows: "I walked out to a point where I could see Kwame Nkrumah Circle last evening about 5:30. We had been hearing cheering coming from that direction for some time. The army had removed the neon signs which bore the name. Along the way a couple young men talked quite freely and showed me a piece of bronze. It was from the statue at the central police depot. They said that they were going to keep it as a souvenir of where their money had gone."

Membership in the Ghana Mennonite Mission, according to the 1965 *Mennonite Yearbook*, is 227. The mission churches are operated by the Mennonite Board of Missions. The coup in Ghana followed by only a few weeks a similar occurrence in Nigeria.

Miller to Africa

Paul M. Miller, a faculty member of the Goshen College Biblical Seminary, will leave this country in the late summer to begin a study of the Christian ministry in East Africa. He will be accompanied by his wife and their two youngest children.

The study is being undertaken at the invitation of the East African Association of Theological Colleges, a seven-college organization that includes Mennonite Theological College in Musoma.

Miller plans to be in East Africa (Tanzania, Kenya, and Uganda) for two years. Included in his study will be an evaluation

of the training program for pastors in the schools.

Many of the congregations in East Africa are growing rapidly and 2,000 new converts to the Mennonite Church in Tanzania are now receiving instruction. Miller indicated that 75 percent of the membership is made up of young people and there is a need for trained pastors and leadership.

1966 Bad Year

With experts forecasting 1966 as a year of mounting famine and other forms of social disaster, the Mennonite and Brethren in Christ churches of Canada and the United States are preparing to meet heavy commitments in the field of assistance both on this continent and abroad through the Mennonite Central Committee.

A total of \$1,060,000 will be sought during 1966 by the 15-member conferences and regional inter-Mennonite organizations to support the MCC's relief, service, and peace efforts.

During 1965, the Mennonite Central Committee shipped 10,992,883 pounds of food, clothing, medical supplies, and other materials to 21 countries. Of this amount, 9,280,974 pounds were U.S. Government surplus food.

During 1966 MCC is hoping to ship 18,454,000 pounds of surplus commodities to Vietnam, Jordan, and Paraguay. This food will be distributed to an estimated 230,000 people. MCC pays only for the on-the-scene distribution costs, which usually amount to approximately \$1.00 per 300 pounds.



Police officers sift through the ruins of the Nanih Waiya Mennonite Church, Preston, Miss., which was bombed for the second time in 17 months Feb. 19.

VS-ers Donate Books

Four volunteer nurses at the McDowell, Ky. (Appalachia), hospital have purchased 1,500 school books that are to be donated to two schools in the area. The books were bought from a secondhand store for \$12.

The hospital loaned its truck to transport the books, and with the help of a community resident who supplied half of the \$12, the merchandise was hauled out of the bookshop. The nurses contributed their share of the money needed from their allowances.

With the aid of a few school children, the books—which include English, mathematics, spelling, classics, children's stories, and many other subjects—are being repaired and a label bearing the caption, "In the Name of Christ," is being attached to each.

One of the teachers invited to examine the books was thrilled at the prospect of adding so many useful volumes to the school library. She remarked that many of the books have been on the school's required reading lists but were not easily accessible to the students.

The four VS-ers are Hilda Boschman, Rosemary, Alta.; Mary Poole, Souderton, Pa.; Margaret Epp, Didsbury, Alta.; and Margaret Unruh, Mission City, B.C.

Seminaries Choir Tours

The Associated Mennonite Biblical Seminaries Choir, consisting of 21 voices, under the direction of Orlando Schmidt, will appear in ten programs in the Eastern states during the week of March 25 to April 1. J. C. Wenger will also accompany the choir.

The young men who make up the choir are currently engaged in graduate study at Goshen College Biblical Seminary and Mennonite Biblical Seminary, Elkhart, Ind. These two institutions cooperate in the Associated Mennonite Biblical Seminaries program. The students at the seminaries and in the choir represent various states and several Canadian provinces.

The itinerary will be as follows (all programs will be given in the evening unless otherwise noted):

March 25 — Oak Grove, Smithville, Ohio. March 26—East Swamp, Quakertown; March 27, a.m.—Deep Run, Bedminster; March 27, afternoon — Plains, Lansdale; March 27 — Church of Good Samaritans, Holland; March 28—Akron Mennonite, Akron; March 29—Messiah College, Brethren in Christ Church, Grantham, Pa. March 30—Beech, Louisville; March 31—First Mennonite, Bluffton; April 1—Bethel, West Liberty, Ohio.



Missionaries of the Week

Dale and Laura Schumm and family were scheduled to sail from New York on March 17 for Delhi, India, where they will serve their first term with the Mennonite Board of Missions, Elkhart.

After a period of language study at Mussoorie, India, they will go to Bihar in northern India to give leadership training to the national Christians.

Originally from Tavistock, Ont., Dale attended Ontario Mennonite Bible Institute and is a BA graduate of Eastern Mennonite College and a BD graduate of Goshen College Biblical Seminary.

Serving as copastor of the East Zorra congregation at Tavistock the past five years, Dale has also been assistant moderator, secretary, and secretary of youth activities for the Western Ontario Conference, has served on OMBI's faculty and on the board of governors of Conrad Grebel College, and has been a member of both the Mennonite Board of Missions and MCC (Canada).

The daughter of Mr. and Mrs. Owen Bauman, Waterloo, Ont., Laura, a registered nurse, received her training at Kitchener-Waterloo School of Nursing and at EMC (where she also served as assistant school nurse).

She has also been employed at the Goshen General Hospital and has supervised nursing care at the Maples Nursing Home, Tavistock.

Pictured with their parents above are Kristine Louise, 5, and Dwight Henry, 2.

same. This leaves the congregation without any financial obligation but its own budget.

"It is now our wish to help in a financial way the needs of others. This month a special offering is being received to help in the relief needs in Vietnam.

"February's special offering will go to our WMSA to buy clothing to pack Christmas bundles. In the future months we will be giving to Goshen College and to other general church needs."

The Canton mission, started in 1904, was one of the oldest mission churches to be established by the Mennonite Church. The church became independent last October.

Breckbill notes that the witness of the church is enlarging continually. Sunday-school attendance over the past six years has increased by 10 percent annually, the worship hour is attended by more people, and ten persons now are in instruction for church membership, he says.



Rudy Dahl, Winnipeg, Man., a radio technician by trade, and his father spent many hours before and after regular working hours checking out each of the 100 telephones MCC (Canada) purchased to improve communication systems in Paraguay. Add to the Dahls, the Balzers, Shantes, Heinrichs, Siemens, Webers, Barkmans, and Kramers, and you have a corps of Canadian volunteers in Winnipeg, Kitchener, Yarrow, and Saskatoon, who are the behind-the-scenes hands, feet, and hearts keeping MCC (Canada) going.

An \$8,000 meat project organized by the Mennonite Central Committee (Ontario) was surpassed by \$3,000; so the relief organization decided to have a seed potato project for Yugoslavia as well.

Ontario Mennonite and Brethren in Christ churches contributed \$11,055 for the original project. A total of \$2,000 is to be used for the purchase of the seed potatoes. Floodwaters and storms destroyed much of the potato crop in Yugoslavia.

Goshen College

On Tour This Spring

The 61-voice A Cappella Choir of Goshen College will present a program of sacred choral music at churches in Indiana, Illinois, Iowa, and Minnesota during the college's 10-day spring recess.

Beginning on tour March 25, the choir will travel more than 1,700 miles.

Director of the choir is Dwight E. Weldy, professor of music at Goshen College, Goshen, Ind.

The itinerary is: March 25—Howard-Miami Church, Kokomo, Ind.; March 26—First Mennonite Church, Morton, Ill.;—March 27—Hopedale Church, Hopedale, Ill.; March 27—Roanoke Church, Eureka, Ill.; March 28—East Union Church, Kalona, Iowa; March 29—Sugar Creek Church, Wayland, Iowa; March 30—Wellman Church, Wellman, Iowa; March 31—Manson Church, Manson, Iowa; April 1—Bethel Church, Mountain Lake, Minn.; April 2—Freeport Church, Freeport, Ill.; April 3—Science Ridge Church, Sterling, Ill.; April 3—Willow Springs Church, Tiskilwa, Ill.; April 4—Hopewell Church, Kouts, Ind.

In addition, they sang at the First Methodist Church, of Mishawaka, Ind., on March 20, and will sing at the College Mennonite Church on April 10 and at Holdeman, Wakarusa, Ind., on April 17.

Strict Training

The members of the choir undergo strict training. Rehearsals are held each weekday morning with an additional hour one evening a week. Many of the members receive academic credit for singing in the choir.

In addition to the choral training, many of the members also study voice individually. For these lessons they also receive academic credit.



The coordinating committee met recently to discuss plans for the 60th annual meeting of the Mennonite Board of Missions June 23-26 in Kitchener, Ont. Seated from left are J. B. Martin, chairman, Waterloo, Ont.; Daniel Zehr, Ailsa Craig, Ont.; standing, Rufus Jutzi, Preston, Ont.; and Alvin Jutzi, Baden, Ont.

Church Receives Title

Excerpts of a letter to the Mennonite Board of Missions from Willis L. Breckbill, pastor of the 55-member First Mennonite Church of Canton, Ohio, are self-explanatory.

Breckbill indicates that the letter is written as a result of a cabinet-council meeting of the church.

"We feel a deep gratitude to the Board for the subsidy that has been faithfully forwarded to us," writes Breckbill. "Many years passed since the founding of the church here and at times it was discouraging. The Board continued its support with both money and counsel.

"The climax of your good will came last October when you transferred to us the title of the property without payment of

The first class of students in the Associate Degree in Nursing Program at Hesston is scheduled to register Aug. 31, 1966. Applications are now being received.

The Associate in Arts Nursing Program is a collegiate program. While comparatively new, it has moved forward vigorously. There are now approximately 170 such programs in United States, generally under the auspices of two-year colleges. The curriculum covers four semesters and two summers, and prepares students to take the Kansas State Board Examination for licensure as registered nurses. Hesston's program has preliminary authorization by the Kansas State Board of Nursing.

Ray Showalter, a former student at Hesston, now an instructor in nursing at the University of Oregon, is the director. He is a registered nurse with a BS degree in nursing from Bethel College and an MS in nursing from the University of Oregon. He is eminently qualified by training, experience, and Christian commitment. He has had twelve years experience as a staff nurse, instructor, and administrator in United States and Puerto Rico. He will come to the campus in late March to give full time to the program.

The primary hospital affiliation will be the Halstead Hospital at Halstead, Kans., fourteen miles distant. This is a 193-bed hospital which was started by Dr. Hertzler, who became nationally famous as a surgeon, instructor at the University of Kansas Medical School, and as author of *Horse and Buggy Doctor*.

Applicants may be men or women. There is no age limit except that an individual must be 20 years of age before licensure as a registered nurse.

It is probable that not all applicants will meet the qualification standards. The class will be filled each year from those candidates who show greatest promise of being successful in the field of nursing.

For further information you are invited to write to Ray Showalter, Director of Nursing Education, Hesston College, Hesston, Kans. 67062.

Fire destroyed the power plant at Calling Lake, Alta., in February, causing a disruption in power service for more than a day, reports Donald Schrock, Burr Oak, Mich., a VS-er at Calling Lake. Approximately 1,000 gallons of fuel burned with the plant on a Saturday morning. By 4:00 p.m. Sunday power had been restored as Schrock and two co-workers put up a new building and power lines "while Paul Landis preached." The cause of the fire was not discovered.

John S. Umble, Professor Emeritus of English and Speech at Goshen College, died March 15, at Fairlawn Haven, Archbold, Ohio. Death due to complications of age. He was 85 years old. Obituary will follow.

Fire broke out in the building in which the Menno Bookstore is located in Addis Ababa, Ethiopia, on Dec. 23, causing damage to the upstairs apartment. The stone-brick walls saved the major portion of the building, but by the time the fire was brought under control the mission office, pattern department, and children's books section in the rear of the store were drenched with water. There was little damage in the front storeroom and bookstore offices. A rubber tile floor protected three of the basement rooms from water seepage. Insurance will cover a portion of the loss. The fire was allegedly caused by teenagers smoking or playing with matches.

The Executive Committee of the Association of Mennonite Social Workers met Feb. 19 at Goshen College to discuss the goals and guidelines of the organization in preparation for the annual meeting. This year the meeting will be held in Chicago, Ill., May 31, in conjunction with the National Conference on Social Welfare.

William Klassen, director of MMHS, will report his experiences from the Ecumenical Institute of the World Council of Churches, to be held at Geneva, Switzerland, on the theme, "The Communal Nature of Illness and Health." The Institute participants will be equally divided between representatives of the behavioral sciences and theology. Dr. Klassen will lead a discussion of the issues following his presentation. Detailed information regarding the time and place of AMSW meeting will be reported later.

C. Richard Miller, Mt. Joy, Pa., at the Laurel Street Church, Lancaster, Pa., April 3, speaking on "The Church Gathered to Worship"; **Milton Brackbill**, Paoli, Pa., on April 17, speaking on "The Church Scattered to Serve."

The Eastern Pennsylvania Goshen College Alumni banquet at Christopher Dock High School, April 30, 6:30 p.m.

C. F. Derstine, Kitchener, Ont., in weekend Bible Conference at Bethel, Ashley, Mich., April 21-24.

Ivan R. Zimmerman, Route 1, Box 321, Hershey, Pa. 17033, was ordained as deacon on March 6, to serve the East Hanover congregation. Clarence E. Lutz was officiating bishop. Phone: 717 533-7498.

Alvin Frey, Red Lake, Ont., was ordained to the ministry on Feb. 26, to serve as pastor at the Deer Lake station of the Northern Light Gospel Missions, where he

has been serving as licensed pastor for five years. Irwin Schantz and Henry Gascho were officiating bishops.

Abner Stoltzfus, Atglen, Pa., at North Lima, Ohio, March 20, 3:00 p.m.

New members by baptism: ten at Pershing Street, Hutchinson, Kans.; six by baptism and one on confession of faith at Beth-El, Colorado Springs, Colo.; four at Martindale, Ephrata, Pa.; three at Weaverland, East Earl, Pa.

The Friendship Church, Bedford Heights, Ohio, recently purchased a 100-acre retreat property in southeastern Geauga County near Parkman, Ohio. The area, largely wooded, will be developed for year-round retreat use by the church, families, and groups within the church. A multipurpose lodge building and a small lake are projected for future development.

"This is not a church recreation facility for her own amusement," says Pastor Marion Bontrager. "Rather, it was purchased for the specific purpose of evangelism and church renewal. Evangelism is built upon relationships. Such a facility offers an urban church new possibilities in building depth relationships."

A budget of \$1,680,000 was adopted at a recent meeting of the Council of Boards of the General Conference Mennonite Church. Representing a \$40,000 or 2 percent increase over the 1965 budget, the Board of Missions claims \$1,137,650 of the total budget; Board of Christian Service, \$269,500; Board of Education and Publication, \$108,500; and Mennonite Biblical Seminary, \$164,350. The \$14,400 budget of the Board of Business Administration is allocated to the Boards and the Seminary and is included in their budgets.

Five believers were received into fellowship by baptism at the Gia Dinh Center, Saigon, on Dec. 19. Each of them—four men and one woman—spoke briefly on their reasons for becoming Christians and expressed their faith in God.



Leonard Garber has joined the Relief and Services office of the Mennonite Board of Missions in Elkhart, Ind., on a part-time basis as an assistant in I-W Services. Garber, who also is pastor of the Sunnyside Mennonite Church in Dunlap, will

be responsible for a service counselors bulletin. The bulletin will contain draft information, a listing of job opportunities, and promote service concepts. Garber also will counsel I-W men, work with I-W sponsors, and interview potential I-W men as they come to the Elkhart office.



Clayton Beyer, chairman of the Bible division at Hesston College, will be on sabbatical leave during the 1966-67 school year. He has received word that he has been named a Visiting Fellow at Princeton Theological Seminary, Princeton, N.J. Bro. Beyer has been granted

full library privileges, and he will have the opportunity to attend classes of his choice at the seminary.

Couple needed to serve in cooking and maintenance capacity at Bethany Birches Camp, Bridgewater Corners, Vt., from last week in July to mid-August, 1966. Sponsored by the Mennonite churches in Vermont, the camp is entering its second year of ministry to community children. Interested persons should write Nevin J. Bender, pastor, Bridgewater Corners, Vt. 05035.

The Voluntary Service unit and National Heights Mennonite Church of Richmond, Va., and VS administrator Kenneth Seitz, Elkhart, Ind., presented a program Feb. 27 at the Warwick River Mennonite Church in Denbigh, Va. The VS-ers told about their work in Richmond and a filmstrip, "Stewards and Partners," was shown.

A service of recognition for **Aaron C. Good**, who was ordained to the ministry Feb. 25, 1966, will be conducted March 6, at 2:00 p.m. in the Science Ridge Mennonite Church, Sterling, Ill. In 1934 he became bishop and he has served for many years at the Science Ridge Church and in the Illinois Mennonite Conference. An address will be given by A. E. Kreider, Goshen, Ind., and a recognition of Brother Good's service will be presented by Robert LeFevre, church board chairman.

Eleven physicians are needed by the Mennonite Central Committee during the next six months for Vietnam, Haiti, Algeria, the Congo, Tanzania, and Appalachia. By March 1 the personnel office had only five applicants under consideration. Urbane Peachey, secretary of personnel services, in a recent letter to several doctors pointed out that the medical program in Vietnam depends largely on the availability of a sufficient number of doctors. Five are needed by September.

Landis Homes, a retirement home facility provided by the Eastern Mennonite Board of Missions, is to be further developed during the current year, as per action taken by the Board in its bimonthly meeting held Jan. 18. The facilities to be provided include a new wing accommodating 36 persons to be added to the existing main building, a duplex apartment unit, and a staff house containing four apartments. Some \$300,000 will be required

for this expansion project, and an appeal is being launched for loan funds, gift annuities, and occupancy annuities.

Special meetings: Aaron Shank, Myers-town, Pa., at Goods, Elizabethtown, Pa., March 24 to April 4. Nelson E. Kauffman, Elkhart, Ind., at Clarence Center, Akron, N.Y., April 3-10. Abner Miller, East Earl, Pa., at Beaverdam, Corry, Pa., April 3-10. Glen Brubacher, Toronto, Ont., at Baden, Ont., March 30 to April 3. J. Frank Zeager, Middletown, Pa., at Groffdale, New Holland, Pa. Charles Gogel, Phoenixville, Pa., at Bartonsville, Vt., March 27 to April 3.

J. Alton Horst and wife were invited by a Roman Catholic lay discussion group to be present at a meeting in Champaign, Ill., recently, to be available for questioning on matters of faith and doctrine.

Richard Birky, Adair, Okla., in Bible Conference at Mt. Zion, Versailles, Mo., April 15-17.

Plans are begun for community tent meetings in the Kalona-Wellman, Iowa, area. These plans call for meetings to begin July 3 and continue for several weeks, with George R. Brunk as evangelist.

David Augsburg, Broadway, Va., at St. Jacobs, Ont., April 17; at Floradale, Ont., April 17-20.

The Greatest Week in History, a 12-inch long-playing record produced by Mennonite Broadcasts, Inc., last year, is available to congregations and other interested persons at \$4. The 54-minute record contains seven newscasts of the events of the first Easter beginning with Jesus' ride into Jerusalem. Address requests for the record to Mennonite Broadcasts, Inc., Harrisonburg, Va.

The 15-minute broadcast, **Luz y Verdad**, now is transmitted by Trans World Radio, Bonaire, Netherlands Antilles. The 500,000-watt station can be heard throughout Latin and North America on 800 kilocycles. The program also will be on Bonaire's 50,000-watt shortwave station.

Calendar

Mennonite Publication Board Meeting, Scottsdale, Pa., March 24-26.

Extension Convention of the South Central Conference, 4-H Building, Kansas State Fair Grounds, Hutchinson, Kans., April 22-24.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11. General Mission Board Meeting, Kitchener, Ont., June 21-26.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Kenagy - Peters. - Percy Kenagy, Albany, Oreg., Fairview Cong., and Joanna Peters, Hammett, Idaho, Indian Cove Cong., by Verl E. Nofziger, Dec. 30, 1965.

Rosenberger - Benner. - Donald Rosenberger, Lansdale, Pa., and Shirley Benner, Souderton, Pa., both of the Blooming Glen Cong., by David F. Derstine, Jan. 5, 1966.

Yoder-Rychener. - Tom Yoder, Archbold, Ohio, and Glora Belle Rychener, Wauson, Ohio, both of the Zion Cong., by Ellis Croyle, Feb. 26, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bills, Floyd E. and Rhoda A. (Troyer), Flint, Mich., first child, Darrin Errol, Dec. 22, 1965.

Buck, Robert and Marilyn, Stratford, Ont., sixth child, third daughter, Barbara Joann, Nov. 23, 1965.

Cole, Lester and Iona (Bordan), Knox, Ind., fifth child, third daughter, Alice Jeanette, Feb. 1, 1966.

Forry, John J. and Miriam E. (Fuhrman), Hanover, Pa., fourth child, third son, Anthony Wayne, Feb. 19, 1966.

Heintz, Sidney and Beulah (Stauffer), Kitchener, Ont., fourth child, second daughter, Jane Elizabeth, Feb. 26, 1966.

Kreider, John and Betty (Book), Lancaster, Pa., fourth child, third son, Philip Eugene, Jan. 31, 1966.

Leis, Wayne and Floris (Brenneman), Stratford, Ont., first child, Robert Wayne, Nov. 30, 1965.

Martin, Kenneth E. and Mary Kathryn (Schnupp), Brewton, Ala., first living child, Lois Jane, Feb. 19, 1966.

Miller, John and Verna (Troyer), Topeka, Ind., third child, first son, John Terry, Feb. 25, 1966.

Miller, John E. and Pat (DeLashmunt), Louisville, Ohio, sixth child, fifth son, John Edward, Jr., Feb. 1, 1966.

North, Wayne and Doris (Amstutz), Louisville, Ohio, fourth child, second son, David Wayne, Feb. 19, 1966.

Smucker, Ralph Mervin and Lila (Amstutz), Smithville, Ohio, third child, second daughter, Louise Kay, Feb. 23, 1966.

Stauffer, Gary and Becky (Anstine), Lincoln, Neb., fourth child, third daughter, Kathryn Kay, Feb. 27, 1966.

Swartzendruber, Richard and Naomi (Everson), Hesston, Kans., first child, George Richard, March 1, 1966.

Utter, Brian and Shirley (Stauffer), Milford, Neb., second child, first son, Neal Emerson, Feb. 16, 1966.

Yoder, John O. and Arlene (Heatwole), Harrisonburg, Va., second child, first daughter, Rebecca Faith, Feb. 28, 1966.

Yutz, Valentine and Anne (Farmwald), Marysville, Ohio, fifth child, second son, Valentine Matthew, Feb. 6, 1966.

Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Birky, Leah, daughter of John and Barbara (Garber) Bechler, was born at Zurich, Ont., Oct. 5, 1885; died at her home in Kouts, Ind., Feb. 21, 1966; aged 80 y. 4 m. 16 d. On Nov. 1, 1910, she was married to Benjamin Birky, who survives. Also surviving are 2 daughters (Lulu and Doris—Mrs. Joe Hook), one grandson (Edmond and Joseph). She was a member of the Hopewell Church, Kouts, where funeral services were held Feb. 24, in charge of Samuel S. Miller and Emanuel Birky.

Blough, Charlotte Marie, daughter of Harry Boyd and Betty (Eash) Blough, was born in Cambria Co., Pa., April 28, 1951; died at her home in Sidman, Pa., Feb. 25, 1966; aged 14 y. 7 m. 28 d. Four brothers preceded her in death. Surviving are her parents, 4 brothers (Harold, Barry, Leland, and Leonard), and her grandparents (Harry Blough and Ada Eash). She was a member of the Pleasant Grove Church, Elton, Pa. Funeral services were held at the Blough Church, Feb. 28, in charge of David C. Alwine and Harry C. Blough.

Byrd, Dave, son of Henry and Cora (Miller) Byrd, was born at Ramseytown, N.C., Feb. 11, 1906; died of cancer at his home in Deerfield, Va., Jan. 13, 1966; aged 59 y. 11 m. 2 d. Surviving are his widow (Bessie Howell Byrd), 3 daughters (Mrs. Louis Patton, Mrs. Harry Fink, and Mrs. Ralph Fink), 2 sons (Jack and Lloyd), 4 brothers, one sister, his parents, and 12 grandchildren. Funeral services were held at the Bear Funeral Home, conducted by Evan Brenneman, assisted by John Martin.

Detweiler, Ethel (Wright), was born at Mio, Mich., Jan. 11, 1904; died at the Mount Carmel Mercy Hospital, Detroit, Mich., Dec. 20, 1965; aged 61 y. 11 m. 9 d. Surviving are 5 children (Josephine—Mrs. Charles Roberts, Genevieve—Mrs. Roger Randall, Shirley—Mrs. Artie Davenport, Dorothy—Mrs. Louis Wright, and Earl), 22 grandchildren, 6 sisters, and 3 brothers. She was a member of the Detroit Mennonite Church. Funeral services were held at the Northrup Funeral Home, Dec. 23, with Donald L. Moody officiating; interment in Grand Lawn Cemetery.

Gerber, Mary, daughter of John Henry and Francis (Miller) Weaver, was born near Walnut Creek, Ohio, Aug. 31, 1900; died of a heart attack while attending a WMSA meeting at Walnut Creek, Feb. 23, 1966; aged 65 y. 5 m. 23 d. On June 12, 1926, she was married to Uta Gerber, who survives. Also surviving are one daughter (Rhea—Mrs. Wayne Winkler), one son (Marland), one sister (Mrs. Cloyse Herschberger), one brother (Titus), and 5 grandchildren. Two sisters preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held Feb. 25, in charge of Paul R. Miller.

Godshall, Alvin S., son of Lewis and Matilda (Sell) Godshall, was born in Montgomery Co., Pa., Feb. 26, 1896; died at Grand View Hospital, Sellersville, Pa., Feb. 15, 1966; aged 69 y. 11 m. 20 d. On April 15, 1915, he was married to Susan Springer, who survives. Also surviving are 4 sons and 5 daughters (Henry S., Norman S., Edith—Mrs. Joseph Benner, Mabel—Mrs. John Haas, Naomi—Mrs. Russel Yoder, Mary—Mrs. Raymond Haltman, Eva—Mrs. A. Clair Sheats, Alvin S., Jr., and Stanley S.), 38 grandchildren, 10 great-grandchildren, one brother (William), and 2 sisters (Mrs. Sallie Moyer and Mrs. John Forman). He was a member of the Franconia Church, where funeral services were held Feb. 20, with Floyd Hackman and Curtis Bergey in charge.

Hartzler, Marlene, daughter of Monroe and Barbara (Nissley), Chupp, was born at Glendive, Mont., Jan. 26, 1938; died of cancer at American Medical Center, Denver, Colo., Feb. 11, 1966; aged 28 y. 16 d. On July 7, 1962, she was married to Harvey Hartzler, who survives. Also surviving are 3 brothers and 5 sisters (Vernon, Mrs. Lyla Snyder, Mrs. Marilyn Pace (twin sister), Maurice, Frances, Mrs. Carol Reisig, Claudia, and Sheila). She was a member of the Glenn Heights Church, Denver, Colo. Funeral services were held at Glendive, Mont., Feb. 16, in charge of Edward Miller and Jonas Beachy; interment in Glendive, Dawson County, Cemetery.

Herr, Elizabeth L., daughter of Martin and Hettie (Landis) Herr, was born in Lancaster Co., Pa., July 14, 1877; died at the Bair Convalescent Home, Brownstown, Pa., Feb. 17, 1966; aged 88 y. 7 m. 3 d. She was the last of her immediate family and is survived by only nieces and nephews. She was a member of the East Chestnut Street Church, Lancaster, Pa. Funeral services were held at Mellinger's Church, Feb. 20, with Frank M. Enck and James M. Shank in charge.

Hoak, Evelyn Mae, daughter of Mrs. Clara Martin and the late Lester Martin, was born near Rileville, Va., Nov. 14, 1921; died at the Mountain View Rest Home, after an illness of two months, Feb. 2, 1966; aged 44 y. 2 m. 19 d. Surviving are her husband, Robert T. Hoak, 2 children (Bonnie C. and Dennis R.), her mother, one brother, and 2 sisters. She was a member of the Big Spring Church. Funeral services were held at the Bradley Funeral Home, Luray, Va., in charge of D. Paul Misher and Vernon Merkey; interment in Beahm's Chapel Cemetery.

Horst, Loren, son of Lee W. and Elsie (Ogburn) Horst, was stillborn at the Annie M. Warner Hospital, Gettysburg, Pa., Feb. 14, 1966. Surviving besides his parents are his grandparents (Mr. and Mrs. Forrest Ogburn and Mr. and Mrs. Joe P. Horst). Graveside services were held at the Mumma's Cemetery, in charge of James Danner.

Mellinger, Anna, daughter of Michael and Lizzie (Rohrer) Kreider, was born in Pequea Twp., Pa., Feb. 15, 1885; died at the home of her daughter, Mrs. Roy Weaver, Strasburg, Pa., with whom she made her home the last 10 years, Jan. 6, 1966; aged 80 y. 10 m. 22 d. On Aug. 5, 1905, she was married to Amos K. Mellinger, who preceded her in death. Surviving are 4 sons and 4 daughters (Betty K.—Mrs. Roy Weaver, Anna M.—Mrs. Abram Snavely, William G., Amos K., Alvin K., Erma M.—Mrs. Herman Buckwalter, Marion K., and Jacob K.), 27 grandchildren, 45 great-grandchildren, and one sister (Mrs. Matilda Domback). She was a member of the New Danville Church, where funeral services were held Jan. 8, in charge of David Thomas and Elias Groff.

Miller, Annie, daughter of John and Huldah (Glass) Bender, was born in Somerset Co., Pa., July 18, 1883; died at the home of her only son, Elmer V., Orange, Va., Sept. 5, 1965; aged 82 y. 1 m. 18 d. On Jan. 28, 1904, she was married to Val D. Miller and lived in matrimony 61 years. Surviving are 5 children (Cora—Mrs. Sol W. Yoder, Elmer, Lydia—Mrs. Samuel Sellick, Annie—Mrs. Crist W. Yoder, and Irene—Mrs. Abe Peachy), a foster son (Glenn Snyder), 27 grandchildren, 25 great-grandchildren, one brother (Conrad), and one sister (Huldah—Mrs. Ammon Troyer). She was a member of the Beachy Church, Kempsville, Va.

Miller, Lillie, daughter of Solomon and Sarah (Lenhart) Beachy, was born near Walnut Creek, Ohio, July 16, 1882; died at her home at Walnut Creek, Feb. 27, 1966; aged 83 y. 7 m. 11 d. On March 18, 1906, she was married to John Kandel, who died Oct. 18, 1914. On May 18, 1919, she married Seth Mil-

ler, who died Sept. 24, 1957. Surviving are 6 daughters (Beulah—Mrs. Wm. Miller, Ila—Mrs. Wayne Hosteler, Nila—Mrs. Mal Troyer, Eva—Mrs. Ralph Hosteler, Esther—Mrs. Archie Mullet, and Mary—Mrs. Loren Hosteler), 2 sons (Frank Kandel and John W. Miller), 4 sisters (Mrs. Elizabeth Shutt, Mrs. Alvin W. Miller, Mrs. Mel Miller, and Mrs. Elmer Stoltzfus), one brother (Allen), 24 grandchildren, and 21 great-grandchildren. One daughter, 4 sisters, and 5 brothers preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held March 2, in charge of Paul R. Miller.

Moyer, Charles R., son of Daniel L. and Annie (Rohr) Moyer, was born in Bucks Co., Pa., Jan. 28, 1902; died at his home, Souder-ton, Pa., Feb. 23, 1966; aged 64 y. 25 d. On Sept. 30, 1922, he was married to Katie Nice, who survives. Also surviving are 2 daughters (Dorothy—Mrs. William Fretz and Kathryn—Mrs. Beest Hays), one son (Kenneth), 9 grandchildren, 5 sisters, and 5 brothers. Two brothers and 2 sisters preceded him in death. He was a member of the Blooming Glen Church, where funeral services were held Feb. 26, in charge of Richard C. Detweiler.

Myrtle, Bertie, daughter of John and Margaret (Helmic) Puffenbarger, was born in Greenville, Va., Jan. 30, 1877; died at her home in Deerfield, Va., Nov. 23, 1965; aged 88 y. 9 m. 24 d. Her husband, Samuel Myrtle, and one son preceded her in death. Surviving are one daughter (Addie—Mrs. William Hayslett), 2 sisters (Mrs. W. J. Ritchie and Mrs. Grace Swink), and 2 grandchildren. She was a member of the Deerfield Church. Funeral services were held at the Bear Funeral Home, in charge of John Martin, assisted by Evan Brenneman, Franklin Weaver, and Alvin Powers.

Orsborn, Samuel, son of Samuel and Malinda (Rouse) Orsborn, was born at Marshall, Ill., March 20, 1896; died at the Twin Lakes Nursing Home, Mountain Home, Ark., Oct. 27, 1965; aged 69 y. 7 m. 7 d. He was a member of the Buffalo Mennonite Church. Surviving are his wife, Mrs. Sarah Orsborn, one son (Darryl Wayne), 5 daughters (Mrs. Aileen Knight, Mrs. Vivian Morgigno, Mrs. Wilma Lou Fenton, Mrs. Donna Lucille Samora, and Mrs. Sarah Sue Rollins), 20 grandchildren, one brother (Curtis), and 2 sisters (Mrs. Hazel Tate and Mrs. Jewell Black). Funeral services were held Oct. 29, in charge of Wayne Yoder; interment in Haskill Cemetery.

Ramer, John, son of Martin and Lydia Ann (Shaum) Ramer, was born in Elkhart, Co., Ind., Dec. 15, 1892; died in Elkhart Co., Feb. 10, 1966; aged 73 y. 1 m. 26 d. On April 20, 1922, he was married to Golda Wenger, who survives. Also surviving are 3 sons (Roy, Lewis, and Carl), 2 daughters (Nila—Mrs. Donald Flora and Florence—Mrs. Pete Yoder), 4 brothers (William, Lewis, Isaiah, and Edward), and 2 sisters (Mrs. Anna Wenger and Martha—Mrs. Elias Weaver). He was a member of the Yellow Creek (Wisler) Church. Funeral services were held at the Olive Church, in charge of Paul Hoover and John D. Zehr.

Reno, Alvin Leroy, Jr., son of Mr. and Mrs. Alvin Leroy Reno, was born at Knoxville, Tenn., July 15, 1917; died after a long illness at his home Feb. 26, 1966; aged 48 y. 7 m. 11 d. On Aug. 14, 1950, he was married to Thelma Kelly, who survives. Also surviving are 2 sisters (Elsie—Mrs. Sam Bean and Dorothy—Mrs. Sam Evans) and 3 brothers (Lloyd, Robert, and W. C.). He was a member of the Mennonite Church. Funeral services were held at Rose Chapel, Feb. 28, in charge of Ezra Good.

Rhodes, John Albert, son of Gabriel D. and Rebecca V. (Simmons) Rhodes, was born near Hinton, Va., Sept. 3, 1873; died unexpectedly at the home of his daughter, Mrs. Frank D. Heatwole, Dayton, Va., Jan. 21, 1966; aged 92 y. 4 m. 18 d. On Jan. 11, 1900, he was married

to Hettie D. Heatwole, who preceded him in death on Jan. 20, 1963. Surviving are 2 daughters (Resie R.—Mrs. Frank D. Heatwole and Annie C.—Mrs. Eli D. Heatwole), 15 grandchildren, and 17 great-grandchildren. He was a member of the Bank Church, where funeral services were held Jan. 24, in charge of Lloyd Horst and Simon Heatwole; interment in Bank Church Cemetery.

Schmucker, Eva, daughter of Eli and Anna (Farey) Schmucker, was born near Middlebranch, Ohio, Aug. 27, 1891; died at the Hartville (Ohio) Manor Nursing Home, Feb. 25, 1966; aged 74 y. 5 m. 28 d. Surviving are one sister (Della—Mrs. Oscar Hosteler) and 2 brothers (Eli and Edwin). Two sisters and 4 brothers preceded her in death. She was a member of the Beech Church, Louisville, Ohio, where funeral services were held Feb. 27, in charge of O. N. Johns and Wayne North.

Stoltzfus, Rachel, daughter of Eli and Lydia Yost, was born near Ronks, Pa., May 3, 1888; died at the Tel Hai Rest Home, Honey Brook, Pa., Feb. 3, 1966; aged 77 y. 9 m. On Jan. 11, 1912, she was married to Elam M. Stoltzfus, who died Jan. 1, 1959. Surviving are 3 sons and one daughter (Chris D., Edward A., John P., and Ruth P.—Mrs. Irvin E. Yoder), 20 grandchildren, 7 great-grandchildren, and 2 sisters (Eva Yost and Fannie—Mrs. Joseph Umble). Two sons preceded her in death. She was a member of the Maple Grove Church, Atglen, Pa., where funeral services were held Feb. 6, with Aaron F. Stoltzfus, Abner G. Stoltzfus, and Melville Nafziger officiating.

Stutzman, Edith L., daughter of Abram G. and Sarah Ann (Lapp) Grass, was born at Fountainville, Pa., June 30, 1900; died at Schwenksville, Pa., Dec. 26, 1965; aged 65 y. 5 m. 26 d. On June 14, 1924, she was married to James Stutzman, who died Feb. 1, 1963. Surviving are 9 children (Mary Ellen, James C., Sara Jean, Kenneth L., Lorraine—Mrs. Ben W. Myers, A. Marlowe, J. Merle, Donald G. and E. Dale), 13 grandchildren, 3 sisters and 4 brothers (Nora—Mrs. John Gehman, Phares L., Titus L., Priscilla, Joseph L., Hiram L., and Elizabeth). Preceding her in death were also one daughter, one grandson, one sister, and 2 brothers. She was a member of the Salford Church, where funeral services were held Dec. 30, in charge of Henry Ruth and Willard Shisler.

Troyer, Betty Jo, daughter of Hollis and Maxine (Fesler) Mohr, was born at Creston, Iowa, July 13, 1945; died as the result of a tractor overturning and pinning her under it at Lagrange, Ind., Feb. 10, 1966; aged 20 y. 6 m. 28 d. On Sept. 12, 1965, she was married to David Troyer, who survives. Also surviving are 2 brothers, 4 sisters, and grandparents (Mr. and Mrs. Charles Fesler and Mr. and Mrs. G. W. Mohr). She was a member of the Arispe (Iowa) Methodist Church. Funeral services were held at the Yoder-Culp Funeral Home, Goshen, Ind., Feb. 12, and at the Arispe Methodist Church, Feb. 14, in charge of Orvin Hooley and Arnold C. Roth.

Wert, Joseph Daniel, son of John and Lydia (Sausman) Wert, was born in Juniata Co., Pa., Dec. 16, 1877; died at his home in Jonestown, Pa., Sept. 8, 1965; aged 87 y. 8 m. 23 d. On Jan. 17, 1901, he was married to Minnie Sieber, who survives. Also surviving are 5 sons and 5 daughters (Titus, Daniel, William, Joseph, Lydia—Mrs. Blanchard Patterson, Mary—Mrs. Robert Miller, Phoebe—Mrs. Clarence Malin, John, Martha—Mrs. Amos King, and Naomi—Mrs. John Stover), 45 grandchildren, 51 great-grandchildren, one brother (Samuel), and 2 sisters (Phoebe Saner and Katie Sieber). He was a member of the Dohner Church. Funeral services were held at the Lauer Church, with Donald Lauer, Aaron Shank, and Paul Eberle officiating.

Yoder, Nancy Lou, daughter of Orville H.

and Geneva (Spicher) Yoder, Belle Plaine, Iowa, was born Feb. 17, 1966; and died shortly afterward. Surviving are her parents and grandparents (Mr. and Mrs. Henry A. Yoder and Mr. and Mrs. Aaron Spicher). Graveside services were held at the Lower Deer Creek Cemetery, near Kalona, Feb. 17, with Robert K. Yoder officiating.

Items and Comments

Christians from the United States and Canada who visit Great Britain or Europe are generally somewhat shaken by the poor church attendance which they cannot help noticing everywhere.

Two reasons for this are advanced in a French magazine by a sociologist, Prof. Francois G. Dreyfus of the University of Strasbourg, who made an analysis of the decline of the church in Alsace. In Alsace, a typical European country, there were 210,000 Protestants in 1820; 247,000 in 1871; and 242,000 in 1954.

Dr. Dreyfus believes his conclusions apply to churches everywhere. He says the church has declined because of its indifference to the working classes and because of its liberalism in doctrine.

* * *

Methodist ministers should assist and support conscientious objectors to the Vietnamese war and all wars. So says Rev. Donald E. Collier, Methodist pastor in Rye, N.Y. He quotes the Methodist discipline as saying:

We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military forces. He should receive counsel concerning his rights in this respect, assistance in bringing his claim before the proper authorities, and support in securing recognition thereof."

* * *

Lutherans carry on their ministry largely through the clergy "in spite of our lip service to the doctrine of the priesthood of believers," a denominational missions official said. Dr. Robert W. Long of Chicago, executive secretary of the Division of Home Missions of the National Lutheran Council, told the 48th annual meeting of the NLC that renewed and restructured congregational life is mandatory today. Through such renewal, he said, the congregation "may fulfill its God-given functions of worship, nurture, service, evangelism, and prophetic witness."

* * *

Walgreen Drug Stores, one of the nation's top ten sellers of books and magazines, is receiving wide public acclaim for its recent public statement reaffirming its stand on clean literature.

The company stated that it will not offer indecent books or magazines on its stands, best sellers or not, in the interest of the communities it serves.

"We were amazed by the tremendous response," a Walgreen official said. "There certainly must be deep feelings on this subject around the country, for it seems to have struck a responsive chord in the hearts of people everywhere."

Walgreen Drug Stores have received a host of commendatory letters and telephone calls, many from government officials, church leaders, and business and civic leaders.

* * *

A Presbyterian pastor warned against new kinds of theology which attempt to communicate the Gospel simply by social action.

Dr. David H. C. Read, pastor of Madison Avenue Presbyterian Church, New York, said at Minneapolis that evangelism must go hand in hand with the rest of the church witness. He told the Minnesota State Pastors' Conference there was a danger that a preacher would lean over so far backwards in adjusting to the world he would have nothing to say.

At the same time, he said, a preacher must proclaim a Gospel that is relevant to the problems in his parishioners' minds. A preacher should have the stance of one hand on the Word of God and the other on the people of this generation, he added.

* * *

Just a week after a national Day of Prayer for rain to ease vast drought-stricken areas in South Africa, plans were made for another prayer day—this time in thanksgiving for the abundant rains which fell on many parched farmlands. Though the total drought was by no means thwarted, hard-hit Transvaal farmers had good rains which staved off further losses. The day of prayer for rain was led by President Charles R. Swart.

* * *

A Roman Catholic priest at Bunker Hill, Ill., said he has become concerned about the situation of the Amish farmers of Hazleton, Iowa, and is seeking legal and financial help for them.

Father Casimir Gierut, pastor of St. Mary's Church, stated he feels strongly that basic freedoms and rights have been violated in the court decision in the case of the Oelwein Community School Board versus the Amish farmers. The decision ordered Amish children to attend public schools unless Amish schools met state qualifications.

Father Gierut said he is not making the plea as a priest, but as an American citizen. He will appeal to President Johnson for legal aid for the Hazleton farmers to attempt to get the court's decision reversed. He plans also to appeal to Attorney Gen-

eral Nicholas Katzenbach and to Chief Justice Earl Warren of the U.S. Supreme Court.

"As American citizens," Father Gierut said, "we cannot preach to the world leaders that we are fighting the Vietcong because we wish to protect the freedom and rights of those in Vietnam, while at the same time in our own country we are suppressing the rights of a peaceful and honorable community of farmers who insist on preserving their freedom in giving their children a Christian education, and a knowledge of God according to the dictates of their conscience."

* * *

A study conducted by North Carolina's seven Baptist colleges, submitted to the General Board of the Baptist State Convention, reaffirms belief in a living God. Ben C. Fisher, executive secretary of the Convention's Council on Christian Education, in presenting an analysis of the study, said, "We do not believe that God is dead and we must take serious issue with those who do." He said the study is significant "in view of its theological presuppositions and commitments. In my judgment, we can no longer ignore the tremendous impact which radical theologians are having on contemporary Protestantism. Among other things," he said, "the study reaffirms the belief in a personal, living, loving God, who has created and who sustains this universe."

* * *

Dr. Arthur W. McKay, president of McCormick Theological Seminary in Chicago, told the Western New York Presbytery there is "a sense of uneasiness" among religious leaders in spite of the highest church and synagogue membership in the history of the United States. He reported "a spate of literature questioning and criticizing the church for making organization an end in itself" and trying to maintain itself as it is. The problem, he declared, is not that the church is highly organized but failure to realize that organization is a means of mission, not an end in itself. Church institutions "exist for the sake of ministry to the world," he emphasized.

Because of the criticism of the church's inner organization, Dr. McKay said, the pendulum has now swung the other way to great preoccupation with the secular meaning of the Gospel. He called for a balance between the two views. "The church must learn to minister to the world without losing itself," the Presbyterian leader stressed.

* * *

The New York Central has decided to reduce the number of cars in which smoking is permitted. A survey of 7,700 commuters revealed that two out of every three persons (66 percent) favored cars where smoking was not allowed. Until recently the railroad has had as many as two cars out of three in every train for smokers.

MEMORIAL BAPTIST SEMINARY
2001 HERRMAN AVE
ELKHART, IND 46516

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GOSPEL HERALD

Tuesday, March 29, 1966

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60th Annual Meeting of the Mennonite Board of Missions Kitchener,* Ontario June 23-26, 1966



Theme: One Message, One Mission

Linguist Is Guest Speaker



Eugene A. Nida

Eugene A. Nida, Secretary for Translation of the American Bible Society, will present a two-part address, "Communicating the Message," at 1:30 and 7:30 p.m., Saturday, June 25.

As one of the foremost linguists in the United States, Dr. Nida specializes in the study of languages and dialects of primitive peoples, for many of whom no printed part of the Bible has yet appeared.

His work includes field surveys, linguistic research, the checking of manuscripts of new translations, and the writing of books and articles on languages, anthropology, and the science of meaning.

In order to carry on these many phases of the Translations Department work he has traveled to more than 60 countries in Europe, Asia, Africa, and Latin America, where he has worked with translators on linguistic problems of more than 120 different languages.

Among the many books he has authored are *God's Word in Man's Language*, the dramatic story of translating the Bible into more than one thousand languages (Harper and Bros., 1952); *Customs and Cultures: Anthropology for Christian Missions* (Harper, 1954), a fascinating account of strange customs and little-known cultures; *Message and Mission* (Harper, 1960), a book dealing with the problems encountered in communicating the good news.

This Program Is Planned
Especially for the
Local Congregation
Because . . .

. . . Harold Bauman, moderator of Mennonite General Conference, is keynote speaker.

. . . Some 17 workshops will deal with tools of congregational witness.

. . . Sunday morning service focuses on minority group concerns with speakers Hubert Swartzentruber and B. Charles Hostetter.

. . . Sunday afternoon youth meeting with Don Blosser speaking.

. . . Sunday evening consecration service with Don Jacobs, East Africa missionary, speaking on the motive for mission.

Detailed programs listing hospitality arrangements, business sessions, etc., will be available in April through congregational mission board representatives.

*Business and public sessions to be held in the Kitchener Auditorium on East Avenue (used previously for MYF Convention and Mennonite World Conference).



Share Your
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Books Abroad

BOOKS ABROAD supplies books and other literature primarily to Nigeria, Tanzania, Kenya, and Ethiopia in Africa, and very recently to British Honduras and Indonesia. In these countries, English is the educational language used in the schools. Literature in lesser amounts also goes to the African Congo, Liberia, Ghana, Vietnam, India, Jamaica, Honduras, Israel, Algeria, and the London Mennonite Centre. Books in French and Spanish are also useful.

WHY THE NEED? Newly acquired independence brings on a hunger for knowledge. Still unable to produce any large number of books, however, their need is our opportunity to share our abundance of literature.

WHO RECEIVES? At the present time, books go to many elementary and secondary schools, teacher training colleges, universities, Bible schools, hospital libraries, six reading rooms in Africa, Vietnam, and Israel, three missionary children's hostels, and two literature distribution centers. Others wait.

TYPES OF BOOKS: Schools request educational and certain types of religious books; also books on trades. English storybooks for all ages are needed: biography, adventure, nature, and others. Women's colleges need books and magazines on needlework and other women's crafts.

Pastors and schools beg for Bibles (especially reference), good commentaries, Bible dictionaries, concordances, and other Bible study helps. More than 100 reference Bibles could be used each month.

AGE AND CONDITION OF BOOKS: They should be clean and well-bound, and up-to-date in content. Bibles, Bible reference works, and certain other books much in demand should be contributed if binding is poor, provided they are repaired or rebound before sending. (Directions for repairing are available upon request.)

HOW THE PROGRAM OPERATES: Overseas workers send to the Books Abroad office lists of the kinds of books and specific titles needed. Groups and individuals in North America collect books and send to our office lists of the books which they have available. We check the list against the overseas lists and also against the record of books already sent. Donors are then sent addressed shipping labels and mailing instructions along with a list of the books to be sent to each address. Postage is paid by the donor(s).

NOTE: Do not send any books before contacting Mary L. Bender, coordinator of Books Abroad, 512 S. High St., Scottsdale, Pa. 15683.

Your Congregation and MCCE

Probably nobody has "sinned" more than the Mennonite Commission for Christian Education in promoting piecemeal programs for the local congregation. This may well be the reason we feel so keenly the need for repentance of this kind of unprofitable servanthood. We are tired of piecemeal ministries. And we are pressing hard for a more holistic approach to the needs of the local congregation.

Our emphasis is to help the local congregation to become "a people" who are "equipped for the work" which God is calling them to in the particular community where they find themselves. This, you will recognize, is a radical reversal of the view that saw responsible churchwide Christian education as the attempt to plant a dozen separately structured agencies within the local congregation.

We feel that the agency approach is now no longer adequate. The situation, the needs, the opportunities, the gifts, and the speed of change vary so much from congregation to congregation that we would surely be presumptuous to say, "These are your questions; these are your answers; and these are the agencies which will meet your needs." Rather, MCCE would like to help congregations across the church to ask their *own* questions. Then we will attempt to do all we can to help them find responsible answers.

Basically, a congregation must ask itself two questions. No one else can ask those questions for it. The questions are: (1) "What is our mission to this specific community where God has placed us? and (2) How can we best fulfill that mission?"

Because of the primacy of the local congregation we of MCCE are trying to be congregational servants. This does not mean that we will immediately attempt to phase out the agencies for which we have responsibility: the Sunday school, the summer Bible school, the church camp, Sunday evening meeting, MYF, etc. This would be neither wise nor easy. Rather, we are finding ways to use what is with new flexibility and creativity. And we are encouraging congregations to make their own judgment about how the various available settings for Christian education can best be used.

The servant stance calls us as a denominational Christian education department to undergird the local congregation with the kind of help that can allow it to move forward in effective mission. Our objective need be no different than the objective of a Home Missions office of the General Mission Board. But we work more with the "gathered" church than with the "scattered." Materials, curriculum, programs, workshops, emphases, and concepts are all calculated to play their part in helping the local congregation to be the church by seeing and doing what God wants done locally.

—Arnold W. Cressman.

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The Publican

*O God,
Even now,
While I pray,
Prevent my prayer
From being pretty pretense,
From saying something I don't mean.
You know
How much pretense
There is in prayer,
Especially in public—
Real reverence then—
As if concerned.
At home it's different.
The family can scarcely hear,
When I do take time
To pray.
I'm not so loud
Where I'm known.
And at night
Forgive me when I fall asleep.
I guess it's natural.
But today
I'm longing for
The supernatural.*

Amen.



Big Spring

The work at Big Spring Mennonite Church, located five miles north of Luray, Va., was initiated by the YPCA of Eastern Mennonite College in 1960. The present membership is 23, average attendance about 40. Linden M. Wenger is bishop and D. Paul Mishler pastor.

Is the Church Done?

I'm ready to propose that pastors preach a long series of sermons on "What's right about the church." It would certainly do many ministers good. And no doubt many members would consider the work of the church more worthwhile.

For some years now multiplied books and articles, appearing from every source, have done a gigantic job of saying what's wrong with the church. Criticism of the church seems like a booming business. Sometimes, in the midst of the gloomy predictions, it may seem to some that it's not worth the sweat and blood it takes to work in the church. If predictions point to a lost cause, why sacrifice or speak for it? Is the church done for?

Much of the present pessimism, I think, must be a part of the apostasy of the end time. It comes from thinking that all depends on ourselves. It arises out of the feeling that God is too distant to care. It stems from a situation in which people have taken their eyes off the Almighty and refuse to believe in the supernatural. And no doubt much of the disquieting also comes from inability to see that God is at work in the world.

No, I'm not saying that the church was not due to look at its worship, its work, and its witness critically. Too often the church has been merely the holder of status quo and the dead end for anything which speaks of life.

What I am saying is that a great deal more is accomplished by the challenge in seeing what we should and can be than in looking too long at what we are not. While books and articles proclaim the serious malady from which the church is suffering, one looks rather long and hard to find any remedies proposed. It is a poor doctor who can only identify some symptom of sickness but is unable to suggest any kind of remedy.

Since most know by this time what's wrong with the church, isn't it time to begin saying what's right about the church? If we were shown more that the Almighty is on our side, it would spur us on. If we were reminded repeatedly that the unfaithful Christ is Head of the church, it would help us to see in right proportion our own failures. If we would share more the unsearchable riches of Christ, it would cause us to stop complaining like paupers.

Let ungodly men quarrel and debate. A thunderstorm does not put out the sun. The church has been declared dead a thousand times, yet it lives. And it shall live. The Pharaohs, Herods, Neros, Stalins, and all the rest persist in persecuting the church. Yet the church remains the anvil which breaks every hammer. The church is still the strongest force for God and for good and right.

From every collapsing civilization the church came forth because the church has an eternal destiny. The church is not contingent upon persecution or popularity. It does not die

when some say "God is dead," and it does not fade out of existence when it is driven into the world. The church is the body of Christ, living and doing His work in the world.

Why not start the positive note? It's better to tell what the church is than what it is not. It's better to preach where the church is rather than where it is not. It seems more relevant (to use the modern cliché) to tell how the church should accomplish its purpose rather than to keep repeating how it is not accomplishing its mission.

Yes, we are overdue in preaching and teaching and talking and acting as if we really believe that all the great and glorious things the Scripture says about the church are true. For, put it down, when all the church's critics are carried to their graves, the church will still be doing resurrection work.—D.

It May Interest You

As editor I am always searching for good articles for the GOSPEL HERALD. I look for articles that are positive, with a stated purpose or theme. I look for articles that start with a good lead, avoid religious clichés, platitudes, generalities, and broad meaningless statements. I like clear, concrete, descriptive, and active words and articles which vibrate with personal interest. I am inclined to reject viewpoints which are all negative or which offer no answer to the problems raised.

If you like to write and have something to say, I am anxious to see what you write. So write it down, keeping the above points in mind.

But no editor can possibly print all the material received. When articles are returned, it does not mean that they are worthless, or that they do not have real merit. It is simply the result of a hard choice an editor must make every day as to what can be used and what cannot be used.

It comes as a surprise to many who visit the GOSPEL HERALD office that only about 10 percent of the articles and poems received can possibly be used. This means approximately 90 percent of the articles received are returned to the writer. Each day articles and poems come from writers scattered throughout the United States and Canada, and occasionally from other countries. Most of these are free-lance writers. They write something and wish to see it in print, and so they send it to a publication.

Because of the interest which you have in GOSPEL HERALD and because of the interest and surprise many express who visit the GOSPEL HERALD office, concerning the large volume of articles received, this comes as a short interest and information piece to you in order for you to understand our work better.—D.

An eight-year-old boy asked his father: "Dad, would you punish me for something I didn't do?"

"Of course not," said his father.

"Good," was the response. "I didn't do my homework."

Paul and the Stewardship of Money

By Milo Kauffman

The Apostle Paul declared that a stewardship of the Gospel had been committed to him. His words and activities, his very life, demonstrated how wholeheartedly he was committed to that stewardship. Whatever promoted stewardship of the Gospel was important to him. For this reason Paul was interested in the stewardship of money. He commended the Philippians, who ministered once and again to his necessities, for fellowshiping with him in the furtherance of the Gospel. He refers to the liberality of the Macedonians as fellowshiping in ministering to the saints. Paul instructed Timothy to charge them that were rich in the world to be rich also in good works and to be ready to share, for in so doing they were laying up treasure in the time to come.

Paul's attitude toward the stewardship of money is best shown in II Cor. 8 and 9. Quotations made are from *The Inspired Letters* by Dr. Frank Laubach. From this passage several things become evident about Paul and the stewardship of money.

Active in Solicitation and Administration

When the disciples at Antioch decided to send relief to Jerusalem, they gave according to their ability, and sent it by the hands of Barnabas and Saul Acts 11:29, 30.

Paul gave orders to the churches of Galatia and Corinth to follow the example of the Antioch church and give as God prospered. I Cor. 16:1, 2. He also asks the Corinthian brethren in II Cor. 8 to give as they were able.

No pastor or church need apologize for promotion of the Every Member Enlistment, or some other type of solicitation, when there is great need on one hand and wealth in the possession of Christians on the other hand. Paul challenged the Corinthians by the liberality of the Macedonians. 8:1-5. He also boasted to the people of Macedonia about the willingness of the Corinthians to give. 9:2.

Emphasized the Spiritual Side

Time and again he refers to giving as a grace of God. He reminds them of the grace of the Lord in becoming poor for our sake. He shows that giving is for the glory of God—"The reason we are collecting this aid for the Christians of Jerusalem is because it brings glory to God. It also shows that the people of God are willing to help each other" (8:19). Giving also brings praises to God — "your generous gift

through me will make many people thank God for you. Generous giving works that way. . . . You will also produce an outpouring of praises to God" (9:11, 12).

How tragic if the church budget, the Every Member Enlistment, the offering, seem but mundane things, and things we hate to mention! Money in the hands of a profligate may be filthy lucre, but the money Paul solicited was a glory to God, a blessing to the givers, a witness to the world, a cause of praises to God, and a credit to the great apostle to the Gentiles.

Taught Proportionate Giving

"If a man is willing to give what he can, God accepts that. God judges a man's giving by what he has, and does not expect him to give if he is not able. . . . I mean that every person should give according to his ability to give" (8:12-14).

We notice also this principle of proportionate giving practiced and taught in Acts 11:29 and I Cor. 16:1, 2. This principle of giving has its roots in the Old Testament (Deut. 16:10, 17), and seems to be related to, if not identical with, the law of the tithe. Here Israel is instructed to give as they are able, "according as the Lord thy God hath blessed thee" — "according to the gift of his hand." This is in connection with the observing of the festivals. In chapters 12 and 14 Israel is instructed to set aside the tithe of their income for these festivals. Deut. 12:5-7; 14:22-27. It would thus seem that giving according as the Lord blessed, or according to ability, and rendering the tithes were synonymous.

One finds today that the Christian brotherhoods with the best records in the stewardship of giving are the groups that emphasize and practice proportionate giving as taught in the Scriptures.

Insisted That the Offering Be Voluntary

"You remember the saying: 'He who sows little will gather a little harvest; he who sows much will gather a big harvest.' This is true. Yet each person must make up his own mind what he will give. He must not be pushed or compelled to give. God loves the man who is happy when he gives" (9:6, 7).

In the work of the church there should be no place for high-pressure methods. Paul did well in showing the Christians their privilege in Christ, and their responsibility to their brethren, but the decision whether to give, and how much to give, was left to them. The financial program of the church must never be built on legalism or coercion. The develop-

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ment of Christian character and Christian stewardship cannot be built by coercion.

Tried to Remove Fears That Would Hinder Giving

"But do not let fear for the future prevent you from being generous. God is able to bless you with more than you need. He will give you so much that you will always be able to give to every good cause. . . . He will also supply you with all the seed you need to sow deeds of kindness. He will give you a big harvest of kind deeds. God will make you rich in all things: rich enough for you to be a great blessing to the poor" (9:8-11).

Many people are afraid to pledge, or to give generously. The tempter is quick with suggestions—"How can you give a tenth and still meet your obligations?" "How can you make a generous pledge to missions or to the church and still meet payments on your home or car?" Giving is often a matter of faith, and giving is at its best that way. If one is sure that God is asking him to let a tithe, or a generous pledge to his church, he should not let "fear for the future" prevent him from doing so.

Careful in the Administration of Funds

"We are careful and honest in managing these gifts of love, and we do not want even one person to doubt it. We want to do right, not only in God's sight, but also in the sight of all men" (8:20, 21). He goes on to state that three brethren who are being sent to receive their offering are good representatives of the church and are a credit to the cause of Christ.

Church funds should be carefully and honestly administered so that there will be no just cause for criticism or suspicion. Holmes Rolston has well said, "The springs of giving are certain to dry up when men begin to be doubtful about the way in which their money is used." Those who handle the church's money should be persons of good repute.

The treasurer's books should be audited regularly by competent auditors. If he handles large amounts of money, it may be well for him to be bonded. This need not be interpreted as mistrust of a person, but as a safeguard and a good business principle. Even church treasurers have been known to fall into the temptation of misappropriating funds.

Financial Commitment a Part of Total Commitment

"And more than that, your giving will prove that your religion is real. . . . Everyone will thank God and say: 'These Christians not only believe in Christ; they also practice what they believe'" (9:13). One writer in speaking of inadequate finances suggests, "But church finances are only a symptom. They are a symptom of unsound theology and teaching, and of irresponsible and inadequate moral commitment, and of an attitude toward the church which is peculiarly an attitude of the world and not of Christian faith." Empty church treasuries, mission board books in the red, will be of real concern to every faithful pastor, and every genuine steward of the Gospel.

Yes, Christian stewardship is stewardship of the Gospel. But when the spread of the Gospel is hampered by lack of

funds, and when there is great need, yet Christians are becoming wealthy and spending large amounts on luxuries, and perhaps giving less than a half of the tithe, the stewardship of money becomes a primary factor in the stewardship of the Gospel. Under such circumstances every pastor worthy of the name will become interested in teaching stewardship and promoting a program of stewardship in his church. If he does not, he is not truly a steward of the Gospel.

One pastor seeing the great needs in missions, and seeing how his members were giving only meagerly, yet spending much on themselves, began to teach and implement a program of stewardship. In three years' time their giving to missions had increased more than 300 percent. They were giving to missions nearly \$25,000 more annually than they had been giving. There were many by-products. Their giving to local needs also increased. People found a new joy in their lives. Other churches followed their example and increased their giving. This is what genuine stewardship of the Gospel will do, and the type of stewardship of the Gospel that is needed in our world today. Stewardship of the Gospel? Yes. But this has tremendous monetary implications in our twentieth-century society.

All New Testament quotations from *The Inspired Letters* by Frank C. Laubach.

Prayer Requests

Pray for Edwin O. Simon, prisoner at Marion, Ohio, who wrote the Home Bible Studies Office, Elkhart: "This course of 'Sermon on the Mount' has really been a blessing for me and with the help of God I do hope to live this life He wills for me in this sermon. I do thank all for this opportunity. My heart is filled with love and praise for Jesus coming back into my heart and directing my everyday life again. Continue to remember me and my family in your prayers."

"Would you earnestly pray for my Indian foster sister who tried to commit suicide some time ago?" writes a Manitoba listener to *The Mennonite Hour*.

"Our son married an only daughter. Her father told her untrue stories about him. Now they are separated. Pray that they may be reunited."—From an Ontario *Heart to Heart* listener.

Pray for Toba chiefs and leaders of the Argentine Chaco who assume responsibility for the material welfare of their people.

Pray for the spiritual vitality and sensitivity of the entire Mennonite team in Israel, that God may uphold them in difficulty and make His way clear to each one.

Pray for Pastor David Mahemba as he shepherds 100 Mennonites in Dar es Salaam, Tanzania.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

What Is Wrong with Higher Education?

By Virgil J. Brenneman

The issues which are raised by Clemens Hallman in his [Jan. 11, *Gospel Herald*] discussion of the church-related schools are not limited to church colleges but characterize to some degree all of American higher education. Compare, for example, his primary criticism with that of a strikingly similar criticism leveled against one of America's largest universities. He writes, "Our [church] schools are for the most part run by non-educators . . . often chosen according to whether they fit the traditional clique . . ." and recommends that we should "bring schoolmen rather than church leaders into the planning of school administration and curriculum."

During the recent student unrest at the University of California, a graduate student wrote, "In place of a board of regents selected and responsive to the economic establishment, the university community should be governed by persons selected by and responsible to the faculty. . . ."¹ I will challenge neither the accuracy nor the fairness of either of the above statements. My purpose, rather, is to set the discussion in the broader perspective of what is presently acknowledged as a crisis in American higher education.

From World War II to the student revolt at Berkeley last year there has been a growing body of published materials discussing this crisis.² The discussion is intensified by the modern necessity for and popularity of higher education. The Berkeley incident served only to further intensify the discussion. What is wholesome is that most of the critics are from within the academic community itself. Both the university and the church school share in the present crisis and both must share in the solutions to the problems.

For the sake of comparison, I will relate my comments to three basic issues which emerge from Bro. Hallman's discussion: the *control*, the *quality*, and the *purpose* of higher education.

Who Controls

Who Controls Higher Education? A constant and recurring problem is the question of who controls the institutions of higher learning. The colleges and universities have not always successfully won, nor preserved their educational autonomy from all sorts of pressure groups in religion, politics, agriculture, business, or even the military. Earlier, higher education in America prospered under the auspices of the Christian Church. Later, when the church's interests

were perverted by the exercise of suppressive controls, the colleges and universities sought to free themselves from the sectarian and vested interests of religion.

However, higher education is not free from other vested interests in industry, the economy, or the state. Nor is it entirely free from sectarian interests. What could be more sectarian than a philosophy department which will hire only logical positivists, or a history department which refuses to hire a confessing Christian?

President Clark Kerr of the University of California has characterized the modern university as the "knowledge industry," rapidly becoming the "prime instrument of national purpose," a trend he seems to welcome and support. A major factor in this trend is the large subsidies in the form of research grants from various governmental agencies. In fact, 75 percent of all funds expended by American universities for research are from Federal agencies. Of this, 40 percent is directly related to defense and military purposes, and an additional 20 percent is indirectly related to military needs.

Higher education suffers further distortion in that the Federal grants, for some universities over half their income, are largely restricted to the physical and biomedical sciences and engineering, with only 3 percent for the social sciences and hardly any support for the humanities.³ Thus, a disproportionate amount of a university's income, consequently its brains and facilities, is directed toward research almost entirely dictated by interests outside the academic community.

At the University of Louisville, all eight doctoral programs in the graduate school originated and were sustained by subsidies from the Federal agencies. President Pusey of Harvard reports that his university also suffered certain distortions because of its participation in Federal programs. Another university president is reported to have declined an invitation to a conference of college administrators to discuss this problem when he learned that the findings were to be published. He feared lest he jeopardize his own university which relied heavily on subsidies from Washington.⁴

The church schools in America have been the longest to resist, though not entirely successfully, the encroachment of the Federal colossus. One need only take note of the current struggles of conscience by Southern Baptist colleges over this question.

The Quality

The Quality of Higher Education: One of the factors in the growing discontent of college students is the quality of teach-

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OVERSEAS MISSIONARY DIRECTORY

Spring, 1966

The overseas missionary directory appears twice each year—in the last issues of *Gospel Herald* for March and September. Included on this list are missionaries of all boards of the Mennonite Church—nearly 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

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ing they receive. We are frequently reminded of the scandal that the worst teaching in the whole American system of education takes place at the college level. Through the influence of the graduate school, colleges operate under the absurd assumption that anyone who has become thoroughly specialist is qualified to teach in his field.⁵ Further, the teaching role is subtly discounted, with the highest salaries, newest and most elaborate facilities available in the highly subsidized programs.

Universities are increasingly staffed by research faculties rather than teaching faculties. Students often feel cheated when the professor does most of his teaching through assistants. It is understandable that those who pay the tuition for their education (students and their parents) are more interested in the quality of teaching than they are in the imminence of the research program at the university.

Creative and individual thinking in college is often discouraged by what some college students call "force feeding." The process is more or less a continuation of the "spoon-feeding" of the grades and high school. Students learn only what they must know in order to satisfy the professor in feedback through examinations. The coveted scholarships and degrees are often more dependent on this process than on real learning.

And Purpose

The Purpose of Higher Education: How well do colleges and universities achieve their goals? A more basic question is whether or not they are sure about what their goals are. Studies on what happens to students during college conclude that what most colleges are doing, where they have any lasting effect on students, is simply to reinforce the value orientations, or lack of them, already present in the non-academic culture. There is no appreciable difference in the value orientations of entering freshmen and graduating seniors. They emerge as conformists whose goals are primarily personal, oriented toward security and affluence.

Colleges seem to be most successful in providing technical briefing for specialized jobs.⁶ The failure to achieve normative outcomes is not disturbing to a society which sees the primary purpose of education as a means to produce more efficient technicians. I doubt whether many in our culture are really so materialistic. However, one observer concludes that the chronic problems which plague education persist precisely because educators either entirely ignore or do not assume the deeply normative character of education.⁷

Education, whether secular or Christian in orientation, is often thought of as an effort to form man and society according to some ideal. The modern crisis in higher education may be that contemporary American society is undecided as to a specific human ideal.

Of course, there is a great deal that is right and good about higher education. It would be difficult to conceive of the impoverishment of our society without our colleges and universities. However, the growing demand and necessity for higher education, along with its problems, make revision of both its goals and its structures one of increasing importance.

There Are No Easy Answers: Most of those who discuss

the problems of higher education have some ideal in mind. Many suggest their own solutions. Instead of listing the solutions offered by others or projecting a set of my own, let me call attention to a dimension of opportunity which higher education offers the Christian educator, whether at the church school or in the state university. (Only people, not institutions, are Christian.)

One of the strengths and opportunities of American higher education is the pluralism by which its institutions are constituted. Our institutions are patterned after no single model. Even though the American university earlier developed as a synthesis of the British and German models, it is no longer strictly patterned after them.

Neither has higher education in America been forced into a unified, universal, monolithic pattern. Colleges and universities in America are private and public, religious and secular, church and state institutions. It is in this setting that Christians have made a contribution to higher education.

Even though religious and sectarian interests have often suppressed educational freedom, Christians have played a crucial role in preparing the way for educational freedom. At the moment in history that political intolerance oppressed a particular religious group, its leaders were foremost in the assertion of the civil rights of conscience and of free inquiry. Religious freedom had to be secured before academic freedom could be won. Without its characteristic pluralism, American higher education would be in danger and seriously impoverished.

The Christian in higher education can perhaps be most creative at the point where the mechanistic or deterministic views of life come into conflict with the ideal of educational freedom. This dichotomy, it seems to me, characterizes many in modern education. The Christian knows that in matters of truth, as well as in matters of faith, persons can only be led to the door which opens these to them. The one who leads must be willing to step aside to allow all to enter who will.

This allows for a freedom of response lacking in the deterministic philosophies of the "personality architects" and "social engineers" in education. I believe that the Christian educators will stand in the forefront of creating and defending educational freedoms as well as other freedoms.

1. Stephan Weissman, "What Students Want," *New Leader*, Jan. 4, 1965.

2. The materials range all the way from *General Education in a Free Society: Report of the Harvard Committee*, Harvard University Press, 1945, to *Revolution at Berkeley: The Crisis in American Education*, edited by Michael V. Miller and Susan Gilmore, Dell Publishing Co., Inc., N.Y., 1945. A sampling of other titles includes, Sir Walter Moberly, *The Crisis in the University*, SCM Press, Ltd., London, 1949; "Higher Education Under Stress," *Annals of American Academy of Political and Social Science*, Sept. 1955; "The Flight from Teaching," *Current Magazine*, April, 1965; Charles E. Kidd, *American Universities and Federal Research*, Harvard University Press, 1959; also see below.

3. Clark Kerr, *The Uses of the University*, Harvard University Press, 1963; pp. 50-60.

4. Russell Kirk, "Massive Subsidies and Academic Freedom," *Law and Contemporary Problems*, Vol. XXVIII, Summer, 1965, No. 3. Duke University Press; pp. 607 f.

5. Earl J. McGrath, *The Graduate School and the Decline of Higher Education*, Institute of Higher Learning, Teachers College, Columbia University Press, 1959.

6. Philip E. Jacob, *Changing Values in College*, The Edward Hazen Foundation, 1956, and several more recent studies.

7. Theodore Brameld, *Cultural Foundations of Education*, Harper & Brothers, 1957; p. 13.

CHURCH NEWS



Most of these 30 people were baptized in December at Ibianga, Nigeria.

Nigerian Conference

By Mrs. Delores Friesen

The eighth annual conference of the Mennonite Church in Nigeria centered around the theme, "Let us . . . go on to maturity," taken from Heb. 6:1. Located five miles from Uyo, Ikot Ada Idem, the only cement block Mennonite church hosted the conference delegates who came from four areas and up to 40 miles away. Morning and evening prayers and devotions were led by various local leaders, beginning at 5:30 a.m. each day.

Conference sessions included more business than is usually true in the American version, with plenty of discussion and debate; but inspirational messages were also a part of each day's study and work. Dick Ekerete's Bible study on Christian ambassadorship, taken from II Cor. 5:20, was complete with all the African gifts of storytelling, imagery, and vividness.

In the reporting and business sessions the previous year's work was scrutinized and steps were taken to implement new ideas and programs. There was frank recognition of the fact that a growing church has problems and needs a spirit of willingness to work at solving these problems.

It was good to see young leaders, old chiefs, recent secondary school graduates, uneducated (and sometimes illiterate) laymen, and missionaries able to think and share together, trying to understand each

other with respect and love. This in itself is a mark of growing maturity.

Growth was reported . . . small prayer fellowships among the women, regular meetings of the youth in some areas, 127 baptisms and 90 child dedications during the year, two new churches formed, local church growth in unity, agricultural projects of cooperation, harvest festivals, a 300 percent increase in giving over last year. . .

Highlighting the reports was Mr. Akai's presentation of concerns that grew out of the youth committee. The young people asked that conference provide some kind of Sunday-school committee to study and begin a teaching program in the churches. They also made suggestions about the giving program of the church and the sharing of church responsibilities.

It is thrilling to see youth interested and concerned in all aspects of the church's program, taking an active part in conference discussions and decisions, and making positive suggestions for growth, especially when one realizes that they are far more educated than most of the church leaders and therefore could so easily take a condescending attitude toward their "bush" church.

Some of the most thrilling steps forward were in the areas of church discipline, Christian education, and cooperation with other independent churches. Study com-

mittees are to be set up to work out guiding principles of discipline, and to make plans for beginning an organized Sunday-school program.

A special convention for the purpose of strengthening the spiritual life of the leaders and churches is to be planned for the coming year in cooperation with other independent churches. In addition persons with special gifts of teaching and leadership are to be released to travel and work in all of the areas, supported by the church at large.

How to Write for Information

"Send me all the information you have about needs in the Middle East. I need this for a program next Sunday evening; so please answer right away."

Church agencies receive a good many letters like that with their Monday morning mail. The request for information is so vague that it is hardly answerable, but the deadline is too near to write back for more information.

When you write for information, you can do a good deal to make sure that you get what you really want. These suggestions will help church agencies serve you better.

1. Check your own resources before writing. Annual reports, voluntary service handbooks, the **Yearbook**, back issues of **Gospel Herald** may actually contain what you are asking for. These should be available from your church library or perhaps you have them in your own home.

Other information will be available to you from your public library: population statistics, general cultural information, recent political changes. The librarian will be glad to help you find the items you need. You should always check your public library for enrichment materials for any mission study, especially on the children's level.

2. Write well in advance, so that there is time for an exchange of correspondence if need be. Sometimes the request itself is not clear; at other times, it needs to be referred to some other agency. Or perhaps the information itself is not on hand, but you will be informed about sources where it can be obtained. If your request is a last-minute one, it becomes impossible for you to follow up any other leads. Give a deadline, if there is one, but make it a reasonable one. Don't expect miracles; church agencies aren't yet computerized!

3. Be specific about the information you want. The letter at the beginning of this article should have explained whether the writer had physical or spiritual needs in

mind—or both. A particular country (or countries) is always preferable to some vague geographical area, too.

4. **Stay away from vague categories** as much as possible. "Do you have missionary photos for display on bulletin boards? If so, send us some." That type of request is difficult because it means that someone who does not know your congregation must make decisions for you. If you can suggest countries or types of work (literature, medical, etc.), you give the person answering your request some clues to follow.

Church agencies are happy to supply the information you need if they can. You'll make for happy answering if you remember the suggestions given here.

* * *

Dr. K. C. Mathew, dean of Union Biblical Seminary, Yeotmal, India, began a series of lectures for the Associated Mennonite Biblical Seminaries at Goshen and Elkhart March 8. The lectures concluded March 18. Dr. Mathew's topics included "The Indian Church and the Ecumenical Movement," "Vital Areas of Christian Confrontation in Contemporary India," and "Issues Facing the Church in India Today."



Missionaries of the Week

Elam and Doris Stauffer arrived in La Ceiba, Honduras, Jan. 5, 1965, as a VS leader couple under the Eastern Mennonite Board of Missions, Salunga.

Originally from Brownstown, Pa., Elam served a two-year term of voluntary service in Honduras, 1960-62, during which time he was in charge of a mission church in Sava.

During the summer of 1964 he led a short-term VS team to Central America. He also gained experience as a social caseworker with the Bureau of Children's Services in Lancaster, Pa., during the summer of 1963. He is a graduate of Eastern Mennonite College and has done graduate work at Penn State University.

Doris, daughter of Mr. and Mrs. Homer Gingerich, Halsey, Oreg., attended EMC, taught grades 7-10 for one year at Lake Creek Mennonite School at Halsey, and served two years in Europe under the Conservative Mission Board prior to her marriage.



The annual conference of the Argentine Mennonite Church was conducted Jan. 14-16 at Trenque Lauquen, approximately 250 miles southwest of Buenos Aires.

Argentine Conference

By James D. Kraatz

The annual conference has always been a significant part of the life of the Argentine Church. The word "conference" may not adequately describe the nature of the annual gathering. Perhaps we can best think of it as a combination of mission board meeting and district conference, because the annual conference functions in this dual capacity. Organizational details of church extension, missions, Christian education, and general church life all come in the scope of conference.

The meetings are held in different churches each year. This year the conference met in Trenque Lauquen, which is located on the main railroad line 250 miles southwest of Buenos Aires. Just one mile from the city and the church, the Argentine conference has a church campsite. With the exception of the last meeting, all sessions of this year's conference were held at the campsite. The conference was conducted from Jan. 14-16.

1. **The return of missionaries:** The Earl Schwartzentrubers and Mario Snyder and his family had just returned to Argentina a few days before conference. It was heartwarming to see the welcome and reception given them by the group after their absence of several months. William Hallmans had also been on a short furlough, but had already returned several months before the conference.

2. **Lay representation:** With the exception of the congregations in the Cordoba province, there was a good representation of the pastors of the local congregations. Still more significant was the good representation of laymen at the conference this year, and their active participation in discussions and planning. This was the church at work.

3. **The presence of visitors:** The Argentine conference took on an international atmosphere with the presence of brethren from other Latin-American countries. Glenn and Lois Musselman gave personal testimonies and brought greetings from the Mennonite Church in Brazil. Joaquin Luglio, his wife, and two teenage sons brought to the conference a special inspiration. Brother Luglio is now pastor of one of the Brazilian Mennonite churches. He showed to the conference body plans for a new church building, and told how God had provided in a material and spiritual way for this work. The testimonies of the Luglios and the Musselmans, as representatives of the younger Brazilian church speaking to the older Argentine Church, were a real blessing. Furthermore, Lester Hershey, visiting South America in the interests of **Luz y Verdad**, brought to the conference a contact with the Puerto Rico Mennonite Conference. He was no newcomer to the group, having grown up in Argentina as a member of a missionary family.

4. **The inspiration of public sessions:** Public meetings are always an important part of church conferences. This year's conference again had this experience. Nelson Litwiler, the elder statesman of the church in Latin America, gave the opening conference address and also preached the consecration sermon at the close of the conference. It was fitting that he should have this honor. Along with the public meetings there was a good balance in the scheduling of meetings. There was time for visiting and fellowship. Sometimes discussion and dialogue that take place between sessions are as important as that which is spoken from the pulpit.

5. **Report on radio work:** Sunday afternoon, while the women had their WMSA meetings, the men gathered for a report and discussion period with Lester Hershey. Brother Hershey gave a challenging report of radio evangelism. The lively question-and-answer period that followed his report was indicative of the interest in this work.

6. **The maturity of the conference:** The general tone of the activities gave one the sense of feeling that this was a church conference. We may no longer think of the Argentine conference simply as "our" mission field. They need our cooperation, our support, and our prayers, but the conference again gave evidence to the fact that this is a sister conference.

7. **Questions to be answered:** There continue to exist some problem areas in the church's life. These too were treated both in direct and indirect ways. The problem of pastoral leadership was faced. Why are there so many congregations without adequate leadership? Why are there not more young people in the Argentine conference preparing themselves for the ministry and pastoral leadership? Why has the conference not experienced a more dynamic numerical growth in recent years? The fact that the brotherhood was aware of certain problem areas, and was willing to struggle with them, is a sign of hope and encouragement.

8. **The church in mission:** For some time the Argentine conference has been sensing the need to branch out in an evangelistic and mission endeavor that reaches beyond the extension work at the local level. In one session of conference there was an intense discussion on the missionary calling of the church. Should the Argentine conference think of beginning work in Spain? Would there be the possibility of preparing a worker for the Indian work in the Chaco? Are we ready to send several families to Rio Negro, perhaps on a semi-self-support basis? These were some of the questions raised. While no concrete decisions resulted, we thank God for the interest and sense of missionary vision that is developing among our Argentine brethren.

9. **A spontaneous offering:** Sunday morning the conference had an impressive communion service. Pastor Pedro Lanik from Pehuajo gave the message and Brother William Hallman then conducted the communion service. Following the service there was a time for testimonies and sharing in a public way. One of the lay brethren from Salto gave a short report of the church building being constructed by the Salto congregation and the immediate need for additional funds. In response to his report, another brother shared with the conference body his recollections of earlier times when it was the custom to have an offering immediately following the communion service. This is exactly what took place. An offering was taken for the need presented

in the Salto congregation, and nearly a half of the needed funds were raised in that thanksgiving offering. This act of Christian love and sharing served as something of a climax to the whole conference.

10. **The call to be the church:** It was significant that the final meeting of the conference took place in the sanctuary of the local congregation. While the first part of the conference took place in the freedom and isolation of a campsite, the final act of worship was experienced in the local congregation where all were called upon to be the church, to serve and witness of God's love and saving power to the surrounding community.

Benner Resigns

Richard L. Benner, Elkhart, Ind., resigned as adult editor of the Mennonite Board of Missions, Elkhart, recently to take up duties as editor of the *Ligonier* (Pa.) *Echo*, weekly newspaper of this western Pennsylvania town.

The *Echo* is one of three weekly newspapers owned by the Mt. Pleasant Publishing Corporation of which H. Ralph Hernley is president. Hernley was for many years production manager for Mennonite Publishing House, Scottsdale, Pa., and just recently entered the newspaper publishing business.

Benner served the Mennonite Board of Missions as adult editor for nearly three years. In this capacity he also served in recent months as missions editor of *Gospel Herald*, official organ of the Mennonite Church.

Originally from Souderton, Pa., he attended Eastern Mennonite College, Harrisonburg, Va., for three years and took courses at Goshen College and the University of Maryland. He is the son of Mr. and Mrs. Paul Y. Benner, Spring City, Pa., and a member of the Pottstown Mennonite Church.

He is married to the former Marlene Keller of Forksville, Pa., a graduate of Eastern Mennonite College, who served in Elkhart County schools for the past three years as home economics instructor.

FIELD NOTES

From James Kratz, Chaco, Argentina: "There are always baptisms in a number of churches over the Christmas holiday season. . . . Over 300 Tobas were baptized in the past few months in different colonies. . . . On Christmas Day one church (in the Formosa province) had a baptism of 59 persons and eight days later 24 were baptized. . . . The more difficult and less dramatic task of helping to give more content to the Christian experience of these newly baptized Tobas remains an unfinished task. . . . To this we dedicate ourselves for this coming year."

A 13-year-old lad who does yard work for the Willis Kaufmans in Etinan, Nigeria, wrote the following letter to the Kaufmans: "With much thanks and pleasure I am happy to send in this letter. The fact is, I would like to buy one of your blankets, if ever you would like to sell any. Should you aim to sell me one I approach you early that I may stand a better chance. My father said if you will do the same with one of your boxes so we approach you early. I therefore close down with every blooming hope. I am yours, Obedient Boy Udo Ekong Ekwere."

Four churches hosted the fifth annual Spring Missionary Conference of the Holmes County Mennonite churches March 9-13. The churches were Grey Ridge, Longenecker, Martin's Creek, and Walnut Creek. Guest speakers were Boyd Nelson, Elkhart, Ind.; Phebe Yoder, Syracuse, N.Y.; Ralph R. Smucker, Goshen,

Ind.; Charles Kalous, Cincinnati, Ohio; and Orie O. Miller, Akron, Pa.

Speakers at the I-W Sponsors' Conference March 2 and 3 in Indianapolis were Bill Detweiler, Paul Miller, Russel Liechty, John Eby, Dick Martin, Laurence Horst, and Arnold Roth. The planning committee was composed of Jess Glick, Cleo Mann, and Charles Kalous.

The 12th annual I-W Basketball Tournament and banquet took place at Goshen College March 12. Bob Detweiler was the banquet speaker.

Ella May Miller, Harrisonburg, Va., at WMSA Meeting, Ohio Mission Board, Plain City, Ohio, April 23; at North Lima Church, April 24.

Darrell Jantzi, Harrisonburg, Va., and "The Search" at Bart, Pa., April 24.

The A Cappella Singers of Eastern Mennonite College, under the direction of Ira T. Zook, will be on tour from April 1 through April 10, with the following itinerary: April 1—Thomas, Hollsopple, Pa. April 2—Tedor, Wauseon, Ohio. April 3 (p.m.)—Midland, Mich.; (evening) Pigeon River, Pigeon, Mich. April 4—Goshen College. April 5—East Bend, Fisher, Ill. April 6—Bethel, Wayland, Iowa. April 7—Iowa Mennonite School, Kalona, Iowa. April 8—Arthur, Ill. April 9—Cuba, Grabbill, Ind. April 10 (a.m.)—Oak Grove, West Liberty, Ohio; (evening) Walnut Creek, Ohio. All programs in the evening unless otherwise stated.

The Schenectady, N.Y., crusade, with the Myron Augsburg team, which closed March 20 in the First Presbyterian Church, witnessed a capacity audience at every service. Overflow crowds were accommodated in an adjoining building with closed-circuit television.

Forty-two churches cooperated. Local leaders referred to this as the most widely attended meeting in Schenectady history.

Bro. Augsburg's many outside speaking engagements include service groups, schools, air-national group, ministerium and high-school student breakfasts.

An unusually large number came forward to make commitments in spite of the fact that many of the cooperating churches were Reformed and do not ordinarily extend public invitations.

Change of address: Clarence E. Lutz from 250 Bainbridge St., to 621 N. Hanover St., Elizabethtown, Pa. (Mail) P.O. Box 265, Elizabethtown, Pa. 17022. Phone 717 367-3926. C. F. Yake from Sarasota, Fla., to 700 George St., Scottdale, Pa. 15683. **David W. Mann** to 205 E. Fifth St., Albany, Oreg. 97321.

Mary C. Hershberger, 378 Cowgill St., Dover, Del., observed her 95th birthday recently.

Richard Bartholomew, Youngstown, Ohio, spring missionary day speaker at West Clinton, Pettisville, Ohio, April 3.

The Hartville Singers, Hartville, Ohio, at Bossler's, Elizabethtown, Pa., April 8.

Levi Bucher and wife, Oreville Mennonite Home, Lancaster, Pa., observed their 55th wedding anniversary on March 21.

Special meetings: **Richard Yoder**, Nappanee, Ind., at La Junta, Colo., April 4-11. **J. Eby Leaman**, York, Pa., at Evangelical Mennonite, Lancaster, Pa., April 13-17. **Arnold Roth**, South Bend, Ind., at North Goshen, Goshen, Ind., April 8-10. **Mahlon Hess**, Tanzania, at Leetonia, Ohio, April 8-10. **William Pannell**, Detroit, Mich., at Olive, Jamestown, Ind., April 3-10. **Glen M. Sell**, Columbia, Pa., at Mt. Hermon, Geer, Va., April 14-24.

Hope Rescue Mission, South Bend, Ind., reports for February that it served 2,752 meals, provided lodging for 761 persons, and gave medical treatment to 32 persons. Attendance at 59 services during the month totaled 2,059. Contributions to the mission amounted to \$1,709.38.

Big Valley Men's Chorus, Belleville, Pa., at Monterey, Leola, Pa., April 24.

The Hesston College A Cappella Choir is traveling east during the Easter recess. The itinerary is as follows: March 31—Sycamore Grove, Garden City, Mo. April 1—Metamora, Ill. April 2—Clinton Frame, Goshen, Ind. April 3—North Goshen, morning service; Sunnyside, Elkhart, Ind., afternoon; and Prairie Street, Elkhart, evening.

April 4—Orrville, Ohio. April 5—Co-

lumbiana, Ohio. April 6—Springs, Pa. April 7—Maple Grove, Belleville, Pa. April 8—Souderton, Pa. April 9—New Holland, Pa. April 10—Bloomington, Pa., morning; Neffsville, Pa., evening. April 11—Orrville, Ohio. April 12—Waldo, Flanagan, Ill. April 13—Tabernacle Baptist, Kansas City, Mo.

Willis Roth was ordained as minister to serve the East Side Mission, Grand Island, Nebr., on March 6. Sam Oswald officiated, assisted by Milton Troyer and Lee Schlegel. Bro. Roth's address is R. 1, Box 316A, Grand Island, Nebr. 68801. Phone: 308 382-8039.

Summer Bible School Workshop, Metamora, Ill., April 23, beginning at 9:30 a.m. Addresses by Maynard Shetler, Scottdale, Pa., on "Understanding the Curriculum," and by J. J. Hostetler, Peoria, Ill., on "The Spiritual Growth of Our Children." Discussion groups and 14 workshops, one for each grade and for administrators. Bring your teacher and pupil manuals.

The sessions of the Eighth Mennonite World Conference, Amsterdam, July 23-30, 1967, will be quadrilingual—Dutch, German, French, and English. All of the major presentations will be translated into these languages in advance and available in mimeographed form. Translators have already been secured.

For the discussions and small group meetings interpreters will be needed, and inquiries from volunteers will be appreciated. Interpreters will normally be asked to interpret into their mother tongue only. Funds for salaries are not available, but duties are expected to be light enough not to interfere seriously with enjoyment of the conference. Address inquiries to the Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind. 46514, giving qualifications and language preferences.

Allen Martin recently was elected treasurer of the Ministerial Association for the federal district in Brasilia, Brazil. He notes that the bookstore, which he operates, sold a large number of evangelical books to the city library service. Martin adds that the most recent publication of the United Christian Bookstore, **Nosso Almanaque** (Our Almanac), has been accepted by most of the newsstands. It is an evangelical almanac prepared by some Presbyterians in cooperation with the Mennonites.

Glen Brubaker, senior medical student at the University of Pennsylvania, has been excused from the last six weeks of school to serve two or three months at the Somanya Clinic in Ghana. **Dr. James Snider**, current director of the clinic, returns home in May while **Dr. Ralph Zehr**, Dr. Snider's replacement, will not arrive in Ghana until July. Dr. Brubaker will leave for Ghana in late April.

A fund-raising dinner to provide operational funds for the Tri-County Relief

Salts and Bazaar April 16 in Morgantown, Pa., netted \$1,400. Proceeds from the sale, which has expanded from a net profit of \$4,500 in 1957 to \$20,000 last year, go to the Mennonite Central Committee. A similar sale in Peoria, Ill., in March netted over \$16,000.

Personnel requests: Four persons are needed by April 1 to help in the construction of a church in San Juan, Puerto Rico. The workers will be needed for two or three months. Room and board will be provided at the location, but workers are requested to pay for their own transportation. If they stay three months, the church may be able to share the transportation costs. Persons with building skills or those simply willing to work are needed.

In Hazard, Ky., three or four volunteer nurses are needed by May to serve at the Appalachian Regional Hospital. At nearby rural Home Place Hospital one or two nurses also are needed. The latter is located near the Talcum Mennonite Church.

Adriel School, West Liberty, Ohio, requests a mature woman, either single or a widow, to serve as a relief housekeeper at the institution. A person who loves and understands children is needed at the school for slow-learning children. There are presently 41 children at Adriel.

If you can fill any of these personnel needs, call or write the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Phone: 219 522-2630.

A "Protest March for Peace" will be conducted April 8-11 from Den Helder to Amsterdam, Netherlands, a distance of about 40 miles. Dutch Mennonite young people have been invited to participate in the march which is conducted annually at Easter time in protest of atomic-biological-chemical warfare.

Erik Routley of Edinburg will deliver the Spring Associated Mennonite Biblical Seminars lectures at Goshen-Elkhart. Dr. Routley—pastor, scholar, church musician—will be lecturing in the area of church music, a field in which he has written extensively.

Dr. Ellen Moyer, missionary to Ghana, is doing the medical correspondence and consultations for the Christian Marriage and Family Life Committee of the Christian Council while its secretary is on a nine-month furlough.

The 19th annual Mennonite Mission Board meeting of the Iowa-Nebraska district was conducted March 9 and 10 at Beth-El Mennonite Church, Milford, Nebr. Hubert Swartzentruber, St. Louis, Mo., gave a series of talks on the church in the city. Other speakers were Maurice Stauffer, Darold Roth, and Leroy Miller.

Some 130 patients of Oaklawn Psychiatric Center, Elkhart, Ind., have been placed in community homes since the Cen-

ter's beginning in February, 1963. Community home parents are invited to the Center every two weeks to eat lunch with the director of the program and other staff members and to discuss problems and share experiences.

Calendar

Extension Convention of the South Central Conference, 4-H Building, Kansas State Fair Grounds, Hutchinson, Kans., April 22-24.
Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.
Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
Western Ontario Mennonite Conference annual meeting, June 7-9.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Diener, Eber G. and Vera (Saltzman), Mt. Pleasant, Iowa, fifth child, third son, Daniel Keith, Dec. 26, 1965.
Dietzel, Cleason and Louise (Miller), Mt. Pleasant, Mich., third daughter, Beth Ann, Feb. 14, 1966.
Erb, Larry and Sharon (Metzler), Benton, Ind., third child, second son, Christopher Michael, Feb. 28, 1966.
Good, Donald W. and Phebe (Martin), Wilow Street, Pa., first child, Donald Edward, Dec. 27, 1965.
Hartman, Wilmer J. and Lois Ann (Miller), Rittman, Ohio, fourth daughter, Lori Lynn, Feb. 13, 1966.
King, Glen E. and Julia Ann (Peachey), Belleville, Pa., third son, Rodger Samuel, Feb. 13, 1966.
Kiser, Roy D. and Charlene (Weaver), Stuarts Draft, Va., fourth child, third son, Jeffery Lamar, Feb. 24, 1966.
Krauer, Levi and Edna (Brubaker), Hawkesville, Ont., fourth child, third daughter, Karen Marlene, Dec. 2, 1965.
Landis, Donald G. and Elizabeth H. (Brendum), Telford, Pa., second daughter, Denise Lynelle, Feb. 9, 1966.
Lehman, Aldus M. and Ruth (Frey), Chambersburg, Pa., sixth son, Eldon James, March 2, 1966.
Margo, Elvin and Sandra (Hollinger), Elmira, Ont., second son, Randall Quinn, Dec. 14, 1965.
Mast, Vernon A. and Christine (Christophel), Harrisonburg, Va., fourth child, third son, Christopher Robin, March 7, 1966.
Mathes, Vernon and Roberta (King), Harper, Kans., first child, Tamara Sue, Feb. 15, 1966.
Miller, William Jay and Marilyn (Ramer), Goshen, Ind., second child, first daughter, Cindy Jo, Feb. 24, 1966.
Owen, Larry and Mary (Thomas), Valpa-

raiso, Ind., fourth child, second son, Thomas Jay, Feb. 21, 1966.

Owen, Terry and Kay (Saunders), Valparaiso, Ind., third daughter, Laurie Ann, March 6, 1966.

Reinhardt, Dale and Doris (Hartman), Goshen, Ind., fourth child, first daughter, Leanne Kay, March 5, 1966.

Roth, Edward L. and Mildred (Bontrager), Archbold, Ohio, fourth child, second son, Jay Lee, Feb. 26, 1966.

Souder, John Merrill and Susan (Landis), Forksville, Pa., second daughter, Brenda Kay, Feb. 16, 1966.

Stoltzfus, Aden and Pauline (Graber), Hartsville, Ohio, third child, second daughter, Linda Sue, Feb. 28, 1966.

Toole, Edwin and Shirley (Amstutz), Chicago, Ill., second son, Harley Dean, Feb. 1, 1966.

Weins, Jacob and Solina (Weber), St. Clemens, Ont., seventh child, fourth daughter, Sharon Arlene, Feb. 22, 1966.

Wenger, David and Arlene (Yoder), Mt. Pleasant, Iowa, second child, first daughter, Jan Renae, Feb. 25, 1966.

Wenger, Earl and Marian (Schrock), Orrville, Ohio, eighth child, fourth son, Eugene Ray, March 8, 1966.

Wenger, Robert and Virginia (Yoder), Chico, Calif., first child, Kari Shawn, Jan. 19, 1966.

Yoder, John J. K. and Edna (Miller), Hutchinson, Kans., fifth child, third son, Ralph Wayne, Feb. 4, 1966.

Zehr, Daniel L. and Joyce (Schumm), Woodstock, Ont., third child, first daughter, Wanda Elaine, Jan. 13, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bontrager-Byler—Jonas Bontrager, Blountstown, Fla., Bethel cong., and Mary Ellen Byler, Middlefield, Ohio, Zion Fellowship cong., by Raymond Byler, Feb. 6, 1966.

Frey-Denlinger—Christian H. Frey, Chambersburg, Pa., Pike cong., and Geraldine M. Denlinger, Mercersburg, Pa., Cedar Grove cong., by Nelson L. Martin, March 12, 1966.

Hostetler-Martin—Nelson M. Hostetler, Hagerstown, Md., Miller cong., and Miriam L. Martin, Hagerstown, Reiffs cong., by Reuben E. Martin, March 12, 1966.

Shenk-Heatwole—Nathan Shenk, Harrisonburg, Va., Rawley Springs cong., and Betty Heatwole, Dayton, Va., Bank cong., by Lloyd S. Horst, Jan. 22, 1966.

Snyder-Boll—David C. Snyder, Richland, Pa., Cross Roads cong., and Reba Mae Boll, Lititz, Pa., Hammer Creek cong., March 12, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bishop, Nicole Michal, infant daughter of Paul B. and Muriel (Swartz) Bishop, Telford, Pa., was born at Sellersville, Pa., Nov. 16, 1965; died of a congenital heart ailment at the Grand View Hospital, Sellersville, March 9, 1966; aged 3 m. 21 d. Surviving are her parents, 2 sisters, 3 brothers, and maternal and paternal grandmothers. Family graveside services were held at the Blooming Glen Church

Cemetery, March 10, in charge of Richard C. Detweiler.

Buzzard, Arvilla, daughter of Samuel and Leah (Lehman) Blosser, was born at Wakarusa, Ind., Aug. 3, 1885; died at Goshen, Ind., March 5, 1966; aged 80 y. 7 m. 2 d. On March 24, 1917, she was married to John F. Buzzard, who died in 1956. Surviving are one daughter (Marian), 3 stepdaughters (Gladys—Mrs. Dale Yoder, Etta—Mrs. Otis Weaver, and Lela—Mrs. Ordo Yoder), 4 stepsons (Mearl, Harold, Carl, and Wayne), 2 sisters (Mrs. Eva Bauman and Mrs. Celestia Hess), 22 stepgrandchildren, and one grandchild. She was a member of the Yellow Creek Church, where funeral services were held March 8, with John D. Zehr officiating.

Kauffman, Emma, daughter of Samuel and Catherine (Sharp) Glick, was born at Vicksburg, Pa., Sept. 25, 1886; died at Belleville, Pa., Jan. 23, 1966; aged 79 y. 3 m. 29 d. On Aug. 30, 1908, she was married to Lee Z. Kauffman, who died March 6, 1955. Surviving are 3 children (Ada—Mrs. Joseph G. Peachey, Roy S., and Edna—Mrs. David J. Hostetler), 5 grandchildren, and 8 great-grandchildren. One son preceded her in death. She was a member of the Locust Grove Church, where funeral services were held Jan. 26, in charge of Louis Peachey, Elam Glick, John B. Zook, and Eric Renno.

Horrisberger, Lydia, daughter of Tobias and Mary (Silvius) Kolb, was born at Trail, Ohio May 13, 1890; died at the Orrville (Ohio) Dunlap Hospital, Feb. 28, 1966; aged 75 y. 9 m. 16 d. Surviving are her husband (Albert, Marshallville, Ohio), 5 daughters (Pauline—Mrs. John Stauffer, Catherine—Mrs. Albert Jones, Eunice—Mrs. Chester Thompson, Marie—Mrs. William Paul Troyer, and Lois—Mrs. Gordon Schlabaugh), one son (Albert, Jr.), 24 grandchildren, 3 sisters (Mrs. Mary Shenk, Mrs. Amanda Petersheim, and Mrs. Susie Horrisberger), and one brother (William). Two sons died previously. She was a member of the Sunnyside Church, Conneaut Lake, Pa. Funeral services were held at the Gresser Funeral Home, March 3, in charge of Harry Schrock and Wilmer J. Hartman; interment in Paradise Church of the Brethren Cemetery.

Roth, Dan G., son of Nicolaus and Mary (Gardener) Roth, was born at Noble, Iowa, Jan. 31, 1881; died at Albany, Oreg., March 4, 1965; aged 84 y. 1 m. 3 d. On July 30, 1903, he was married to Susan Oswald, who died in August, 1950. Surviving are 10 children (Roy, Menno, Jesse, Florence—Mrs. Don Oak, Edna—Mrs. Ivan Kenagy, Perry, Leonard, Dan, Jake, and Allen), 17 grandchildren, 2 great-grandchildren, and one brother (Aaron). He was a member of the Fairview Church, where funeral services were held in charge of Verl Nofziger and N. W. Birky.

Ulrich, Andrew J., son of Peter P. and Magdalena (King) Ulrich, was born near Eureka, Ill., Jan. 11, 1880; died at the Eureka Hospital, Nov. 17, 1965; aged 85 y. 10 m. 6 d. On Feb. 21, 1907, he was married to Ella E. Unzieker, who survives. Also surviving are 2 daughters (Mary M.—M. Raymond Kipp and Esther E.), 9 sons (Peter A., Roy E., David R., Emanuel M., Milo V., Elton E., John A., Elmer O., and Earl R.). He was a deacon in the Amish Mennonite Church, Shelbyville, Ill., as long as his health permitted. Funeral services were held Nov. 20 at the Linn Amish Church, with John E. Hostetler officiating; interment in Roanoke Mennonite Cemetery.

Zook, Mary, daughter of Christian P. and Lydia (Miller) Krabill, was born in Champaign Co., Ohio, June 26, 1883; died at Cozad, Nebr., March 5, 1966; aged 82 y. 8 m. 7 d. On Oct. 8, 1908, she was married to Thomas J. Zook, who died Oct. 14, 1960. Surviving are 2 children (Grace—Mrs. Ervin Burkholder and Harold E.), 3 brothers (Raymond I., Odes, and Alden M.),

3 sisters (Gladys—Mrs. Moses Baumgardner, Bertha—Mrs. John L. Yoder, and Lucille), 7 grandchildren, and 5 great-grandchildren. One son and one daughter preceded her in death. She was a member of the South Union Church, West Liberty, Ohio, where funeral services were held March 9, in charge of Roy S. Koch.

Items and Comments

Erwin C. Goering, North Newton, Kans., will head a new Department of Development at Mennonite Hospital, Bloomington, Ill. Goering, who has been assistant to the president at Bethel College, North Newton, has been granted a two-year leave of absence from Bethel College to assume this new post.

* * *

Churches should regard college and university campuses as a "mission field," a man who spent 20 years on the University of Wisconsin faculty said. "In spite of all you hear about atheism on university campuses, some college people are spiritually hungry," said Dr. John W. Alexander of Chicago, former chairman of the University of Wisconsin's Department of Geography.

Dr. Alexander, now general director of the Inter-Varsity Christian Fellowship of the U.S., spoke at a conference at Macalester College sponsored by Inter-Varsity on "The Church's Ministry to College Students."

He said a basic problem in reaching university faculty members and students for the Gospel is that many of them will not go to church. The answer, he declared, is for churches to train their students to become campus missionaries.

* * *

Negroes now hold 26.7 percent of all federal jobs in Washington, D.C. Illinois is a close second, with 26.4 percent of its federal jobs going to Negroes. Across the country Negroes now hold 13 percent of federal jobs.

* * *

Optimistic reports on the health and vitality of Baptist churches in the Soviet Union were given at New York by two American churchmen—Protestant and Roman Catholic—just returned from a visit there.

Dr. Harold Bosley, minister of Christ Church (Methodist) in New York, described the Russian Baptists as "infinitely ingenious" in circumventing the Soviet ban on religious education of children and youth. Dr. Bosley was a member of an interreligious study team which spent eleven days in Moscow and Leningrad visiting churches and synagogues and assessing the status of religious bodies under Soviet control.

Two other members of the team, Father Thurston N. Davis, S.J., and Father Eugene K. Culhane, S.J., editor in chief and managing editor respectively of *America* magazine, wrote a detailed account of their reactions to the Russian visit in the Feb. 19 issue of the national Catholic weekly.

Both Dr. Bosley and the *America* article commented on the teenage choir at the Moscow Baptist church and the relative youth of the congregation of 5,000 believers.

According to Dr. Bosley, the teenage choir meets every Monday evening for a three-hour rehearsal, but an integral part of the "rehearsal" is a portion of the time spent in Bible study and prayer. This serves the letter of the Soviet law forbidding religious instruction of youth, but at the same time accomplishes the task.

* * *

Strong support of the right to dissent "particularly in times of war or national emergency when civil liberties are threatened by strong pressures to present a united front" was expressed at St. Louis by the General Board of the National Council of Churches. The policy-making body, voting 92-0 with no abstentions, called on all citizens to "resist any effort" to curtail freedom of speech, assembly, and petition "especially in this time of international crisis and domestic conflict."

* * *

A call for authoritative preaching from more United Presbyterian pulpits has been issued recently by the Presbyterian Lay Committee, Inc., a group composed of leaders in business and the professions from all parts of the nation.

"If our pulpits are to speak with authority to the people in the pew," they declare, "our theological seminaries must graduate young men convinced that the Bible is the authoritative Word of God. We must be reminded that only through the Scriptures may there be any sure knowledge of Christ as the living word. . . . People are hungering and thirsting for an authoritative message of salvation. Those who compromise the authority of the Bible as a mixture of truth and error will fail this generation."

* * *

The growing involvement between churches and the state in the U.S. has begun to produce a new brand of clericalism, according to an official of Protestants and Other Americans United for Separation of Church and State. This clericalism is destined to result in the alienation of the people from the church and create a political rivalry onerous to the church, he claimed.

An evaluation of the status of the present relationship between church and state in the U.S. was the main thrust of the "Statement to the Nation" prepared for

POAU by its associate director, Dr. C. Stanley Lowell.

"The churches offer a particularly attractive apparatus for such purposes. They have organizations in every community, trained staffs, certain facilities and opportunities to reach people. Their personnel are disposed to be honest in the use of government money. It may actually cost the government less to operate its programs through the churches than to staff them with its own personnel.

"On the church's part, there is a sincere humanitarian desire to serve the underprivileged. There is the feeling that great good could be done if only sufficient funds were available. The government now offers to remedy this deficiency."

But the churches are the losers, Dr. Lowell charges.

"It is the church that is the loser in this new but old version of 'cooperation' between state and church. The result is a new clericalism, an infusion of political and secular purpose into the spiritual concerns of the church, and an insinuation of the church into the political process."

Intermingling of church and government programs vitiates the church's effectiveness, he said. He acknowledged that often the objectives of both the church and the state parallel, but the problem comes in when the underlying concerns of both are taken into consideration.

When the church does some of the work the government wants it to do, with government funds, he held, it must, by law, refrain from carrying out its principal ministry, the spiritual concerns of man. Only when it is operating solely with its own funds and the activity solely concerns the church can it have a truly spiritual ministry.

* * *

A \$15,000 gift has brought a temporary solution to the lengthy Amish school controversy in northeast Iowa. The Danforth Foundation of St. Louis has granted the money to pay salaries of two teachers for the Amish children near Hazleton, for the remainder of this year and part of 1967. In return, Old Order Amish parents have agreed to put two private, one-room schools into the public school system and to accept state-certified teachers.

* * *

Earlier this year, Sister Charlotte Ann, principal of St. Ann Elementary School in a St. Louis suburb, did what she considered a necessary but comparatively unexplosive thing. She warned boys and girls that if they didn't get their bangs above eyebrow level, she would go through classrooms with a pair of scissors and do the cropping herself.

She did just that. Some 20 girls and a handful of boys showed up on deadline, as uncut as ever. Some laughed, some

whined, and some tried to bluff. But when the deed was done, the children laughed it off.

A couple of disgruntled parents told her she had gone too far. She explained her action with the statement: "My sole purpose was to protect their eyes. Some of the children had bangs which hung so low they could not look up at a teacher without constantly batting their eyes."

The story of the nun's action to date has drawn more than 100 letters from many areas of the U.S.

"Hurrah for you," wrote a Tulsa fan. From Detroit: "A big Yea, Sister!" Louisville, Ky.: "I wish hundreds more teachers and parents would do the same."

Camden, N.J.: "Bravo for the fine bar-baring job you did."

"I had many telephone calls too," Sister Charlotte Ann said. "The people were all nice except for the young man who would not identify himself. All he asked was, 'Is this St. Ann's Barber Shop?'"

* * *

Paul Harvey recently wrote an editorial on "Short Skirts." He asks, "Are these kids, by their provocative clothes they're wearing, asking for trouble?"

"Are these short-skirted, bleached-haired, eye-shadowed, tight-sweatered high-school sexpots more to blame than their attackers?"

"Rational humans cannot rationize irrational behavior, but any one of us knows what causes the stallion to jump the barbed wire fence. . . .

"While girls are competing for attention with all the artificiality which television can advertise, they are also attracting the lustful eyes of borderline neurotics.

"I can't help wondering if our snow-balling increase in crimes of passion might not be traceable — at least in part — to school girls who look like tarts."

* * *

Describing the changes in many vital areas within the Catholic Church as "the work of the Holy Spirit and a source of joy to Protestants," *Christianity Today* magazine said evangelical, conservative Protestants must not continue to shun dialogue with Rome.

In its editorial, "Evangelicals in the Church of Rome," the conservative Protestant fortnightly made a clear-cut call for that school of Protestantism to shed its long-standing policy of isolation and even hostility toward Catholicism and enter into "frank dialogue."

* * *

A protest march for peace will be conducted April 8-11 between the Dutch cities of Den Helder and Amsterdam, a distance of about forty miles. This annual Easter March for Peace will be in protest of atomic-biological-chemical warfare. Dutch Mennonite young people have been invited to participate.

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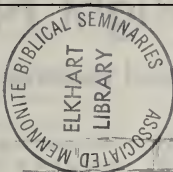
Cover picture of Indian girl in rice paddy helping harvest crop by Wide World Photos; page 274 by Blackstone-Shelburne, N.Y.; page 275 by Schrock Photo. Art page 274 and lettering page 275 by John Harnish. MBMC.

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*Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave.*

*He burst from the fetters of darkness that bound Him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high—
The Saviour hath risen and man shall not die.*

*Glory to God, in full anthems of joy;
The being He gave us death cannot destroy:
Sad were the life we may part with tomorrow,
If tears were our birthright, and death were our end.*

*But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend:
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.*

Henry Ware

Easter Right Now

By Richard Hostetler

Easter is a day to get excited about. But for many people the excitement is not the fact of the resurrection of Jesus Christ but rather the thrill of displaying new Easter clothing, listening to a sermon, and then going home to an Easter Sunday dinner.

There are many people, of course, who do think of the resurrection of Christ in connection with Easter. But even many of these think of it as an event which happened at a certain place and time. They see it simply as a historic fact. But what does it mean today? What does Easter mean right now? What does it mean to you?

"Modern Religion" writes St. John Adcock, "is like a blithe infant, lapped up in careless joy, playing with a lion made of wool. He plays with the lion until he is tired of it. He puts the lion down, and the lion stays put. But imagine what would happen if the woolly lion suddenly came to life. Most of us would be just as shocked if Christ actually came to life for us. Most of the time whether we realize it or not we want no living Christ" (quoted by Paul G. Hansen in *The Crowds Around Calvary*). It may not be altogether true that we "want no living Christ" but it is probably true that we have yet to experience the real dynamic of the presence of the living Christ in our lives.

Thrill of the Empty Tomb

The first Easter morning found some men and women going to the tomb to pay their respects to a dead Christ. When Mary came to the tomb and found the stone rolled away she ran to tell Simon Peter. Walking was not fast enough. When Peter and John heard the news they also "ran both together." John, being the younger, outran Peter but waited for him so they could enter the tomb together. Like Mary, they had to run. It was something to get excited about. When they entered the tomb they found that it was empty. The body of Christ was gone.

The realization of what had happened came to them more fully when they actually saw the risen Christ. Even Thomas had his doubts removed when he saw Christ, and with a heart filled with faith and gratitude he cried, "My Lord, and my God." So great was the impact upon the disciples that we are told that when they met, their greeting was, "The Lord is risen," and then the glad reply, "He is risen indeed."

Resurrection Dominant Note in Preaching

As we look at the sermons preached by Peter, Paul, and

others we find the resurrection of Christ to be a dominant theme. It is true that they pointed men to the cross but it was a cross with the resurrection light breaking behind it. The force of their preaching was the testimony that Jesus Christ is alive and at work in the world.

To the disciples the resurrection was not an epilogue to the Gospel. It was not something added to the way of salvation. It was the very heart of the matter. He is risen. Peter says that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Paul says in I Cor. 15 that "if Christ has not been raised, then our preaching is in vain and your faith is in vain." Paul gave his own ringing testimony when he says, "But in fact Christ has been raised from the dead."

William Barclay, in his commentary on the Acts, says that "the resurrection was the final proof that behind Him there was God, and therefore a power which nothing could stop. The early preachers always stressed the power of the risen Lord. They never regarded themselves as the sources of power but only as channels of power. They were well aware of the limitations of what they could do. They were also well aware that there was no limitation to what the risen Christ could do through and with them."

It is quite clear that apart from the resurrection of Christ there would have been no church. Had He not risen the memory of Him would have faded. There would have been no power, no life.

The Thrill of Easter Today

Christians today need the kind of excitement that the early Christians found in their experience in Christ. Instead of running as they did we have slowed down to a crawl. An industrial leader said that any factory which required as much raw material as the Christian church for so small a final product would go broke in six months.

Can you see what would happen if we experienced something of the excitement of that first Easter morning? What if we started running to get God's work done? What an impact this would have upon our world! What an inspiration we would be to each other! Look at a typical congregation on a Sunday morning. Is there much evidence on their faces that Jesus Christ is alive? Is there evidence that Christ is an abiding reality in their lives?

James Stewart in his book, *Heralds of God*, tells preachers to tell men that "the same Jesus who was with Latimer and Ridley in the fire, with Margaret Wilson tied to a stake on the Solway Sands, with Bunyan in prison . . . with Paul in

the wilds of Asia, with John in the convict mines of Patmos, with Peter in the Roman arena—that this same Jesus still travels through the world in the greatness of His strength, mighty to save, still meets the troubled heart with the divine promise, 'Lo, as I was with those others, so will I be with thee!' The resurrection of Jesus Christ makes Him a living presence even today."

In the same book James Stewart tells the story of minister R. W. Dale's experience in coming to a new realization of the resurrection. He was preparing an Easter message for his people when the reality of the fact of the resurrection broke in upon him in a way it had never done before. "Christ is alive," he found himself crying, "Alive! Living as really as I myself am! It came upon me as a burst of sudden glory. Christ is living! My people shall know it."

Experiencing Easter Right Now

Most of us will probably not have an experience quite as dramatic as this. But the truth must break upon us in some way or other. How can our lives be possessed utterly by the truth of the glory of the resurrection? How can we experience Easter right now? We know that we cannot see Jesus as Thomas did. Jesus told Thomas that those will be blessed who have not seen and yet have believed. Seeing Jesus through eyes of faith is possible only because He is Someone who lived and died and is alive forever. It has been said that "no apostle ever remembered Jesus Christ." That is, Jesus is not a memory; He is a person whose presence we can experience.

It is an interesting fact that the full significance of the resurrection did not come to the disciples until the coming of the Holy Spirit at Pentecost. There was no doubt as to the fact of the resurrection but it took the Pentecost experience for them to realize the fullness of His presence. His presence in their lives was proof enough that He was indeed a living Christ.

If we would experience the reality of Easter right now, we need something more than an intellectual assent to a historical fact. There must be an experience of commitment of life to Jesus Christ. This will mean a complete break with sin. It will also mean a crucifixion of self, a taking up of our cross and following Him. It will mean a willingness to obey God.

If we would experience the impact of Easter we must humbly and wholly submit our lives to Him. Then through eyes of faith we will know that Jesus is alive. We will know it because He is our own possession. Christ becomes for us an abiding presence forever.

Thank God. The Lord is risen. What joy fills our hearts as the realization breaks upon us that we are sons and daughters of the living Christ! Let us make haste to share this good news with others. Let us also give evidence as we worship together and as we live each day that Jesus Christ is alive. May our lives bear witness to the fact that we have discovered the reality of the living Christ.

Thank God for Resurrection

By Wayne Ward

When a young couple moved into an old tenant house on my church field, I went to invite them to church. In answer to my knock, as little feet came running to the door, the mother called out from the kitchen, "Jimmy, come back from that door! Don't you touch that door!" Not often do I pray for little boys to disobey their parents, but this morning I did. I found myself praying, "Lord, let this boy open this door; I need to talk to these people. They need Jesus, and they need the church." I was counting on the prayer, and on the little boy's curiosity, and, sure enough, in a flash he grabbed the door and swung it open.

"Hi, Mister," he said with a big, warm smile.

"Hi, Jimmy," I replied. "I'm the preacher at the red-brick church up the road. We want you to come with other boys and girls to hear stories and sing songs about Jesus."

"You're the *what*?"

"I'm the preacher." Imagine my shock when he turned around abruptly and called back to the kitchen, "Mommy, what's a *preacher*? There's one at the door."

His mommy and daddy never came. But five-year-old Jimmy was there almost every Sunday that fall—and always smiling. The Sunday before Christmas he did not come. Two days before Christmas, about five o'clock in the morning, the phone rang. "Preacher, hurry to the hospital!" There I found Jimmy in the oxygen tent, slipping away. Before it had been discovered, pneumonia had done its deadly work. . . .

There was snow on the hillsides that Christmas Eve as we laid the little body to rest. When we returned to that humble home, I remember seeing the calendar behind the kitchen stove with the red letters, "December 25," mocking the box of toys in the corner—toys which were already bought for a little boy who could not be there to play with them. Have you ever gone home with such hopeless sorrow as this? I knew that Christmas could not come to that home that year. But would it ever come? I knelt on the kitchen floor, and prayed about the Babe of Bethlehem.

It was the month of April, when, one Sunday, the father and mother came down the aisle to give their lives to the risen Lord. Their baptism witnessed to their faith in the crucified, buried, and risen Saviour. . . .

. . . We came back to kneel by the little grave, now turning green in the springtime, and thanked God for the resurrection.

The Day I Died

By Harrison Palmer

All heaven stood aghast with bated breath

The day I died;

I died in Him who died to *vanquish* death—
Christ crucified.

No grave could hold that Form of holy clay;
He rose—and I in Him—glad Easter day!

For each repentant soul *He* cleared the way
the day I died!

Progress on New Fronts (I)

SUNDAY SCHOOL The new thing in Sunday school is an attempt through the Uniform Lesson Series to relate the burning concerns of church agencies to the study of the Scriptures in regular Sunday-school classes. Happily, the first three quarters in 1967 are devoted entirely to a chapter-by-chapter study of Luke-Acts. This suggested the idea of calling together representatives from the agencies and boards, both G.C. and Mennonite, to help writers to key into the issues that emerge naturally in Luke-Acts. Such an experiment was held at the Atlantic Hotel, Chicago, Ill., February 3 and 4. Some thirty people participated. Hopefully, 1967 will harvest the fruit of this attempt. Youth and adult Sunday-school classes should look forward to this experiment at relevance with real anticipation.

SUMMER BIBLE SCHOOL Three things should be reported about the SBS program. The first is a research project on SBS completed recently. The research, an experiment in using an independent research agency, has given both MCCE and MPH some clear direction on the future of SBS. The second item is the revision of the present SBS curriculum materials. By next year all courses will have been revised. The third thing is the enthusiasm with which SBS superintendents and pastors responded to an SBS leadership workshop held at Laurelville in January. One hundred and thirty-two leaders attended. The requests to participate of over a dozen leaders had to be turned down. It is clear that much time and energy will need to be put into the training of SBS leadership. Area conferences should be alert to this and sponsor workshops of their own.

CHRISTIAN SERVICE TRAINING The MCCE leadership training program, of course, is not tied to one agency. Rather, it is an undergirding type of program for the whole congregation. Three of the six proposed texts have been released: *Learning to Lead* (9,320 sold); *Learning to Teach* (6,407 sold); and *Learning to Understand People* (2,472 sold). We are most heartened by this obvious willingness of our people to work at "the equipment of the saints." Next year's text is *Learning to Understand the Bible*. Church-wide workshops are being planned to introduce this course. Plan ahead to be involved.

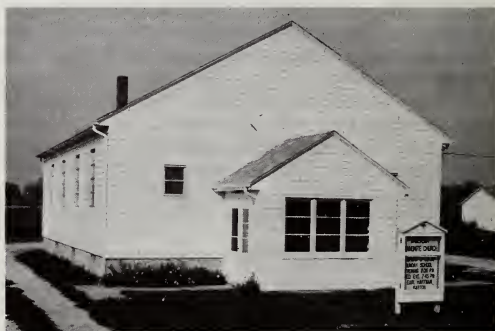
—Arnold W. Cressman.

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The Publican

*O God, forgive
When I've lived
As if Christ were not alive—
When I shared my faith
In faltering phrase
And timid tones
Rather than in robust
And victorious voice.
Help me to believe
In resurrection reality
Until all murmuring ceases
And fear gives way
To faith.
Fill life
With the fragrance of faith,
The radiance of hope,
And the sunlight of love,
Until all
Is raised to newness of life
Through the living Christ.*

Amen.



Anderson

The Anderson Mennonite Church is located ten miles northwest of Ft. Wayne, Ind. The congregation was started in 1933 under the sponsorship of the Leo congregation. Joseph S. Neuhouser was the first pastor and served until his death in 1963. Present pastor is Earl Hartman and membership is 46. The building pictured above was completed in 1957.

To Be Continued

On his seventy-fifth birthday, Victor Hugo wrote: "When I go down to the grave, I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight. It opens on the dawn."

Only Christianity can claim an empty tomb. Christ's resurrection and promise of life prove that death will not have the final victory. If our hopes were limited to this life only, we should be pitied. But now Christ is raised from the dead and provides the proof that we too shall live.

Many months ago the gardener took brown, dead-looking bulbs and buried them in the soil. Had the bulbs thinking ability, they might have said, "This is the end." But really it was only the beginning. Today the lilies' beauty bears testimony that it was only a beginning. And their floral fragrance tells us that not only is resurrection life real but the other side of death shall display a loveliness and triumph not known on this side. As a brown bulb in the black earth towers in triumph over the dark marsh, so in Christ's resurrection we see afresh that the blatant and clamorous forces of life are not final and that God's eternal message of beginning again, in Christ, means the triumph of life over death.

What nature every spring so clearly symbolizes, we have finalized for us in the words of Christ Himself. "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25, 26). Again he says, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

Halford E. Luccock tells the story of his little daughter, who went for the first time into the country to spend some time with her grandmother. Early one beautiful morning she looked out of her bedroom window and was thrilled to catch the vision of her first real sunrise. "O Grandma," she cried. "Wake up; the world is beginning!"

To the sensitive little girl the miracle of sunrise was much more than the beginning of a new day; it was like the fresh dawning of the world. So to the sensitive soul Easter speaks of not only the resurrection of Christ but the dawning of a new day for every person who believes in Christ. The resurrection is the beginning of new life. Without the mystery of the cross and the majesty of the resurrection, there would be no Gospel to preach to sinful and dying men. But "life and immortality are brought to life through the Gospel."

Probably the two things which concern man most are these: the meaning of life here and the possibilities of life

hereafter—or life and immortality. These are understood only through the Gospel. "Do people die with you? Have you no charm against death?" These sad questions of the natives gathered around David Livingstone in deep Africa many years ago voice the query of every heart.

J. R. Green in *A Short History of the English People* tells of the coming of Christianity to Northumbria. The wise men of Northumbria gathered to discuss and weigh the reasons for and against the new faith that Paulinus, follower of Augustine, brought to England. The appeal lay in the light it cast on the origin of man's life and its final destiny.

During the discussion, an aged Ealdorman arose and said: "So seems the life of man, O King . . . as a sparrow's flight through the hall where you are sitting at meat in winter-tide, with the warm fire lighted on the hearth, but the icy rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other door vanishes into the wintry darkness from whence it came. So tarries for a moment the life of man in our sight, but what is before it, and after it, we know not. If this new teaching tells us aught certainty of these things, let us follow it."

The philosophies of man cannot reason the purpose of life here. They cannot give life meaning. Nor can man's philosophies reason that the soul must be immortal. T. de Witt Talmage wrote: "Philosophic speculation has gone through heaven, and told us there is no gold there; through hell, and told us there is no fire there; and through the grave, and told us there is no resurrection, and has left hanging over all the future one great, thick London fog." At best, human reason can only hope. But Jesus can say, "Whosoever liveth and believeth on me shall never die."

Resurrection faith says that in the resurrection of Jesus is provided the source of our faith in life and death. It says death is not the end but the door. Christ's resurrection is the title deed to life here and hereafter.

For the Christian, the final chapter of life does not close with the words, "the end." It is always "to be continued."—D.

We Are Dead—Not God

When we discuss the death of God, what are we talking about? We are really talking about the death of ourselves. God is not dead. We are. We are dead in trespasses and sins. We are dead to God's call, God's holiness, beauty, truth, righteousness, light, and love. We are dead, that is, until we are made alive by Christ.

And those who are made alive know that God is not dead. Such are not disturbed even by a printed obituary of the death of God. Some things creep into print which, when the facts are known, are corrected. And those who talked to God since the notice of His death have no doubts about the incorrectness of the report.—D.

We Celebrate Jesus

By Gerhard E. Frost

He lives! God is not dead! And because He lives, we celebrate. We celebrate Jesus.

Jesus, no martyred saint or fallen hero, no frail and gentle memory, no fading echo and dimming afterglow, but living love, victorious, strong, enduring still. We celebrate Him as Lord of all. My God and King!

Death, bend your stiff neck. Bow your proud head, for we celebrate Jesus. Death, you are no match for love. It is presumptuous to think that you can hold Him fast. Your reign is broken. He lives. He has won, and in His victory your crown is struck from your head.

Cannot Escape Him

God is not dead. "He stirs up the people," they said. They said it about Jesus when God walked the streets of time and space for those brief years. It was true. But it was not only true then. It is true today, for He lives.

I cannot escape Him, this living One. When I celebrate Him He gets me into trouble. I want to be just a face in the crowd. I want to hide but He keeps drawing me out and I am afraid. I want to run!

Why are you such a high-voltage presence, Lord Jesus? Why must my choice be between you and my pleasant stagnation? Why can I not celebrate "in peace," in comfortable aloofness from the festering facts in our human situation? Why must you, the Prince of Peace, come as the Messenger of strife? Why? Why?

Because you live.

"He stirs up the people . . . teaching. . . ." What a frightening definition of teaching. And yet, I find it to be true. To celebrate Jesus in reflection is always to be prodded into action. To be taught by Him is to be stretched and I fight that. It hurts to be stretched. Can it be that all learning is change and change is pain?

When I listen to Jesus I can't stop with formal mastery of facts. Fierce street fights break out along the avenue and back alleys of my mind. New thoughts engage old prejudices and big burley lies challenge truth's right to the road. I am anxious and again I want to run. But we celebrate Jesus, and in faith's fellowship you and I may learn to stand.

He lives! He lives! We will repeat it. Words shatter under their burden as they try to say it. All language fails and our best doxologies break into wordless wonder and silent awe. But the Word finds words for His purpose, inadequate though they be. Though they cannot say it all, they are enough, enough for you and me.

A New Hope

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time."

No, God is not dead. And to you who have said this, we who celebrate Jesus quietly affirm that it is not so. If you mean that our God is hidden, that He is the God who hides in the testing circumstances of our dangerous time as He once hid in diapers and on the cross, we agree. He is not only the God who is revealed in Jesus Christ. He is the "hidden God" as well. *But He is not dead.*

If your intent is only to raise some questions which we may not ignore, then raise them, but not with words which mislead and even blaspheme! If your purpose is to say that we are dead to His loving approaches, say this, but do not presume to fashion a deathbed for God. Death is death, and if God were dead no tongue could tell it. No man could proclaim it, for it is by the creating and sustaining hand of the ever-living One that we live.

"And the third day He rose again *according to the Scriptures*," says our ancient creed. I come to the Scriptures in order to celebrate Jesus. I come remembering what a friend has said: that a love letter must be read for what it is; that a young lady, receiving an urgent message of proposal from one who loves her will not read it as an English composition, though it is that, nor as a sociologist collecting data on courtship in our culture, though it is that, too, but she will read it for what it is, a heart's expression of a great longing, the longing to be one! This is what the Bible is to me, God's message of longing and willingness, but more than that, God's news that all barriers have been broken down, that I am accepted and forgiven.

Gerhard E. Frost is professor of practical theology and dean of students at Luther Theological Seminary, St. Paul, Minn.

"Father." When I say that in faith and trust, I celebrate Jesus, for "when we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." Where there is Easter there is Christmas and Pentecost, too. Whenever I say, either alone or with you, "Our Father," I celebrate my baptism into the body of Christ.

Risen for Me

I know that life is single file. It is true, as Luther said, that "every man must do his own believing even as every man must do his own dying." Remembering that there is a world of difference if I say only, "He is risen," and do not affirm that He is risen for *me*, I place myself before His face. I build my house of life on this Rock, that "He has redeemed *me*, a lost and condemned creature, bought and freed *me* from sin, death, and the power of the devil, not with silver or gold, but with His holy and precious blood, and with His innocent sufferings and death."

Today the Lord of the church "stirs up the people." He arrests us and addresses us. He calls and sends. He asks His church to leave her sheltering walls and walk the streets with Him. He uncovers long-forgotten issues. He exposes frontiers more vast than any we have ever known before. I am a member of this church but my temptation is to "send him to Herod." I have been well schooled in this art of sending Him to "someone else." I still like "truth in the sky" better than truth in the flesh, wearing work clothes. I prefer to think of love rather than *acts* of love and justice rather than *acts* of justice.

In a world that is gluttoned on trivia and sick unto death of itself, a world starving for the daily doxology of loving service, the holy liturgy of self-giving and fellowship, we affirm: No, God is not dead. He lives. And "no one who believes in him will be put to shame."

Missions Today

Puerto Rico Report

By J. D. Graber

Think back twenty-five years. Puerto Rico was a poor country. Her economy was depressed. But how tremendous has been the development! A recent magazine article says, "Since 1942, when the island's development program got under way, per capita income has risen from \$120 to \$905, illiteracy has been largely eliminated, life expectancy has jumped from 46 years to 70."

We began with a CPS Camp at La Plata. The United States government was just beginning to take an interest in doing something about the grinding poverty of the island taken over from Spain in 1898. For forty years the miserable

status quo had continued. CPS boys were assigned the La Plata project, which was part of the government program of economic and social development. A tobacco barn was converted into a hospital, hookworm prevention and public health work were taken up, a sizable agriculture project was developed, and recreational with community development activity was started. Thus began the Mennonite program in Puerto Rico.

Christian witness has grown with the country. In 1947 the first congregation was organized at La Plata and in the same year a congregation was established at Rabanal, "way up on the mountain across the river. Before long a clinic was opened on donated land at Pulguillas, a church was built, and the Betania school program was begun. A kindergarten class was admitted the first year and an additional class added each year until class nine. The Ulrich Foundation introduced dental service and began operation on a wide base of economic and agricultural improvement. Private business was also started; poultry raising (then a poultry processing plant) was introduced and thus the many-sided witness by word and by deed went on.

Twelve congregations and over 600 members now comprise the Mennonite Church in Puerto Rico. The conference is a member of Mennonite General Conference and regularly sends its delegates to the biennial meetings. A Bible Institute is maintained for lay leadership training, and the Betania school is directly conference-related. Fortunately, the church has not bogged down in institutionalism and in self-advancement, as can so easily happen, but maintains a steady, although slow, rate of growth.

The Mennonite Hospital at Aibonito is a very excellent hospital with a remarkably fine plant. Government aid and island contributions have furnished nearly all the capital for this modern institution. Four doctors and a staff of nurses and technicians are kept busy caring for the many patients that come for help. The hospital is self-supporting, aside from some personnel contributed by the Mission Board and the Voluntary Service program.

Betania School and the English Elementary School at San Juan are the two educational projects. The former has an enrollment of over 250 up to class nine while the latter has enrolled 160 up to class six. Betania furnishes good education facilities for missionary children and for children of Puerto Rican church members, as well as others, in an atmosphere of Christian love and faith. At San Juan the school, entirely self-supporting, managed by the Summit Hills congregation, fills its place as a Christian service witness and opens contact with many homes in the rapidly growing metropolitan area.

For many people Christianity is like a medicine cabinet. It is used in times of stress, and is kept well out of the reach of children.—Daniel Zehr.

Healing—In Body Alone?

By Paul Hershberger

Ask the "average" Mennonite about the efforts of his church in the field of health and welfare and he is likely to come up with the hospital at La Junta, Colo., without any difficulty, and he may even remember Aibonito, Puerto Rico.

But that's about as far as it goes. In reality the Mennonites operate more than 20 of such institutions, including ten retirement homes, four children's homes, and nine general hospitals. In some cases the institutions are owned by the church as well as operated by it; in others the hospitals and homes are owned by the local communities, but the church is responsible for their operation.

In addition to these figures the church employs more than 700 persons to operate the institutions. The church's agency in overseeing the direction of the hospitals and homes is the health and welfare committee of the Mennonite Board of Missions.

In the past few years more and more questions have been asked by Mennonites, including those in the health and welfare field, about what role the church should have in this kind of work or whether the church should be in health and welfare at all.

The first health and welfare institution opened by the Mennonite Church was a children's home in Orrville, Ohio, in 1896. The home was moved to West Liberty in 1900, and in 1901 an old people's home was opened in Rittman, Ohio. The sponsoring organization for these institutions was the Mennonite Board of Charitable Homes, a forerunner of the present Mennonite Board of Missions.

In 1908 a tuberculosis sanitarium was completed outside La Junta, Colo., and one of the church's major efforts in health and welfare was begun. The work at La Junta later was expanded to include a general hospital, nursing school, and nursing home.

Grew to 23

The number of hospitals and homes grew from that point until they totaled the twenty-three that are in operation today.* A large share of these are in Colorado and the Western states, the result primarily of the work that was begun at La Junta. The sanitarium was established there because it was felt the dry climate would be beneficial to tuberculosis patients.

Noting the church's interest in this kind of work the Colorado State Board of Health recommended their services to

other communities, and hospitals followed in Greensburg, Kans., and Rocky Ford, Walsenburg, La Jara, Aspen, and Glenwood Springs, Colo.

The stated reasons for the church's first efforts in health and welfare around 1900 were those of having a mission outreach in a particular community. Although perhaps more implied than stated explicitly, this meant that the church was more interested in rendering a "witness" than giving a medical service.

This former reasoning (some of which may still exist) undoubtedly has a great deal to do with the present questioning of the church's role in health and welfare. In many, if not all, state hospitals the spiritual element is off limits when it comes to treating the patient and some of this has crept into the thinking of Mennonites involved in the care of the sick.

The earlier emphasis in hiring nurses and other personnel for Mennonite hospitals was on their "dedication" and not so much on their training. As one person who has been in the health and welfare field for a number of years said, "The feeling was that anybody could be a hospital administrator—all you needed was to be a Christian."

Values Have Changed

The values now are swinging the other way, however. In certain instances some individuals are placing the utmost value on educational and technical competence perhaps at the cost of what was formerly considered important. It is also true that it was necessary to emphasize dedication in the earlier days because hospital employees were receiving "starvation" wages.

Such is no longer the case. Persons working in hospitals and homes operated by the General Mission Board are paid, with the exception of top-level persons such as administrators, the ongoing wage in the local community. In fact, the nurse

"FOCUS ON PERSONS . . ."

is a new 75-frame Health and Welfare filmstrip with a 15-minute narration to be released June 1. Giving reasons for the Mennonite Church's involvement in child-adult welfare and mental health, it focuses on the importance of "whole" persons—persons important enough that Christ died for them. At the time of its release, the filmstrip will be introduced to our churches by many administrators of the 23 Mennonite-sponsored institutions. It can also be ordered from Audio-Visuals, MBMC, Box 370, Elkhart, Ind., or Provident Bookstore, Box 334, Kitchener, Ont.

Paul Hershberger is staff writer for the Mennonite General Board of Missions, Elkhart, Ind.

working in a Mennonite hospital is likely to make more than a nurse in a state hospital simply because most of the church hospitals are located in the West, where wages generally are higher.

Why then is the Mennonite Church involved in health and welfare work today and what are its reasons for staying there? Luke Birky, administrator at Mennonite Hospital, La Junta, Colo.: "The purpose of the church hospital is not to serve as a trap or flypaper to get the patient into heaven. On the other hand, the treatment of the individual is not to be limited to the physical at the expense of the spiritual."

Treat Whole Man

More and more the approach in treating hospital patients is that of ministering to the "whole" man. The sick person is considered one who has intellectual, physical, emotional, spiritual, and social needs and the person taking care of him can do the best job if he ministers to all of these needs in a balanced way.

Who else can do a better job at this than the Christian? Luke Birky again: "Our problem is that we often do not know how to relate to nonbelievers; we are much better able to reach down than to help others on an equal level.

"We do not have as many well-integrated people as we might like and too many of us have an inner turmoil that does not help in taking care of the patient, but despite this criticism our hospitals do a better job than the average in ministering to the patient's needs."

Why then should Mennonites be involved in health and welfare? Presumably because they are Christians and as such are uniquely equipped to take care of their fellowmen. As man does not live by bread alone, neither can he be healed in body alone. And who is to minister to the "total" needs of man if the Christian does not?

The executive secretary of the Mennonite Board of Missions, H. Ernest Bennett, has indicated that there are un-

limited opportunities in the Mennonite Church in the health and welfare field. "We are in the midst of the emergence nationally of a spirit of compassion and willingness to help those who are less fortunate. There are needs to be met by Christian faith as well as the tools for just health and welfare.

"Large numbers of Mennonite young people can become involved in health and welfare work without being dependent on the church for their financial support. In many ways this type of work is becoming an attractive area vocationally as teaching traditionally has been in the church."

There would seem to be no better reason for the Christian to become involved in health and welfare work than the fact that there are people in need and that his job is to follow the example of Christ, which is to minister to need where he finds it.

*Hospitals and homes operated by the Mennonite Board of Missions and dates when the Board assumed control of the institutions.

General Hospitals

Mennonite Hospital, La Junta, Colo. (1928)
Mennonite General Hospital, Aibonito, Puerto Rico (1944)
Lebanon Community Hospital, Lebanon, Oreg. (1948)
Kiowa County Memorial Hospital, Greensburg, Kans. (1950)
Pioneers Memorial Hospital, Rocky Ford, Colo. (1954)
Valley View Hospital, Glenwood Springs, Colo. (1955)
Aspen Valley Hospital, Aspen, Colo. (1960)
Conejos County Hospital, La Jara, Colo. (1963)
Huerfano Memorial Hospital, Walsenburg, Colo. (1963)

Child Welfare

Mennonite Children's Home, Kansas City, Kans. (1917)
Sunshine Children's Home, Maumee, Ohio (1949)
Adriel School, West Liberty, Ohio (1957)
Frontier Boys Village, Divide, Colo. (1965)

Retirement Homes

Mennonite Home for the Aged, Rittman, Ohio (1901)
Maple Lawn Homes, Eureka, Ill. (1922)
Sunset Home for the Aged, Geneva, Nebr. (1950)
Froh Brothers Homestead, Sturgis, Mich. (1952)
Mountain View Nursing Home, Glenwood Springs, Colo. (1956)
Schowalter Villa, Hesston, Kans. (1961)
Mennonite Nursing Home, La Junta, Colo. (1963)
Beth-Haven, Hannibal, Mo. (1965)
Maple Lawn Home, Hannibal, Mo. (1965)
Greencroft Villa, Goshen, Ind. (to be opened in 1967)



A new nursing home was added to Mennonite Hospital, La Junta, Colo., in 1963.

Miracle in 1965

By Mrs. Norman Reinford

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"The Lord hath done great things for us; whereof we are glad."

On Jan. 16, 1965, I took some clothes to the laundromat, as our washer had broken down a few days earlier. While there, I felt a strong urge to call home and see if our six children, who were at home with their father, were all right. As soon as I heard Father's voice on the line, I knew something was wrong. He said, "Come home at once. Little Mark is very seriously hurt."

Father had just called for the ambulance and was trying to locate me. So then I knew it was the Lord who had put the unrest in me and caused me to call just when I did.

I got home just before the ambulance arrived, and learned that four-year-old Mark had been out with his father, and wanted to help hook up some machinery to the tractor hitch. The brakes on the tractor did not hold and a bar rammed into Mark's throat, below the right ear. He was bleeding badly and Father realized Mark could not live long unless the bleeding stopped.

He told the three older children, ages 11, 7, and 6, to pray and ask Jesus to stop the bleeding. They did so, and in a few moments the bleeding stopped. Praise the Lord, He heard and answered their prayer!

Before this Mark was coughing, spitting blood, and kicking, but now he relaxed in his father's arms. Just then I arrived home and the children told me they prayed for Mark and the bleeding stopped. Praise the Lord! He still hears and answers prayer if we but ask Him.

The ambulance arrived and we went along to the hospital. The doctors marveled that he was still alive and that the bleeding had stopped. They took him to the operating room and worked on him for two and a half hours. They said that everything in the throat except the main jugular vein and windpipe was severed, and that he was in a very serious condition; that they had done what they could, and now we must hope for the best. We must wait and see how he would respond.

We were shocked to see Mark all patched up and with lots of tubes—for blood transfusions, intravenous feedings, and for breathing. We went home with heavy hearts, not knowing what to expect. I told my husband I could hardly pray and ask the Lord to heal Mark after seeing how badly he was hurt. He said that after seeing how wonderfully the

Lord spared Mark's life right when it happened, he had faith to believe the Lord would also heal him. So we committed him to the Lord.

The next morning when we arrived at the hospital three doctors and several nurses were working with him. He had started bleeding again, and if it would not stop soon, they would take him back to the operating room. We again looked to the Lord, asking Him to take over, and the bleeding stopped.

This was Sunday, and we learned later that there had been many special prayers on Mark's behalf that morning. Several days later the doctor told us they did not know what Mark's voice would be like, once he could talk again. This gave us something else to be concerned about, but then this verse came to me very vividly, "Is any thing too hard for the Lord?" We realized that He surely is able if we only trust Him.

Mark was very patient and seldom cried or complained. One of his doctors said, "Mark captured the heart of each one that came in contact with him." Mark was no unusual or exceptional child at home, and so we feel that the Lord undertook in this way too, as it made it easier for him and for those who took care of him.

Mark improved very rapidly and the doctors were amazed at this too. He was in the hospital for twenty days and about two months after that he was discharged from the doctor's care, a perfectly normal, healthy boy again. His voice was just as before too. The only thing that shows is a scar from the bottom of his ear to the middle of the throat. We are glad to see this scar as it is a reminder to us of what the Lord has done.

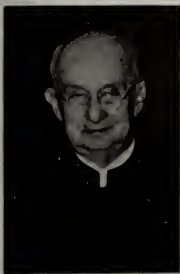
During this experience, we often thought, "Why did this have to happen? Why must the innocent one suffer?" But God moves in mysterious ways His wonders to perform. We were made to realize that the Lord's ways are higher than our ways, that He never gives us more than we can bear, and that He also supplies the grace to bear it.

This accident stirred the hearts of many people in the community and the churches. It increased our faith in God and the great power there is in prayer. We pray that the Lord may continue to lead us and that Mark may bring honor and glory to God throughout his life.

We trust also that you, the reader, may have renewed faith and trust in the Lord for whatever comes into your life. The Lord still performs miracles—He did in 1965 and He will in 1966. Praise His name!

Jacob Cassel Clemens

By John E. Lapp



Jacob C. Clemens

Jacob Cassel Clemens was a seventh generation descendant of the pioneer Gerhart Clemens, a Mennonite, born in 1680, probably in Switzerland, who came to America in 1709 and settled first in Skippack and later became a large landowner in Lower Salford Township, Montgomery County, Pennsylvania.

Jacob, the son of Jacob N. and Elizabeth (Cassel) Clemens, was born on April 2, 1874, in Franconia Township and died at Lansdale, Pa., May 14, 1965. When

he was a boy of ten, the family moved to Mainland, Pa., where he grew to manhood on a farm located on the banks of the Skippack Creek. He often spoke of his happy boyhood experiences—including fishing and swimming in this stream.

J. C., as he was called, lived life with a purpose. God had endowed him with many native gifts and abilities. After completing the elementary schools in Lower Salford Township, he attended Sumneytown Academy and Perkiomen Seminary, Pennsburg, Pa. This was the very best type of preparation for a young man of his day to obtain. He began teaching in the public schools of Lower Salford Township at the age of seventeen, and continued teaching for twelve years in this township and nearby Hatfield Township.

After spending twelve years in the schoolroom, J. C. chose banking for his vocation. He was employed for six years as treasurer of the Lansdale Trust and Safe Deposit Company. At the time of his ordination to the ministry, he had an offer to a position in the Montgomery Trust Company of Norristown, but he chose to serve as a minister of the Gospel.

During his teaching career, he attended the commencement exercises of the Towamencin Township School and a girl, who was a member of the graduating class, was introduced to this handsome young man by her big brother Jacob. One year later J. C. began dating Hannah Clemmer Rittenhouse, and they were married on May 27, 1899, by James Becker, a Lutheran minister. Neither Jacob nor Hannah had yet be-

gun their life with God, but the next year they were baptized by Bishop Josiah Clemmer, in the Plains Church, where they became active members.

On Nov. 14, 1906, Jacob shared the lot for minister with four other brethren in the Plains Church, at Lansdale. He was chosen, ordained in the same service, and continued as minister in the same church for over fifty-eight years. He began to preach English sermons immediately; this made him one of the early English preachers in the Franconia Conference. His services were much in demand in neighboring churches.

In addition to preaching in the Mennonite churches of Eastern Pennsylvania, he accepted invitations to preach in union chapels and in churches of other denominations. He could interest all from the youngest to the oldest. He could take difficult Bible portions and make them so simple that all could understand. His greatness in preaching was in the simplicity and orderliness of his messages.

In his home congregation evangelistic meetings were frowned upon, but in his early ministry he was called to serve as an evangelist, and he accepted many invitations, serving in a churchwide ministry for many years. Many persons still remember him as the evangelist under whose ministry they found Christ as their own Saviour.

Bro. Clemens was first and foremost a church man, but he was also a family man. The Lord blessed them with six children: Ernest, cashier of the Harleysville National Bank; Ruth—Mrs. Abram A. Landis, Lederach, Pa.; Paul, who before his death in January, 1965, served as a minister in the Worcester Church, Fairview Village, Pa.; Jacob R., purchasing agent at Martin Century Farms, Lansdale, also active in church work, serving as secretary of the Franconia Mission Board and as vice-president of the General Mission Board, Elkhart, Ind.; James, Goshen, Ind., librarian at the college; and Betty—Mrs. J. David Nyce, Lansdale.

As a father, Bro. Clemens always maintained a healthy interest in the life of his children, and used his skills to direct them into worthwhile vocations. Though he lived on a farm after his ordination, he did not put himself into farming as he well could have, because he recognized that his first calling in life was to fulfill his ministry.

As a church man, he was always interested in the total life of the church. Surely he performed a pastoral ministry in his own congregation at Lansdale, but he maintained a deep concern for the Franconia Conference and for the church at

John E. Lapp, Lansdale, Pa., is moderator of Franconia Conference.

large. He was appointed as the first secretary for the Franconia Conference in 1909, and served until 1949. He was a charter member of the Franconia Historical Society and one of the leading promoters of the Franconia Mennonite Aid Plan for Mutual Fire Insurance, which began in 1936.

He was active during World War I as a frequent visitor to the conscientious objectors in the camps. He served on numerous committees in the Franconia Conference, including the district Peace Problems Committee from 1937 to 1949. He had a deep interest in church music, and promoted special singing long before many others could see any value in this.

He also served actively in the general church program, as member of the Mennonite Publication Board almost from the beginning until 1950, and one term on the Board of Education. For many years he was active as a member of the Historical Committee of the Mennonite General Conference.

Bro. Clemens loved history so much that he could make it live. His life was deeply rooted in the past. In the early years of his ministry he read *The Complete Works of Menno Simon* and the *Handbook of Dietrich Philip in German*. He knew how to hold on to the worthwhile things of the past, to make them practical for the present, and to preserve them for the future. Incidentally one is impressed with the struggles of the Mennonite Church between 1910 and 1940 on the question of liberal theology and fundamentalism. Bro. Clemens with a few other ministers held to the simple Gospel and preserved the Franconia Conference from going down the road of fundamentalism with all of its dangers.

This helped to preserve the eastern part of the church from the emphasis on dispensationalism and certain leanings toward militarism. In fact, the Franconia Conference never did endorse the *Christian Fundamentals* adopted by the Mennonite General Conference in 1921, but did endorse the Confession of Faith adopted in 1963. Through the years of history the loyalty of the Franconia Conference was to the Dordrecht Confession of Faith of 1632. Our brother was largely responsible for this holding to the Anabaptist-Mennonite faith during the early years of the present century.

However, Bro. Clemens did maintain a warm interest in the total life of the church. He never did promote any narrow provincial attitudes, but always sought to maintain the fraternal fellowship and the unity of the total church, even though sometimes brethren from other areas of the church might not have agreed with him.

Even though his interest was in the work of the church, he never became so much absorbed in any kind of study or any program which caused him to lose his interest in people. He was always cheerful and met folks with a ready smile. He had a kindly interest in persons as individuals. He visited in many homes and personally invited people into the fellowship of the church through their acceptance of Christ. This he did in coming to visit in our home when I was a boy and giving to me a personal invitation to follow the Lord. He showed a kindly interest in younger ministers, and always had an encouraging word for those who were not gifted as he was.

Even though we did not have evangelistic meetings in the Plains Church until 1938, we did engage in this type of visitation evangelism. During the years of Bro. Clemens' ministry, the membership of the Plains congregation doubled in number. I shall never forget how I was introduced to the churches of the Franconia Conference and to the church at large by this dear older brother. It was he who accompanied me the first time I attended the General Conference after my ordination. There he introduced me to many of his friends.

The outstanding lesson one gets from the life of Bro. Clemens is the deep commitment he made to his Lord and to his church. It would certainly have been possible for a minister who was ordained in 1906 to have continued his employment in a bank. But our brother left the "counting house" to attend to the work of the "meeting house."

Throughout his whole lifetime he served in the church without any salary. He did receive personal gifts and some offerings for evangelistic and Bible conference work, and later shared in the "love offerings" lifted for and shared by three ministers in the Plains Church. But this never provided very much toward his living needs. When one thinks of the fact that if he had continued in the banking career, he with his abilities would likely have become a bank president, for him to have given his whole life to the church has more meaning.

The very fact that he continued actively as a minister in the Plains Church throughout his whole lifetime endeared him to the hearts of all. His last sermon was preached on Nov. 15, 1964, just one day after the fifty-eighth anniversary of his ordination. All of the church was impressed with his warm spirit and his desire to witness for his Lord, but the weakness of his body was evident. At the close of his sermon he wanted to read a Scripture, but could not locate it; when he wanted to take his seat, he hardly got there.

The last months of his life were difficult. He was grieved when he saw the sufferings of his son Paul. Bro. Clemens always maintained interest in the contemporary. He would read the newspaper and other news magazines every day. But three months before his death he suffered a stroke and lost interest in the happenings of the day. During the last years of his life he talked much about heaven and his desire to go to be with his Lord. He did seem to have fears of old age and what could happen to him. When he suffered a stroke and later a broken hip, the things he feared so much came upon him. Finally he answered the heavenly summons on May 14, 1965.

J. C. Clemens served his generation well; he was God's man for the hour. In many respects he did save the day for the church. As he looked back into history, he also looked forward to heaven, where he is now at rest with his Lord. But he did not look forward to death; he was looking for the coming of the Lord. He often preached on this subject. Now we look forward to the coming of our Lord as the time when he and all "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

A LOST SOUL

By I. MERLE GOOD

When Judas saw what he had wrought
Upon God's only Son;
The silver to the Jews he brought,
And told them what he'd done.

They turned their backs and laughed aloud,
And mocked him to his face;
Ruined, condemned, in anguish bowed,
He died without God's grace.

He never knew the cleansing blood,
Our Saviour spilt that night;
He never knew the love of God,
And all its peace and light.

He'll never enter glory's gate,
Nor see the Master's face;
His life was vain, and dark his fate,
For he rejected grace.



Primary Concern

There are many places in the world where need is dramatic and compelling. Sometimes we see human need more realistically than we see spiritual need. Sometimes our eyes are blinded by our comforts and luxuries. It is hard to see the tragic suffering of our brethren around the world. It is easy to see the danger of communism. It is hard to sacrifice in the midst of plenty. It is easy to hope that war on someone else's soil will protect us from danger. It is hard to understand the hopes and frustrations, the hunger and fear of millions of people around the world. It is easy to hope that war will go on because it means more prosperity for us.

What does it mean to be a Christian? Many things—to be

sure. But it does mean among others a realization that our citizenship is in heaven, not on earth; that our brethren are those of the household of faith around the world, not American citizens; that our primary loyalty and obedience is to Christ, not to the United States flag; that our riches consist not of silver and gold, but the treasures of obedience and service; that our calling in life is not to defend or save or protect ourselves, but to give ourselves as a living sacrifice, ready to do the Father's will—that other men may also know Christ. Never before has the Christian Church been in so great danger of being a stumbling block instead of a sacrifice, nor have we ever had such an opportunity to communicate Christ's love.—Paul Kraybill, secretary of Eastern Mennonite Mission Board.

Mobilizing for Mission

By John R. Martin

The Neffsville congregation attempted to mobilize for mission. What I shall share is not a glowing success story. We have not attained, neither are we perfect. But there has been a definite step of progress. We have begun to look at our church program in terms of the total task of the church, to involve a large percentage of the members in the mission of the church, and to actively seek to reach the unchurched about us. For us this is growth.

Several years ago the Spirit stirred within me a renewed interest in the mission of the church. Different influences were responsible. One was a ministers' retreat near Washington, D.C., sponsored by The Church of the Saviour. Another was participation in several stewardship workshops. A third was the Holy Spirit pressing home the disturbing reality that many of our established congregations are not missions.

Looked at Our Mission

About a year ago the congregation began looking seriously at our mission. Our approach was a combination of sermons and discussions. I preached a series of messages related to the mission of the church and some of these were then discussed the following Wednesday evening. As background for this, I studied through the New Testament examining what Christ and the Apostolic Church considered their mission. Our discussions led us to see the major task of the church as being fourfold; namely, evangelism, nurture, relief, and healing. (Healing is thought of in the broad sense of the total wholeness of a person.)

The second step was to look at our church program in light of our mission. This was a revealing and humbling experience. We discovered that most of our activities were geared to nurture, some had as their purpose relief, a few were related to healing, but evangelistic activities could hardly be found. Of course, we had evangelistic sermons, but these did not directly touch those outside the congregation. We tried to comfort ourselves by saying that all we did related to evangelism, but practically it didn't work this way.

This experience led us to rethink our congregational program in light of our mission and the needs of our community and surrounding area. The outcome was to begin thinking of congregational programs in terms of mission groups. The existing groups, such as Sunday-school teachers, MYF leaders, Wayfarer leaders, Torchbearer leaders, WMSA, and church chorus, were looked at as mission groups with a mission function to fulfill.

We then saw the need of beginning additional mission

groups to serve in the areas of mission not being touched. We proposed a community visitation group, a rescue mission group, a prayer group for the sick, and a group to visit in homes for the aged. The first three of the proposed groups are just beginning to operate. The last one has not yet been started.

Most of the groups just mentioned are self-explanatory. One exception may be the prayer group for the sick. These persons agreed to being prayer warriors when accident, surgery, or death strikes in the congregation. The group members are organized in a telephone system so that they can be notified quickly. They do not plan to meet together for prayer but will pray in their homes for the specific need.

All Members Involved

To implement the new program we set forth the goal of having all members involved in the mission of the church. This is not activity for activity's sake but grows out of the conviction that service is vital to Christian growth and necessary for carrying out our task. We would like each member to be involved through either an elected office, an appointed position, or a mission group.

In addition we changed our Wednesday evening and Sunday evening program schedule. The Wednesday evening schedule was changed as follows:

First Wednesday of each month—Members' Meeting. This is a time for action on business items or study and discussion of congregational concerns.

Second Wednesday—Family Night. (Activities for all ages) Bible study for adults, MYF, Wayfarers and Torchbearers for youth, and Good News Club for children.

Third Wednesday—Meeting of Mission Groups. Groups such as Sunday-school teachers, MYF executive council, Wayfarer and Torchbearer leaders and steering committees meet separately for study, program planning, and prayer. The rescue mission group may meet to plan a service. The community visitation group will usually visit unchurched homes.

Fourth Wednesday—Family Night. (Same program as second Wednesday)

Fifth Wednesday—Congregational Mission Council. Representatives of the various mission groups meet together for study or discussion related to the total work of the church.

Each fifth Sunday evening is given to Fellowship Evangelism. The families of the congregation are encouraged to spend the evening with persons having spiritual needs, preferably unchurched neighbors or friends. The purpose is to

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establish contact with the unsaved and open the door for a significant witness.

This new program has been in operation less than a year and as usual new ventures start slowly. There are many areas that need improvement, but this is always the case if we are honest. Certainly not every member feels caught up in the mission of the church, but many of us feel much clearer on what we are attempting to do.

The one aspect of the program that is most appreciated is the Family Night. Many parents have expressed appreciation that the activities for the various age groups are all on the same night. This saves driving and enables more family life. Furthermore, there has been a slight increase in the number of adults attending Bible study.

Takes Time

It will take additional time for us to fully grasp the mission group concept. We see the Sunday-school classes, MYF, Wayfarer and Torchbearer groups as centers of nurture, but to see them as evangelistic arms of the church comes slowly. While we are beginning to see the possibility, we are barely starting to experience the reality.

Also, some of the mission groups find it difficult to use the third Wednesday evening with profit. It is easy to plan program when this needs to be done, but it takes creative leadership to spend an evening studying how to improve present program. Furthermore, we are slow in developing meaningful prayer periods around the needs and opportunities of our service.

On the positive side, a much larger percentage of the mem-

bers are now involved in the mission of the church. Under our previous program there was a limit to the number that could be involved in organized service. Not everyone can be a teacher, officer, or committee member. Furthermore, some are not gifted for these specific tasks. But the mission group approach provides opportunities for a limitless number of persons and for persons with only one talent but a willing heart.

Reaching Unchurched

One of the very rewarding experiences has been the opportunities for reaching the unchurched. As a group of concerned workers, we often talked of the need for visiting certain homes, but somehow we never got started. Now there are several couples that will do home visitation one evening a month. This is not a big step but it is a start.

Then, too, the fifth Sunday evening comes four times a year. This affords opportunities to visit neighbors. How often I have driven to church with a guilty feeling! There is that neighbor that needs Christ and I am too busy with church activities to spend time with him. Now for the first time since coming to Neffsville over four years ago, we have had neighbors in our home for an evening of fellowship.

Each year we want to reexamine our church program to see what improvements can be made. We do not want to be so tied to any one pattern that it cannot be changed if the Spirit so directs. Certainly we will make changes in the future, but we are committed to a task and a search for the best method. This search and task will continue until Christ declares with a shout that the mission has been completed.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I appreciated the editorial, "Second Look at Nonresistance" (March 8 issue). I would like to add a few comments. I agree the Mennonite Church has been too defensive and timid about its nonresistant stand. We have been stressing the fact that we are against war, against taking up of arms, and against fighting, but too little is said in a positive way. Why can't we come out in the open with a positive peaceful witness? I think such government functions as the Peace Corps and International Voluntary Service are a black mark against our denomination and in fact the entire Christian church. If we had been more positive in our peace witness, we would not have had to rely on our secular government to send out "Peace Corpsmen" who are instructed not to do anything so controversial as witness for Christ. With the church's entire mission and relief program already set up, it would be relatively easy to expand them to a scale even as large as the government's Peace Corps if we were more positive in giving of ourselves and our possessions. The positive witness I am referring to would result in people of all ages (a person over 65 often has much to offer the church in talents, mature judgment, and experience after "retiring")

swamping our mission and relief organizations with applications for service and with financial support. This is what our church should be doing instead of just providing "draft-escape" jobs close to our homes.—James Steiner, Dalton, Ohio.

* * *

I cannot thank you enough for the article, "When I Stopped You for Speeding," by a traffic cop (March 8 issue). With all the traffic deaths you read about in the papers every day, we need more articles like this.—Mrs. R. E. Miller, Orrville, Ohio.

* * *

I would like to express my appreciation for the article in the March 8 issue entitled "Confession of a Liberal Turned Conservative." One today somehow gets the idea that all the movement is in the other direction, conservatives turning liberal, that it is indeed heartening to read in our church paper that some have tried liberalism and have not found it satisfying. . . .

The recently published issue of the Herald devoted to the Vietnam situation was very informative and thought provoking. We ought to be deeply grateful that our church is touched by the great need there and is moving in a real way to aid the sufferers there. However, I was unfavorably impressed by the way several of the writers denounced the U.S. government while apparently overlooking the provocative actions of the Vietcong and Red China. . . .

I want to tell you that I did appreciate your editorial in the March 1 issue, "Will They Clash?" I think you are entirely right that we

need to take a good long look at this matter of speaking to government lest we lose our pilgrim position and become a political pressure group. . . .—Maurice W. Landis, Lancaster, Pa.

* * *

Too long I have waited to express my gratitude for the new face of our Gospel Herald. It certainly has much greater reader appeal now than it had in the past. We enjoy the front-page pictures, or perhaps I should say, appreciate them. They tell a long story in themselves, one which we might be in need of reading. . . .

Thank you too for Moses Slabaugh's "Eschatology" (March 8 issue). It is a well-written article with sting and wit. May we have more from his pen.—Cora M. Stutzman, Drumore, Pa.

* * *

I would like to express my appreciation for the anonymous "Confession of a Liberal Turned Conservative" (March 8 issue). Particularly weighty is the statement the author makes after his wife-inspired metamorphosis has changed his perspective: "I believe I am serving Him more practically in the world than I was before."

Few people approach the world's problems from the "save the soul and the practical problems" will disappear" perspective. Maybe Mr. Anonymous has a valid point.

For anyone interested in more of this type of reading fare, try Charles M. Sheldon's classic *In His Steps*: it is reading of a tremendously stimulating and inspiring character.—Robert L. Koch, Mendon, Mich.

CHURCH NEWS



After a 13-day orientation at Akron, Pa., the following were given MCC assignments: (from left on picture) Janice Kauffman, Haven, Kans., to Junior Village, Washington, D.C.; Edna Fretz, Markham, Ont., nurse at St. Anthony, Newfoundland; Donald Bender, Preston, Miss., to Atlanta, Ga.; Gary Nafziger, Kalona, Iowa, to Paris, France; David Jones, Schwenksville, Pa., to Mont des Oiseaux, France.

Lowell Nunemaker, Wakarusa, Ind., to MCC headquarters, Akron; David Myers, Perkaspie, Pa., to Hoopa, Calif., as mechanical maintenance man; Richard Wagler, Archbold, Ohio, to Greece; Eldwin Campbell, Crimora, Va., Pax man to the Congo after three months of language study in Brussels; Mark Mininger, Susquehanna, Pa., Pax man to Algeria after language study; Kenneth Beachy, Wayland, Iowa, Pax man to Algeria; Ruth Yothers, Dublin, Pa., to Junior Village, Washington, D.C.; Paul Kennel, Lancaster, Pa., to Vietnam;

Ruth Yoder, Hollsopple, Pa., to Vietnam as a nurse; Earl Martin, New Holland, Pa., to Vietnam; and Kathleen Harshbarger (at piano), West Liberty, Ohio, to Menno Travel Service, Akron, Pa.

Not pictured are: Daniel Bontrager, Hartville, Ohio, to Paris, France; Gerald Jantzi, Marilla, N.Y., Pax man to the Congo; Kenneth Slagle, Wellman, Iowa, to an Indian reservation in Hoopa, Calif.; and Hazel Glendenning, Albany, Oreg., receptionist at headquarters, Akron.

Jordan Program Adjusts

By H. L. Swartz, Director, MCC Jordan

A friend of ours can recall the time when Kaiser Wilhelm II came to Jerusalem. He was transported to and from the holy places in a horse-drawn carriage. Just recently King Faisal of Saudi Arabia came to Jordan. He went from place to place in the latest car. These are changing times.

Means of transport are not the only changes one can see in Jordan. It is true that trucks have almost made the camel obsolete, but the donkey is still a much used beast of burden. Wearing apparel as seen on the streets of Amman and Jerusalem is a colorful blend of the traditional village robe and modern high heels, pattern stocking, and short skirts. Television antennae vie for a place on the skyline with modern minarets sporting the latest loudspeaker equipment. The shepherd on the hills of Bethlehem has less and less in common with the tourist taxi driver who can span the distance from Abraham's grave in Hebron to Jacob's Well in Samaria in less than three hours. A way of life is changing too.

Every student of history knows, or can ascertain, what followed the withdrawal of the British from Palestine and the consequent Arab-Israeli conflict which ended in a still continuing U.N. arranged truce. The million or so Arabs who fled from their homes in the midst of the horrors of the conflict, or clung desperately to their homes while the line defining the state of Israel robbed them of their ancestral lands, were conveniently labeled refugees.

By 1952 the churches had defined the manner and scope of their assistance to this new group of needy persons. The Mennonite Central Committee was among the first to give clothing, food, and medical assistance. As the years wore on changes came. The initial emergency needs for survival gradually became less apparent, and the need for a helping hand and the consideration of the whole man signaled the end of the first phase and the beginning of a new challenge.

In Jordan, a country now far down in priority listing, a young couple is now en-

gaged in Arabic language study in preparation for the assumption of the leadership of an educational program which is to serve as the arm of the local evangelical church. The new reason for being is mission.

Another young couple is now completing the closing down of a material aid program in Jericho in order to concentrate on a needlework self-help and home-making educational program which extends a helping hand to village women to improve a family's standard of living while maintaining their personal dignity. With these changes it is hoped that the former years of meaningful service among refugees and others in need in the name of Christ will continue to be fruitful in the midst of changing times.

Machinery to Algeria

The German horses must have been happy. So were the German farmers. And needless to say, the Algerian rejoiced. But each is happy for a different reason.

The horses are happy because now they do not need to pull the heavy farm machinery any longer. The German farmers are happy because instead of letting their machinery rust to pieces or selling it for scrap, they are able to contribute it to a good cause. The Algerian farmers are happy because this is just what they need. They cannot afford tractors but these horse-drawn implements are excellent for their farms.

Originally, it was planned to send old farm machinery in good repair to Greece. Later it was decided Algeria needed it more.

German Mennonites of the Pfalz organized the collection bringing the following pieces to the Heyerhof: a drill, beet chopper, cultivators, potato digger, mower, plows and alternate plows, harrows, and wagon hitches.

On Jan. 15 these were loaded on a train by Mennonite young people and sent to Bremen, from where a boat took the shipment to Algeria. The freight was paid by Bread for the World, in appreciation for



Horse-drawn farm implements were collected at Heyerhof, Germany; for shipment to needy persons in Algeria.

what MCC did for Germany after the war. This is only one of numerous ways in which European Mennonites in recent years in cooperation with MCC have helped in underdeveloped countries. In Algeria the machinery will be distributed by Mennonite volunteers working with CCSA, the agency of which MCC is a member.

Another cooperative effort between European Mennonites and MCC has been in the shipment of clothing. In his January report, one of the MCC volunteers from Algeria wrote:

"Soon after the New Year holiday we received our only shipment of clothing for this month, consisting of 81 sacks from Germany. The Mennonites in Germany have been keeping us well supplied with clothing this year, as this makes the second shipment of 80 some sacks, with another shipment scheduled to arrive in the near future. This is encouraging to us as we see a people who had been at the receiving end immediately following World War II now at the giving end and also experiencing the joy of sharing with someone in need."

Request by Poor

Representatives of "free organizations of poor people" in Mississippi and California and the cities of St. Louis, Kansas City, Milwaukee, and Chicago presented a plea for help Feb. 22 to the General Board of the National Council of Churches meeting in St. Louis.

Their statement said in part: "Our people are out of work and hungry. Our people are desperate and our condition is getting worse. We appeal to you, we beg you to lead America in finding a way to share its abundance with our families and our children."

"We had hoped that the Economic Opportunity Act offered a chance for dignity and self-help for us. We are disappointed. Our people have suffered long and hope is almost gone. We have seen and felt how the law works; we fear its promises are false."

The group also asked for "full, impartial investigations of the administration of the anti-poverty and welfare programs across our land, assistance including funds to the poor to help us design and implement our own programs for improvement, support for our plea to government to provide surplus food, housing, fuel, and tools to those of us who are cold and hungry with no hope for jobs."

Also "Investment of your money in co-operatives, industries, new towns, housing projects, and farms sponsored by the people themselves, and a unified National Council of Churches program for relocat-

ing thousands of drifting, desperate poor displaced from the land and the city street into new, self-determining communities."

The statement concluded: "We appeal to you not to let the state assume complete responsibility for what must rest on every conscience. As brothers before Almighty God we ask you for action now."

Doctor for 30,000

Elvin G. Kreider of Ronks, Pa., a physician serving under the Committee for Service in Algeria, serves an area of about 30,000 inhabitants.

As the only doctor in the area Dr. Kreider is in charge of the town's 50-bed hospital and seven dispensaries. He is located in Khroubs, a town about eight miles from Constantine.

His busy schedule usually begins with taking care of the paper work and checking for medical shipment arrivals at the CCSA warehouse. He then devotes the rest of the morning to visiting the dispensaries which often are teeming with ailing people. During the afternoons he attends to the needs of the patients at the hospital.

For the convenience of CCSA personnel, missionaries, and other English-speaking persons, Dr. Kreider reserves two evenings a week as "appointment hours" for those who wish to consult with an English-speaking doctor.



John and Velorou Shearer (with Jody) began a six-month term Feb. 20 as voluntary service unit leaders in Cleveland. The Shearers were members of Life Team I, which was involved in MYF renewal in the eastern part of the United States during 1962-63.

Goshen College

College Preview for H.S. Juniors

Goshen College will be host to some 80 high-school juniors from June 18 to 25 in its seventh annual College Preview.

Each junior chooses a workshop and attends daily lectures, seminars, and small group meetings, all guided by a college professor.

College Preview lets each junior explore the library, science laboratories, and other campus facilities, and take part in the extracurriculars at Goshen — choral and instrumental music, informal and organized recreation, social activities, and regular worship services.

Parents of the juniors are guests of the college for the first weekend and will take part in a special program of talks and discussions.

Registration for College Preview is now open. High-school juniors may write to Leland K. Weldy, Admissions Counselor, Goshen College, Goshen, Ind. 46526, for more information.

Named Woodrow Wilson Fellow

Duane R. Kauffman, a senior from Minier, Ill., was named a Woodrow Wilson Fellow early in March. The son of Mr. and Mrs. Melvin Kauffman, he is the fifth senior at Goshen College to win this award in the last seven years.

Brook Lane Statistics

Brook Lane Psychiatric Center, Hagerstown, Md., admitted 490 patients and discharged 479 during 1965. The average patient census was 35.1, or 91 percent of capacity.

Patients belonging to Mennonite or affiliated groups totaled only 6½ percent. Geographically, 53 percent of the patients came from Maryland, 31 percent from Pennsylvania, 9 percent from West Virginia, and 4.5 percent from Virginia.

The patients' average length of stay was 27 days. Sixty-three percent of those discharged during the year stayed 29 days or less. Only 4.9 percent stayed longer than two months.

Those admitted to a psychiatric hospital for the first time numbered 340 (69.4 percent).

The psychiatric center personnel charted 1,781 inpatient, 4,229 outpatient, and 1,161 family interviews; and 4,536 group therapy session hours.

Brook Lane, as of January, 1966, had a staff of 64, several of whom were part-time employees. Thirty-seven were Mennonites. The professional staff included four psychiatrists, a psychologist, two medical consultants, a chaplain, five social workers, an occupational therapist, a medical records consultant, and eight registered nurses.



Voluntary Service Orientation

A group of 31 persons completed their voluntary service orientation at the Mennonite Board of Missions, Elkhart, Ind., March 18 and were assigned to units. The VS-ers, their addresses, and places of assignment are as follows: Row 1, Glenn and Christine Bauman, Earlington, Pa. (unit leaders at Eureka, Ill.); Lois Johnson, Alpha, Minn. (Cleveland); Peter and Shirley Nofziger, West Unity, Ohio (Sangreale Valley, Walton, Ind.); Karen Peck, Grabbill, Ind. (nurse aide, Albuquerque, N. Mex.); Joyce Mast, Kokomo, Ind. (nurse aide, Eureka, Ill.); Glenn Leinbach, Goshen, Ind. (boys' club leader, La Junta, Colo.). Row 2, Robert Buzzard, Elkhart, Ind. (coffeehouse business manager, St. Louis); David Weinert, Dayton, Ohio (earning I-W); Fred Nussbaum, Apple Creek, Ohio (recreation leader, Los Angeles); Ronald Kauffman, Alto, Mich. (orderly, Albuquerque, N. Mex.); Bruce Esch, Mio, Mich. (recreation leader, Los Angeles); Wendell Umble, Atglen, Pa. (road clearance, Chipewyan Lakes, Alta.). Row 3, Joe Egli, Hope, Ill. (assignment indefinite); Nancy Sutter, Kouts, Ind. (secretary, Cleveland); Pauline Bender, Iowa City, Iowa (licensed practical nurse, Mantua, Ohio); Abram and Glenda Moyer, Lansdale, Pa. (community service, Buckeye, Ariz.). Row 4, Brenda and Ken Smith, Elkhart, Ind. (unit leaders, Rocky Ford, Colo.); Dale Stutzman, Schwenksville, Pa. (orderly, Hannibal, Mo.); Sue Ann and Kenneth Overholt, Fredericktown, Ohio (community service, St. Anne, Ill.). Row 5, Nathan Zehr, Castorland, N.Y. (maintenance, Mantua, Ohio); William Underwood, Fort Wayne, Ind. (earning I-W); Roger Bardell, Freeport, Ill. (farm worker, Claremont, N.H.); Isaac and Esther Alderfer, Lansdale, Pa. (maintenance and housekeeping, Mantua, Ohio).

A President for Hesston College

A new president is to be chosen for Hesston College. President Tilman R. Smith has indicated that, with the expiration in 1968 of his present term of office, he wishes to retire from the presidency of Hesston College. He will have reached retirement age at that time. Bro. Smith has served ably in this capacity since 1959.

It is the joint responsibility of the Hesston College Board of Overseers and the Executive Committee of the Mennonite Board of Education to recommend, and of the entire Board of Education to elect, the president of Hesston College. These groups have begun the process of finding the person for this position. Anyone having candidates to suggest is invited to present his suggestions to the officers of these organizations.

Christopher Dock

The Christopher Dock High School, Lansdale, Pa., by action of its Board of Trustees, will become a participant in the North Montco Area Vocational-Technical School beginning in September 1966. The technical school is one of four such tax-supported schools planned for Montgomery County. Both public and private schools

of the general area will be cooperating in the new school.

Christopher Dock students, from Montgomery County and certain other areas, who are admitted to the technical school, may attend without additional cost. In 1966-67 the technical school will offer courses in appliance repair, auto body repair, automotive trades, commercial art, construction carpentry, distributive education, electrical construction, floor plan, food preparation and service, heating and air conditioning, machine trades, masonry, metal fabrication, plumbing, welding, building construction technology, chemical technology, drafting and design technology, and electronic technology.

Students in grades 10, 11, and 12 will attend the technical school for three hours each school day. At Christopher Dock, they will receive instruction in social studies, English, math, science, physical education, and Bible. The students will receive a certificate from the technical school upon completing grade 12; however, they will be graduates of Christopher Dock, from which they will receive their high school diploma.

This new arrangement with the technical school will now offer to Christopher Dock students the opportunity to enroll in one of four curriculum offerings—the academic, commercial, vocational, or the general curricula.

Christopher Dock's philosophy of relating Christian faith to all aspects of knowledge, learning, and life will also be applied to students in the new vocational curriculum. In this respect, the school administration is planning to offer periodic discussion classes for students attending the technical school in which students will explore how Christian faith can be applied to the work of the vocational curriculum and to emphasize the service opportunities of the church for which these students will be better prepared to enter at home and abroad.

VS Photography

Mr. and Mrs. Paul A. Kaufman, Orrville, Ohio, spent Feb. 15 to March 6 visiting voluntary service units in the Southwest to provide materials for use by the Mission Board.

Kaufman is a professional photographer who has his own studio. He took black-and-white photos for publication in various periodicals, plus color slides, and recorded interviews for use in a new VS filmstrip.

The Kaufmans visited units at Albuquerque, N. Mex.; Winslow, Buckeye, and Surprise, Ariz. They also stopped in at the projected coffeehouse in St. Louis and the Teen Center in Kansas City.



Missionary of the Week

Elsie VanPelt arrived in the Somali Republic in August, 1964, for her first term of service with Eastern Mennonite Board of Missions, Salunga.

Teaching in Mahaddei, Somalia, she spent 15 months in VS at the West Liberty (Ohio) Adriel School just prior to her mission assignment.

She is a graduate of Eastern Mennonite College, having majored in elementary education. Her parents are Mr. and Mrs. Frank VanPelt, Columbiana, Ohio.



Augsburger Appointed

David Augsburger begins July 1 as speaker on **The Mennonite Hour**. His appointment was announced recently by Lewis E. Strite, president of **Mennonite Broadcasts, Inc.**

Augsburger has been associate speaker of the broadcast since he joined the staff in 1961. He has directed program production and carried a major role in counseling and follow-up ministries of the broadcast.

As pastor of Trissels Mennonite Church near Broadway, Va., he has led the congregation in an evangelistic outreach program throughout the community. He is a graduate of Eastern Mennonite College and Seminary, Harrisonburg.

"Bro. Augsburger, like Pastor Hostetter, has deep-seated convictions for the advancement of the Gospel of Christ," says Kenneth Weaver, secretary of mass communications for the Mennonite Board of Missions. "This commitment is essential to an effective broadcast witness."

Augsburger is author of several booklets including "Won by One," which has been widely distributed by Moody Press, and "Everybody's Not Doing It," published last year by Mennonite Broadcasts and now in its third printing.

He is widely used as a speaker and evangelist at conference and youth rallies.

Augsburger was born in Elida, Ohio. He is married to Nancy Wert of Manheim, Pa. They have two daughters, Deborah and Judith.

Parcels to Russia

Mennonite Central Committee reports that 234 parcels were sent to the Soviet Union during the first nine months of 1965 in the "Parcels to Russia" program. MCC established a fund in 1959 to assist Mennonites in Paraguay in sending food and clothing to their relatives in the U.S.S.R. The parcels included 198 of new clothing and 36 of food. More than \$10,000 in funds and provisions were contributed by European and North American Mennonites for the shipments.

Church-State Findings

The findings of the church-state study conference sponsored by the Peace Section in October, 1965, were released in a special issue of the **Mennonite Central Committee's Report**.

In a preamble the findings committee acknowledges that the fifty participants at the conference "did not come to complete agreement or adequate answers." The purpose of the conference was not to achieve consensus, but to stimulate "prayerful study and consideration" of this issue in the Mennonite brotherhood. The findings are intended as a study guide rather than an official statement of the Mennonite position.

Two additional articles in this issue of **Report** are "The New Shape of the Church-State Issue," by Franklin H. Littell, and "Why Another Look at Church-State Relations," by Edgar Metzler. Both articles were originally presented at the study conference in October, 1965.

Single copies of **Report** are being mailed to Mennonite and Brethren in Christ ministers, educators, and other interested individuals. Additional copies may be ordered free of charge from the MCC Peace Section, Akron, Pa. 17501.

Japanese Visit U.S.

About 30 Japanese young people will be coming to the west coast this summer at the invitation of Mennonites in the Oregon-Washington area.

The group was formed after a "Project Bridgebuilding" party of 42 youths, led last summer by Dr. Gan Sakakibara, president of Tokyo English Center, returned from a 30-day stay in Mennonite and Brethren in Christ homes in the area of Reedley, Calif.

Dr. Sakakibara wrote that the young people enjoyed the Mennonite Central Committee-sponsored west coast tour so much that other young people asked him to form a similar group this year to visit Mennonite homes in the United States.

Vietnam issue of the **Gospel Herald** is being reprinted as the first order of 7,000 extra copies is sold out. Order your extra copies now for students, fellow church members not getting the **Herald**, community religious and civic leaders, and other friends and neighbors. See the coupon below for ordering information.

To Order Extra Copies of Vietnam Issue

To—Gospel Herald, Dept. 1-25	Date _____
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Order for the special 32-page, Jan. 25, 1966, issue of the Gospel Herald .	
4 for 50¢	25 for \$2.25
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Eastern Mennonite College

An Institute on Evangelism is being planned by the Seminary at Eastern Mennonite College this summer from June 27 through July 8. It is designed to provide a serious and depth study of evangelism in our contemporary world. This two-week program at the seminary level will make possible earning two hours' credit. Lecturers for the two weeks are Donald Jacobs, lecturing on "Contemporary Missionology," Myron S. Augsburger, lecturing on "The Theology of Evangelism," and Rufus Jones, lecturing on "The Challenge of the Inner-City."

In addition several auxiliary lecturers are being invited: J. Otis Yoder, lecturing on "The Relation of Revival to Evangelism," David Augsburger, on "Creating Evangelistic Congregations," and Charles Shenk on "Evangelism in the Orient Today." Linden M. Wenger, acting dean of Eastern Mennonite College Seminary, will serve as general director of the Institute. Applications for participation may be had by writing the Seminary, Eastern Mennonite College, Harrisonburg, Va.

Russian Broadcast

Vasil Magal, co-speaker on Mennonite Broadcasts' Russian broadcast, **Voice of a Friend**, reports: "Recently I met the pastor of the Polish Baptist Church in Liege, Rev. M. Stebelski, who came to this pastorate four years ago from Poland.

"Almost every year Pastor Stebelski goes back to Poland (behind the iron curtain) for six to eight weeks. He told me that he met many people of his country living along the Russian border who listen regularly to our radio program, **The Voice of a Friend**.

"The whole program is always very clear," he said, "and proved to be a blessing to many listeners, both Christian and non-Christian."

FIELD NOTES

Personnel needed: Two secretaries are needed to serve at Mennonite Broadcasts. Starting time early June. Contact Darrell Jantzi, Mennonite Broadcasts, Harrisonburg, Va. 22801, or call 703 434-6701.

Special meetings: Isaac Risser, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., April 23 to May 1. David N. Thomas, Lancaster, Pa., at East Chestnut, Lancaster, April 27 to May 1. Leroy Umbel, Oxford, Pa., at Vine Street, Lancaster, Pa., April 6-10. Joe Esh, Lyndhurst, Va., at Fairpoint, Ohio, April 17-24. Ellis Croyle, Zion, Archbold, Ohio, at Metamora, Ill., April 5, 6. E. M. Yost, Denver, Colo., at First Mennonite, Morton, Ill., April 3-8. Henry Ruth, Harleysville, Pa., at Rock, Elverson, Pa., April 24 to May 1. Lloyd O. Hartzler, Linville, Va., at Cedar Street, 423 Cedar St., Chambersburg, Pa., April 14-24.

Called to Become, Conrad Grebel Lectures by A. Don Augsburg, will be given in the Harrisonburg, Va., area, April 13-17. April 13 at Lindale; April 14, 15 at Weavers; April 16 at Chicago Avenue, and April 17 at Eastern Mennonite College.

May 1 was chosen as the closing date for graduate students to apply for participation in the Summer Seminar for Graduate University Students, Aug. 6-19, 1966. Applications and programs are available from William Klassen, Director of Summer Seminar, 2600 Oakland Ave., Elkhart, Ind.

The seminar, which is sponsored by the Student Services Committees of the M.B., G.C., and Mennonite churches, will continue for two weeks on the Associated Seminaries campus in Elkhart, Ind. An innovation this year is a pre-seminar get-acquainted weekend at Camp Friedenswald, Cassopolis, Mich., beginning on Saturday evening at 6:00 and continuing through Sunday.

The Hopedale, Ill., congregation just completed a new educational wing. Instead of the usual dedication, they had special meetings from March 20 to 27, inviting different congregations to come on different evenings, when they were taken on a tour through the building. J. J. Hostetler, Peoria, Ill., was special speaker for the week.

A mixed chorus from Johnstown, Pa., at Grace, Saginaw, Mich., April 24.

Easter weekend services, Bossler's, Elizabethtown, Pa., with Lester M. Hoover, Pottsville, Pa., and Harold E. Reed, Lancaster, Pa., as speakers. The Hartville Singers will give a program on Good Friday evening.

Wilbur Nachtigall, Iowa City, Iowa, at Alpha, Minn., April 24.

Morris Stauffer, 2558 Titus Ave., Omaha, Nebr., was ordained to the ministry at the East Fairview Church, Milford, Nebr., Feb. 27, to serve at the Sunday-school chapel and the Rescue Mission in Omaha, which began about two years ago. Officiating were A. M. Miller, Milton Troyer, and Dale Oswald.

Donald Stelfox will be ordained as minister at the Garber Church, Menges Mills, Pa., on April 10, 2:30 p.m. That same evening revival meetings will begin in charge of Ivins Steinhauer, Bridgeport, Pa.

Correction: The membership figure at the top of page 106 of the **Mennonite Yearbook** should read 80,087 rather than 89,087.

Victor Stoltzfus, North Lima, Ohio, has resigned as pastor of the North Lima Mennonite Church, effective Sept. 1, 1966, to become leader of the Penn State University Mennonite Fellowship while teaching half time at the University and pursuing graduate studies.

Paul Zehr, formerly of Croghan, N.Y., and a 1965 graduate of Eastern Mennonite College Seminary, was ordained to the ministry at the Tuttle Avenue Church, Sarasota, Fla., on Feb. 6. Truman H. Brunk and B. Charles Hostetler officiated, assisted by Mervin Shirk and Michael Shenk. Bro. Zehr is pastor of the First Mennonite Church at St. Petersburg, Fla., and director of Moses' Tabernacle. Address: 2701 13th Street South, St. Petersburg, Fla.

Change of address: Jonas L. Mininger from Thompson, Pa., to R. 1, Susquehanna, Pa. 18847. Phone: 717 756-4587.

The Brook Lane Psychiatric Center, near Hagerstown, Md., extends a cordial invitation to all interested persons to open house, Sunday, May 8, from 1:00 to 4:00 p.m.

Good Friday and Easter all-day meetings at Pleasant View, Chambersburg, Pa., April 8-10. Speakers: Moses Slabaugh, Harrisonburg, Va.; Ben F. Lapp, Watsontown, Pa.; Henry Ruth, Harleysville, Pa.; and Orvin Hooley, Shipshewana, Ind.

Nine nurses were capped in a candle-lighting ceremony at the Shirati Nurses' Training Center in Tanzania March 6. These junior nurses had successfully completed their preliminary examinations. Eighteen students were chosen for this year's freshman class at the Shirati Nurses' Training Center. Eight remain in the present senior class, making a total of 35 in the entire school. Only girls are now admitted to the school, and the three-year course includes midwifery.

Bible Conference, Mt. Zion, Versailles,

Mo., April 15-17, with Richard Birky, Adair, Okla., as speaker.

Ellrose Zook, Executive Editor of Mennonite Publishing House, suffered a heart attack on March 13. He is making good recovery at the Greensburg, Pa., Hospital.

Church Music Sunday in the Lancaster, Pa., Conference will be observed on April 24. The special feature of the day will include an afternoon song service at the Erb meetinghouse (one mile west of Lititz), in which **Life Songs** #1 will be used. If you have a book, bring it along.

Services are planned at three places for the evening which will feature singing by men's groups invited out of the audience. Locations for the evening services are Elizabethtown, Erb's, and Mellinger's. For the evening service bring along your Coleman and Alexander's male voice books. Printed programs available later.

Sixty-seven high-school students from six states were guests of Goshen College for a Campus Open House weekend, March 18 and 19.

Highlights were the all-school drama, "Theatre of the Absurd," featuring two one-act plays by Eugene Ionesco and one by Harold Pinter, "Nurse for a Day" for those interested in nursing, conferences with faculty members, meetings of vocational interest groups, and a session with Maple Leaf coaches.

The next activity for high-school students interested in college will be a week-long College Preview, June 18-25, for those who will be seniors next year. Juniors may write to Leland K. Weldy, Admissions Counsel, Goshen College, Goshen, Ind. 46526, for registration materials.

The John Friesens, Shantipur, India, were granted a 10-month furlough beginning this summer. A furlough at this time will enable the Friesens to return to India at a time when several other missionary families will be returning to the United States—Dr. Paul Conrads and S. Paul Millers.

A welfare worker brought a girl to the Surprise, Ariz., kindergarten. She indicated the child was so rebellious that she could not be in the public school. The welfare worker wanted to enroll her in the Surprise (voluntary service) kindergarten and pay for the costs involved. The girl was enrolled and is reported as "doing fine."

Allensville (Pa.) Mennonite Church: John A. Hostetler and Daniel Shank spoke March 26 at a Conference on Family Living and the Church. Topics included "How Is American Family Life Changing? Mennonite Family Life?" "What Are the Social and Economic Pressures Confronting Families in the Church Today?" "How Much Can and Should the Church Depend on Parents for the Christian Education of Their Children?"

Bishop Menno L. Troyer, Elida, Ohio, passed away March 27. Funeral services were held at the Central Church, Elida, Ohio, on March 30. Obituary will follow.

The second annual congregation retreat of the Scottdale Mennonite Church was conducted April 1 and 2 at the Laurelville Church Center. At two of the sessions John W. Miller, a member of Reba Place Fellowship, Evanston, Ill., talked on "The Roots of Love: The New Man" and "The Fruits of Love: The New Society."

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., appointed the following overseas workers March 8:

Vivian Beachy, Harrisonburg, Va., for a one-year principal-teacher assignment at Pine Grove Academy, Tegucigalpa, Honduras.

J. Allen and Erma (Shirk) Brubaker, Eastern Mennonite College, Harrisonburg, Va., for four-year term teacher-evangelism service in Somalia.

Omar and Anna Kathryn (Shenk) Eby, Harrisonburg, Va., for three-year Mission Associates teaching assignment in Musoma Secondary Alliance School in Tanzania.

Ruth Sauder, Manheim, Pa., for a two-year Mission Associates teaching assignment in Pine Grove Academy, Honduras.

A. Richard and Ruth (Slabaugh) Weaver, York, Pa., for three- to five-year missionary medical doctor service in Tanzania.

Betty Louise Hershey, Lancaster, Pa., for three-year Mission Associates teaching assignment at Good Shepherd School in Ethiopia.

Mary Leaman, Columbia, Pa., for two-year Mission Associates nurse assignment in Honduras.

Ira Kurtz, Jr., Morgantown, Pa., and **Evelyn Good**, Elida, Ohio, for five-year missionary assignment in Hong Kong.

Daniel S. and Blanche Sensenig, New

Holland, Pa., were reappointed for four-year term on secondment to All Africa Leprosy and Rehabilitation Center, Ethiopia.

Alta Weaver, R.N., Ephrata, Pa., was reappointed for 33-month missionary nurse service in Tanzania.

New members by baptism: two at Bart, Pa.; four at Shore, Shipshewana, Ind.; seven at Central, Archbold, Ohio; five at Beth-El, Colorado Spring, Colo.

Twelve at Blooming Glen, Pa.; two at North Main Street, Kokomo, Ind.; five by baptism and one on confession of faith at North Goshen, Goshen, Ind.; seven at Landisville, Pa.; one at Holdeman, Wakarusa, Ind.; three at North Clinton, Wauseon, Ohio; three by baptism and one on confession of faith at Whitestone, Hesston, Kans.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Edward and Bernadine (Thomas), Hamilton, Ohio, second child, first son, Thomas Wade, Nov. 27, 1965.

Breckbill, Mr. and Mrs. Richard, Oxford, Pa., third son, Ricky Dean, Feb. 6, 1966.

Buckwalter, Royce and Betty (Swartzendruber), Wellman, Iowa, third child, second son, Frederick, March 2, 1966.

Buerge, Frank Eugene and June (Zimmerman), Garden City, Mo., second son, Gregory Scott, Feb. 28, 1966.

Cressman, Kenneth W. and Helen (Burkholder), Simcoe, Ont., third child, second daughter, Denise Angela, March 14, 1966.

Dagen, David and Verna (Zink), East Petersburg, Pa., fourth son, Donald Raymond, March 14, 1966.

Fry, Ronald E. and Audrey (Metz), Sarasota, Fla., third daughter, Bonnie April, Feb. 26, 1966.

Goshow, Dennis K. and Betty (Moyer), Souderton, Pa., second daughter, Dinah Beth, Feb. 28, 1966.

Graber, Benjamin R. and Neva (Hooley), Waterloo, Ind., third daughter, Brenda Louise, Feb. 22, 1966.

Grace, David and Patricia (Grieser), Rantoul, Ill., first child, Tamara Elaine, March 5, 1966.

Hartzler, Glenn and Elsie (Mumaw), Marshallville, Ohio, fourth child, third son, Timothy Neal, Jan. 24, 1966.

Hershberger, Maynard Dean and Carol (Oswalt), Wooster, Ohio, third child, second son, Todd Duane, March 2, 1966.

Keener, James E. and Sara Ann (Martin), Elizabethtown, Pa., first child, Brenda Sue, Feb. 20, 1966.

Kipfer, Reynold and Joanne (Reist), Regina, Sask., second daughter, Sheila Ann, March 15, 1966.

Knapp, Albert and Elma (Riehl), Calling Lake, Alta., third child, second daughter, Melodi Ann, Jan. 28, 1966.

Landis, C. Elvin and Mary Jane (Hershey), Leola, Pa., sixth child, fifth daughter, Christine Louise, Jan. 20, 1966.

Lehman, Freeman A. and Eilene (Hartzler), Goshen, Ind., third child, first daughter, Emily Ann, March 15, 1966.

Longacre, David M. and Gladys (Detwiler), Susquehanna, Pa., a daughter, Gladena Von, Dec. 30, 1965.

Martin, James and Dorothy (Ranck), Lancaster, Pa., fourth child, second daughter, Karen Sue, March 14, 1966.

Metzger, Emanuel and Mary (Heer), St. Jacobs, Ont., fourth child, second daughter, Sandra Ann, March 10, 1966.

Metzler, James and Rachel (Gehman), Saigon, Vietnam, first child, Brian James, born Oct. 28, 1965; received for adoption, March 2, 1966.

Rheam, James R. and Elizabeth (Wise), Jay, Fla., fourth child, third daughter, Rebecca Inez, March 5, 1966.

Slagell, Layman and Dorothy (Brubaker), Hydro, Okla., third child, second son, Gaylon La Wayne, Feb. 20, 1966.

Slabaugh, Edward and Loretta (Litwiler), Loogootee, Ind., sixth child, third daughter, Norma Elaine, Jan. 27, 1966.

Snyder, Glenn and Mary (Wert), Mt. Joy, Pa., fourth child, third daughter, Kristine Kay, March 1, 1966.

Snyder, Stanley and Jacqueline (Affeldt), Baden, Ont., fourth child, third son, Brian Paul, Feb. 19, 1966.

Stutzman, Roger and Margaret (Grove), Tofield, Alta., first child, Robert Dean, March 11, 1966.

Weaver, Chester C. and Esther (Rudolph), Carlisle, Pa., fifth child, third son, Curtis Allan, Feb. 25, 1966.

Waidelich, Leon and Wynemia (Klopfenstein), Archbold, Ohio, third daughter, Beth Ann, March 18, 1966.

Weber, Gordon D. and Lillie (Kaufman), Guernsey, Sask., fifth child, third daughter, Karen Joy, March 9, 1966.

Wenger, Ernest and Shirley (Zook), Louisville, Ohio, second daughter, Valerie Renee, March 16, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Hertzler-Gehman.—James Hertzler, Elverston, Pa., Zion cong., and Faye Gehman, Bally, Pa., Hereford cong., by Ross Goldfus, Nov. 6, 1965.

Hochstetler.—Miller, Ernest Hochstetler and Lavina Miller, Sunnyside C.M. cong., Kalona, Iowa, by Morris Swartzendruber, March 5, 1966.

Lehman-Neufeld.—Kermit Lehman and Elsie Mae Neufeld, both of Glenwood Springs, Colo., by J. Leon Martin, Feb. 19, 1966.

Miller-Townsend.—Robert E. Miller, Millersburg, Ohio, Holmesville Union cong., and Sue Townsend, Orrville, Ohio, Smithville cong., by Richard Martin, Feb. 26, 1966.

Piper-Schloneger.—Ronald E. Piper, Elkhart, Ind., First Mennonite Church, Iowa City, Iowa, and Myrna S. Schloneger, Elkhart, Beech cong., Louisville, Ohio, by Wilbur Nachtigall, March 19, 1966.

Stoltz.—Detweiler.—Eli Stoltz, Orrville (Ohio) cong., and Anna Detweiler, Smithville cong., Orrville, by Bill and Bob Detweiler, Feb. 25, 1966.

Yoder-Rohrer.—Roger Jay Yoder, Olive cong., Jamestown, Ind., and Carol Jean Rohrer, Wadsworth, Ohio, Bethel cong., by Ivan Weaver, Jan. 1, 1966.

Ziesemer-Mellinger.—Anthony A. Ziesemer, Tony, Wis., South Lawrence cong., Glen Flora, Wis., and Barbara Ann Mellinger, Lancaster, Pa., Laurel Street cong., by Frank M. Enck, March 5, 1966.

Calendar

Extension Convention of the South Central Conference, 4-H Building, Kansas State Fair Grounds, Hutchinson, Kans., April 22-24.

Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.

Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.

Western Ontario Mennonite Conference annual meeting, June 7-9.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Allegheny Mennonite Mission Board meeting, Ma-

sachusetts, Pa., July 15, 16.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Illinois Conference annual meeting, at First Men-

nonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford,

Nebr., Aug. 16-19. West Fairview congregation

sponsor.

Mennonite Youth Convention, Estes Park, Colo.,

Aug. 21-26.

Annual sessions South Central Conference, Hesston,

Kans., Oct. 7-9.

Weaver—Reday, Leroy Weaver, Strasburg, Pa., and Nora Reday, Lebanon, Pa., by Simon G. Bucher, March 4, 1966.

Yoder—Miller—Willie Jay Yoder and Carolyn Jean Miller, both of Chesapeake, Va., Mt. Pleasant cong., by Amos D. Wenger, Jr., Feb. 19, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Barbara, daughter of Jeremiah and Judith (Yoder) Kauffman, was born in Johnson Co., Iowa, June 4, 1871; died at her farm home, Kalona, Iowa, March 13, 1966; aged 94 y. 9 m. 9 d. On Nov. 11, 1894, she was married to Ben Brenneman, who died in Nov. 1926. Surviving are 7 children (Ephraim, Ezra, Simon, Sarah, Barbara—Mrs. Waldo Swartzendruber, Katie Hostetter, and Mary), 27 grandchildren, and 61 great-grandchildren. One daughter preceded her in death. She was a member of the Fairview C.M. Church, where funeral services were held March 16, in charge of John Ropp and Morris Swartzendruber; interment in Gingerich Cemetery.

Brubaker, Carl Dean, son of Lowell A. and Helen (Yoder) Brubaker, Bradenton, Fla., was born June 15, 1956; was accidentally killed in a bicycle-car accident, Feb. 12, 1966; aged 9 y. 7 m. 27 d. Surviving are his parents, one brother (Robert), one sister (Diane Rae), and grandparents (Mr. and Mrs. Clark Yoder and Mr. and Mrs. Aden Brubaker). He attended the Bay Shore Mennonite Church. Funeral services were held at the Shannon Funeral Home, Sarasota, Feb. 15, in charge of Nelson Kanagy.

Burkhart, Vernon, son of Menno and Hettie Burkhart, was born at Elmira, Ont., Oct. 9, 1918; died Feb. 13, 1966; aged 47 y. 4 m. 4 d. Surviving are his parents, 4 brothers (Melvin, Eugene, Malin, and Donald), and one sister (Nora—Mrs. Clare Shantz). Funeral services were held at the Katz and Bechtel Funeral Home, Feb. 16, in charge of J. B. Martin and Milton Schwartzentruber.

Diller, Daniel S., son of Albert and Fannie (Shank) Diller, was born at Greencastle, Pa., March 24, 1916; died in his burning car along side the road about six miles from his home, Mountain City, Tenn., Jan. 29, 1966; aged 49 y. 10 m. 5 d. He suffered a heart condition for the last three years. On Sept. 30, 1937, he was married to Emma G. Lehman, who survives. Also surviving are 4 sons and 3 daughters (Duane A., Lehman E., Dennis R., J. Daniel, Miriam D.—Mrs. Donald Thomas, Joanna M., and Ruth Elaine), his mother, 3 brothers, 3 sisters and 2 grandchildren. He served the church in the Willow Hill, Pa., area, at Maugansville, Md., and at Salem Ridge, Greencastle, Pa. Then he served as licensed pastor at Rainbow Chapel, Mountain City, Tenn., where on May 17, 1964, he was ordained as minister to serve at this place. Funeral services were held at the church with J. Edward Lehman, Aquila Stoltzfus, and Paul Mast officiating, and then the body was taken to Greencastle, Pa., where services were conducted at the Salem Ridge Church, with Harvey Shank, Aaron Stoltzfus, and Omar Kurtz officiating.

Faus, Mary M., daughter of Christian and Susan (Miller) Wenger, was born near Mannheim, Pa., Dec. 27, 1885; died at the Lancaster (Pa.) General Hospital, Oct. 11, 1965; aged 79 y. 9 m. 14 d. On May 1, 1904, she was married to William W. Faus, who preceded her in death Aug. 13, 1959. Surviving are 3 children (Samuel, Arvilla, and Mary Elizabeth—Mrs. Elias Frey), 11 grandchildren, and 14 great-

grandchildren. She was a member of the Hernley Church, where funeral services were held Oct. 15, with Paul Witmer and Clyde Metzler officiating.

Good, Aaron, son of Henry and Elizabeth (Culp) Good, was born near Elida, Ohio, Oct. 20, 1884; died at the Memorial Hospital, Lima, Ohio, March 11, 1966; aged 81 y. 4 m. 19 d. On April 29, 1906, he was married to Cleo Bernice Barnet, who died Feb. 25, 1953. On June 19, 1954, he was married to Mrs. Geneva O'Connell, who survives. Also surviving are 3 sons (Eldredge B., Harold E., and Ezra O.), 4 daughters (Esther—Mrs. Ralph Diller, Eva—Mrs. Charles Kirkendall, Betty—Mrs. Clifford Moore, and Laura—Mrs. Paul Hartman), 2 stepsons (Darrell and Darwin O'Connell), 2 brothers (Christian and Abraham), 29 grandchildren, one stepgrandson, and 16 great-grandchildren. Funeral services were held at the Pike Church, in charge of Merlin Good, Lawrence Brunk, and Richard Martin.

Keim, Susan, daughter of Noah J. and Amanda Troyer, was born near Middlebury, Ind., Nov. 14, 1891; died March 1, 1966; aged 74 y. 3 m. 15 d. On Aug. 19, 1911, she was married to Abe J. Keim, who survives. Also surviving are 6 children (Alvin L., Katie—Mrs. John Kauffman, Elsie—Mrs. Paul K. Troyer, Susie—Mrs. Wayne Sommers, Ray, and Ellen—Mrs. Don Lukeman), 22 grandchildren, and 7 great-grandchildren. One daughter, 2 brothers, and 2 sisters preceded her in death. She was a member of the Howard-Miami Church.

Kratzer, John W., son of John and Anna (Swartz) Kratzer, was born near Kidron, Ohio, Aug. 25, 1881; died at the Wooster (Ohio) Community Hospital, March 12, 1966; aged 84 y. 6 m. 15 d. On Dec. 21, 1911, he was married to Martha Elizabeth Moser, who survives. Also surviving are 11 children (Carl, Stanley, Loyal, John V., Edison, Wayne, Eileen—Mrs. J. B. Lotheridge, Grace—Mrs. James Ritchey, Gilda—Mrs. Loretta Nafziger, Virginia—Mrs. Dana Brooks, and Joanna—Mrs. Wayne Liechty) and 29 grandchildren. One son preceded him in death. He was a member of the Kidron Church, where funeral services were held March 16, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

Lehman, Bruce F., son of Joseph E. and Eleonora (Frey) Lehman, was born Oct. 18, 1901; died of a heart attack at his home, Chambersburg, Pa.; aged 64 y. 2 m. 3 d. Surviving are 2 sisters (Ruth F. and Mrs. Harold Herr) and 3 brothers (Amos F., Howard F., and Paul F.). He was a member of the Chambersburg Church, where funeral services were held Dec. 24, with Omar Martin and Harold Hunsacker officiating.

Nissley, Albert R., son of Martin and Mary (Rohrer) Nissley, was born Sept. 13, 1892; died at his home, Landisville, Pa., Dec. 20, 1965; aged 73 y. 3 m. 7 d. On Aug. 12, 1920, he was married to Stella R. Witmer, who survives. Also surviving are 2 daughters and one son (Virginia, Irene, and Hiram), 5 grandchildren, 2 sisters and 2 brothers (Jacob R., Mrs. Mary Weaver, Irene Bomberger, and Daniel R.). He was a member of Kauffman's Church, where funeral services were held Dec. 23, in charge of Homer Bomberger and Clarence Stauffer.

Schantz, Dan, son of Joseph and Elizabeth (Hage) Schantz, was born at Rolfe, Iowa, Oct. 20, 1905; died after a lingering illness at the St. Francis Hospital, West Point, Neb., March 14, 1966; aged 60 y. 4 m. 22 d. Surviving are 3 brothers and 4 sisters (Edwin and Esther of Wisner, Neb., with whom he made his home, Arthur, Chris, Martha, Lizzie—Mrs. Jonas Birky, and Mrs. Bertha Birky). One brother and 2 sisters preceded him in death. He was a member of the Beemer Mennonite Church, having been reinstated on Jan. 2, 1966. Funeral services were held at the church, in charge of Sam Oswald; interment in Beemer Cemetery.

Slonecker, Katie R., daughter of Benjamin and Catherine (Gerig) Roth, was born in Germany, Dec. 13, 1878; died at West Liberty, Ohio, March 12, 1966; aged 87 y. 2 m. 27 d. On Dec. 12, 1899, she was married to Peter J. Slonecker, who died April 7, 1954. Surviving are 4 children (Lester, Carl, Mary—Mrs. Archie Headings, and Margaret—Mrs. Boyd Yoder), 13 grandchildren, and 34 great-grandchildren. She was the last one of a family of seven. She was a member of the South Union Church, where funeral services were held March 14, in charge of Roy S. Koch.

Smeltzer, Clarence R., son of David and Mary (Holdeman) Smeltzer, was born in St. Joseph Co., Ind., Nov. 25, 1891; died at Elkhart (Ind.) General Hospital, Feb. 8, 1966; aged 74 y. 2 m. 14 d. On Feb. 11, 1915, he was married to Minnie Wogoman, who died July 24, 1926. On Oct. 4, 1928, he was married to Mary Yoder, who survives. Also surviving are 7 children (Ruth—Mrs. Dwight Newcomer, Viola, Glen, Melba—Mrs. Frank Williams, Clifford, David, and Dale) and 13 grandchildren. He was a member of the Holdeman Church, where funeral services were held Feb. 10, with Simon G. Gingerich and Ben Strohbehn officiating.

Smucker, Chris S., son of Henry and Susan (Swartz) Smucker, was born in Champaign Co., Ohio, June 27, 1885; died Feb. 17, 1966; aged 80 y. 7 m. 21 d. Surviving are his companion, Ida Belle (Yoder) Smucker, 3 daughters (Irene—Mrs. Forest King, Christina, and Isabel), one brother (Elmer), one sister (Mary—Mrs. George Hostetter), and 3 grandsons. Committal services were conducted at the South Union Cemetery, with memorial services following at the Oak Grove Church.

Snider, Ronald E., son of Delton and Lauretta Snider, was born Oct. 25, 1908; died at the K-W Hospital, Kitchener, Ont., March 9, 1966; aged 57 y. 4 m. 25 d. On June 24, 1931, he was married to Lillian Baer, who survives. Also surviving are his parents, 2 daughters (Joy—Mrs. Keith Witmer and Ann—Mrs. Peter Morgan), one son (Glenn), 2 brothers (Leonard and Edward), one sister (Delores—Mrs. Lloyd Schiedel), and 3 grandchildren. He was a member of the Erb Street Church, where funeral services were held March 12, with J. B. Martin officiating, assisted by Milton Schwartzentruber.

Stutzman, Katie, was born at Milford, Neb., Sept. 5, 1894; died March 8, 1966, at the Mennonite Home for the Aged, Lebanon, Oreg., where she had resided for the past 5 years; aged 71 y. 6 m. 3 d. On Oct. 15, 1912, she was married to Ivan Stutzman, who preceded her in death. One son also preceded her. Surviving are one son (Roman), 2 daughters (Fern—Mrs. Harry Gerig and Alverda—Mrs. Leo Nafziger), 14 grandchildren, 6 great-grandchildren, 3 sisters (Tillie Schweitzer, Cora Boshart, and Barbara Stutzman), and 2 brothers (Peter and Emmanuel). She was a member of the Fairview Church, where funeral services were held March 11; interment in the IOOF Cemetery, Lebanon.

Umbles, John Sylvanus, son of B. Frank and Nancy (Stoltzfus) Umbles, was born at Kelly Point, Pa., Feb. 16, 1881; died at Fairlawn Haven, Archbold, Ohio, March 14, 1966; aged 85 y. 25 d. On Dec. 25, 1906, he was married to Alice Landis, who survives. Also surviving are 2 sons (Frank and Roy), one brother and 2 sisters (Floyd S., Myrtle, and Fern), and 3 grandchildren. For many years he was professor of English and Speech at Goshen College. He was a member of the College Mennonite Church, Goshen, Ind., where funeral services were held March 16, with John H. Mosemann and Paul Mininger officiating; interment in Violet Cemetery.

Witmer, David, son of Peter and Elizabeth

(Klopfenstein) Wimer, was born March 22, 1885; died at the Hicksville Nursing Home, Feb. 17, 1966; aged 80 y. 11 m. 26 d. On Oct. 20, 1913, he was married to Elizabeth Leitch, who died Aug. 13, 1961. Surviving are 4 daughters and one son (Mrs. Dorothy King, Wilbur, Mrs. Gladys Harrar, Mrs. Eldora Blosser, and Mrs. Myrtle Schmucker), 24 grandchildren, and 5 great-grandchildren. One daughter preceded him in death. He was a member of the Leo Church, where funeral services were held Feb. 20, in charge of Carl J. Rudy.

Witmer, Levi, son of Peter and Elizabeth (Klopfenstein) Witmer, was born May 1, 1891; died at Fort Wayne, Ind., March 10, 1966; aged 74 y. 7 m. 9 d. On Dec. 4, 1913, he was married to Minnie Nafziger, who survives. Also surviving are 6 sons and 4 daughters (Melvin, Nelson, Raymond, Joseph, Dennis, James, Mrs. Inez Graber, Mrs. Geneva Breit, Mrs. Annabell Coblentz, and Mrs. Mary Louise Miller), 23 grandchildren, and 2 great-grandchildren. He was a member of the Leo Church, where funeral services were held March 13, in charge of Carl J. Rudy.

Yoder, Lee L., son of Valentine T. and Kathryn (Schrock) Yoder, was born at Topeka, Ind., Jan. 29, 1881; died at his home, Shipshewana, Ind., March 11, 1966; aged 85 y. 1 m. 10 d. On Dec. 29, 1907, he was married to Lizzie A. Schrock, who survives. Also surviving are 4 sons and one daughter (Harry V., Floyd H., Clyde J., Gladys—Mrs. James Ringo, and Nel F.), 14 grandchildren, 16 great-grandchildren, and one brother (Tobias V.). One son preceded him in death. He was a member of the Shore Church, where funeral services were held March 13, in charge of Orvin H. Hooley and Homer J. Miller.

Zehr, Milo, son of Joseph and Bertha (Staley) Zehr, was born Sept. 25, 1893; died at Flanagan, Ill., March 8, 1966; aged 72 y. 5 m. 11 d. On Feb. 23, 1916, he was married to Rose Bachman, who survives. Also surviving are 3 daughters and one son (Mrs. Fern Welsh, Mrs. Eileen Lueck, Mrs. Ruth Slagell, and Paul), 2 brothers (Roy and Lloyd), and 2 sisters (Ella Yordy and Lola Roesschley). Two brothers preceded him in death. He was a member of the Waldo Church, where funeral services were held March 10, in charge of E. J. Stalter and Earl Sears.

Items and Comments

Dr. E. Stanley Jones, famed American evangelist, has just completed his 45th appearance at the annual convention of Mar Thoma churches at Maramon, India. Indian villagers from 100 miles away came on foot, horseback, and by car and bus to the week-long convention. Dr. Jones was one of the principal speakers. Total attendance for the week was estimated at 100,000.

Since his retirement a few years ago, Dr. Jones, 82, has attended the Maramon convention only on alternate years. Taking as his text the story in Matthew 8—Jesus' healing of the man afflicted with palsy—the American missionary shared his own experience of divine healing and gave his prescription for wholeness of life.

* * *

Narcotics traffic remains one of New

York City's most serious problems; it is seen in a Police Department summary which shows arrest increases in 1965 both of users and of those selling and possessing drugs illegally.

Based on admissions of persons arrested, 9.2 percent, or 18,668 of 203,303 individuals taken into custody in the year were narcotics users. The comparable figure for 1964 was 9.1 percent.

There was a 14.4 percent jump in the number of persons arrested on felony charges selling and possessing narcotics—3,862 compared to 3,375.

An even sharper percentage increase was noted in the number of young people (under 16 years of age) arrested for using drugs—100 in 1965 compared to 63 the previous year.

* * *

A proposed amendment to city zoning regulations requiring new churches constructed in residential areas of one- and two-family homes to have at least three acres of land has brought varying responses from Toledo churches.

Strong opposition to the proposal has come from the Greater Toledo Evangelical Fellowship and the Pentecostal Fellowship.

Negro ministers who belong to the Interdenominational Ministerial Alliance have not yet taken an official position. Observers believe they may oppose the ruling on the grounds that it would mitigate against their ever getting into the suburbs.

* * *

Dr. Charles Clayton Morrison, founder of the *Christian Century* and editor of the ecumenical weekly for nearly 40 years, died at Chicago in a rest home on March 2 at the age of 91.

In gradually declining health in recent years, the Christian Churches (Disciples of Christ) clergyman was widely regarded for his pioneering efforts in the Protestant union movement and was known as a leading exponent of religious liberty and church-state separation.

* * *

"God is dead" theology was portrayed by a prominent Protestant clergyman and author at New York as a potential source of anti-Semitism. Dr. Norman Vincent Peale, speaking at a Lenten service at Marble Collegiate Church of which he is minister, warned, "Those who are fostering the 'death of God' theory say that God is dead but Jesus lives. Where does this leave the Jews if God is dead and all that is left is Jesus? Where is the God of Abraham, Isaac, and Jacob, if the Jehovah of the Jewish people is dead? It is admitted that the inspiration for the 'God is dead' theology is Nietzsche, who espoused the superman theory, which was in part, at least, the soil out of which Nazism grew."

* * *

Charges of communist infiltration and

communist leadership in the National Council of Churches were ridiculed in St. Louis by Bishop Reuben H. Mueller, NCC president and senior bishop of the Evangelical United Brethren Church.

"Such charges have been frequently made and they have been just as frequently investigated and disproved," Bishop Mueller said. "The National Council of Churches is probably the most investigated body in the U.S. today, but we are none the worse for the various investigations."

"The Council has made mistakes, and it sometimes makes more mistakes than it ought to. But I would worry far more if we did not make any mistakes at all, for that would mean we are not doing anything in these crucial times," the bishop said.

Speaking of the General Board's action earlier in urging the admission of Red China to the United Nations, Bishop Mueller said:

"It is better to have a Khrushchev in the United Nations pounding his shoe on the table, than to have him conniving in back alleys. The same applies to Red China. We cannot ignore 600 million people in any world organization, and then hope the world will stay at peace."

* * *

The Southern Baptist Convention reported its 1965 membership at a record 10,772,712, a gain of 171,197, or 1.6 percent, over the previous year.

Total gifts to the denomination for all purposes amounted to \$637,958,846—another record—representing a 7.8 percent increase. Included in this total was mission and benevolence giving of \$106,743,944, up 6.6 percent from 1964.

* * *

The editor of the *Presbyterian Journal* said that coexistence of Christianity with communism is impossible without tension because "there is no such thing as a Christian communist" and "consequently, communism is by necessity atheistic."

Dr. G. Aiken Taylor said "the communist looks out and sees the undivided wealth of the world, and he has as much right to what is available as anyone. The Christian looks at the world from another standpoint, with man in the role of custodian of its goods. The Christian looks at the man . . . in the sight of God created equal. He believes others are as good as he is—that he is superior to no man."

* * *

The American Trial Lawyers Assn., representing 20,000 lawyers across the country who specialize in personal injury cases, issued a 16-page document recently that brings into the open many long-suppressed facts about slaughter on the highways. The document demands Congressional action for the creation of (1) a national highway commission to establish and

enforce minimum standards for automotive design; (2) a bureau of driver licensing to provide Federal insurance with uniform standards; and (3) national standards for driver competence.

The study also proposes legal requirements for lowering the blood alcohol level at which drivers are declared drunk from 0.15 percent to 0.10 percent. Likewise it recommends the passage by each state of laws that would hold saloon operators criminally responsible for patrons involved in accidents while drunk after leaving the saloons.

This legal study also brings to light the usually soft-pedaled fact that drinking has been a factor in over 55 percent of all highway accidents. Alcohol is responsible for over half of the 1,250,000 deaths on the highway since the invention of the auto, reports this document.—**Between the Lines.**

* * *

India's population of 450 million now includes 12 million Christians, according to latest statistics published at New Delhi. Approximately half the Christians are Roman Catholics, of whom about 3 million belong to three Eastern Rites. The majority of the Catholics live in southern India and along the eastern shores.

* * *

How a society treats its prisoners is a yardstick of its moral health, according to Methodist Bishop John Wesley Lord of the Washington area. His views were expressed in a sermon at Howard University, climaxing a week-long forum on prison reform and rehabilitation needs.

Bishop Lord told the audience at the predominantly Negro institution that "little, if anything, is done to make the criminal a better man while he is in jail, and to prepare him for life in society upon his release."

He said the basic Christian beliefs that a man reaps what he sows and that each man is his brother's keeper are being ignored in dealing with the prisoner.

* * *

Recent reviews of the trends in the press revealed that 40 percent of the U.S. daily newspaper circulation is now controlled by publishing chains, and more than 95 percent of the metropolitan dailies face no competition.

The *Wall Street Journal* points out that newspaper chains are growing rapidly and are becoming more profitable than ever because they have no competition in their publishing areas. The chains now own 750 dailies, up from 368 in 1945, and the key to the success of news publishing is the monopoly market in hundreds of cities that have only one newspaper. The *Journal* dares to touch on the question of whether monopoly ownership of newspapers gives a few wealthy men too much power to shape public opinion, with no rival paper to offer the readers a choice.—**Between the Lines.**

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The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1884). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15083. Lithographed in United States.

Tuesday, April 12, 1966



In three countries of South Asia—India, Pakistan, and Nepal—Mennonite Central Committee personnel are attempting to serve their fellowmen in the name of Christ. Of the group of 15 serving there presently, eleven are Pax men.

MCC Ministry in South Asia

Nepal

Nepal opened to the Christian Church for the first time in its history in 1956. MCC Pax teams cooperate with the United Christian Mission to Nepal. They serve via medical, educational, and building programs.

Hospital maintenance has included plumbing, driving, performing the duties of an electrician, and even those of an X-ray technician.

Construction at the Butwal Technical Institute, which is under the direction of United Missions to Nepal, is another phase of service. New equipment and additional sheds at Butwal have allowed the institute to expand its services to Nepali boys.

A Pax man recently supervised some 70 workers in the construction of a dispensary in an isolated area of Nepal.

The two (Old) Mennonite Pax men here are Donovan Handrich, Fairview, Mich., and Jerry Nitzsche, Bancroft, Nebr.

Pakistan

There are three phases to the work of MCC in Pakistan. One is a land-leveling project. Land which has not been brought under cultivation is thus rendered fit for irrigation and crops can be grown.

A Pax man is active in the Murree Christian School for missionaries' children in the area of construction of facilities.

Finally, a Pax man has been involved in administrative work in connection with Church World Service (CWS) in both East and West Pakistan. Many people have returned to East Pakistan from India and an emergency program of relief and rehabilitation was set up. Food, clothing, and medicine were distributed. Agricultural work consisted of plowing land for the returning refugees who had no bullocks. Payment was to be made according to the ability of the returning landowner to pay at the time of the next harvest.

In July of 1965, the Pax man transferred to West Pakistan to become interim director of the CWS program. The work in West Pakistan is not geared to the rendering of assistance to victims of natural disasters (cyclones, floods, famine) to the extent that it is in East Pakistan. However, over \$800,000 worth of food, clothing, medicines, and equipment and supplies for educational and medical institutions were imported and distributed in one year.

(Old) Mennonite Pax men here are Kenneth Martin, Elmira, Ont., and Marvin Schrock, Metamora, Ill.



India

Following the partition of India and Pakistan in 1947, there was a mass movement of population. Hindus gravitated toward India, while Muslims tended to relocate in Pakistan. As a result, the Calcutta area has received an estimated 3½ million refugees since that time. Each family was given 1/15 of an acre of land plus a small amount of money to build a house. A desperate need still exists, however. Family incomes of \$6 a month are not uncommon.

An MCC team is working in one of these resettled areas. One aspect of the work is the operation of daily milk kitchens. Each day, approximately 1,200 children receive milk, cheese, and protein-rich bread which in most cases serve as their main meal. It has been estimated that 85 percent of the children in the locality come to the milk kitchen. Personnel have noticed an improvement in the health of the children since the improved diet has been made available to them.

Material aid has also taken the form of blanket and Christmas bundle distribution.

MCC has responded in a small way to the current needs greatly accentuated by the famine in the southeastern districts of Madhya Pradesh. People in the area are in desperate need of emergency relief. Therefore, up to \$5,000 has been made available from the emergency services fund with the understanding that the MCC contribution be coordinated with the support being received in India via the Mennonite Board of Missions and the General Conference Board of Missions.

Work projects of benefit to the community are being introduced and the workers are paid partly in money and partly in food grain according to the number of family members.

Other Projects

- Two self-help projects centering around needlecraft and poultry. Needlecraft: Ladies given cloth, embroidery cotton, and instructions for making various items to be sold in Calcutta, other parts of India, U.S., and Canada. Poultry: Create interest by MCC "it-can-be-done" strategy (six-week-old chicks bought from government and then distributed to villagers). MCC subsidizes feed, purchased eggs, but encourages people to set up their own marketing system.
- Supervision of fish tank project and chick distribution in Calcutta.
- Supply personnel for the India Industrial Mission training school for boys lacking sufficient academic qualifications to pass higher secondary school.
- Medical work in planning stages. MCC to provide personnel and finances for Mennonite Christian Service Fellowship of India (MCSFI)-sponsored medical clinic and hospital in Calcutta.
- Another experimental agriculture project at Barjora, in the state of Bihar, where demonstration of advanced farming methods will increase production on land sick from overcropping and erosion.
- An Educational Assistance Plan through which children, financially deprived, receive money for school fees, books, supplies, and in some cases uniforms.
- Trainee Program which arranges for two Indian men to spend a year in America.

(Old) Mennonite MCC workers there include Pax men Kenneth Shantz, Waterloo, Ont., and Lorne Grove, Ringwood, Ont.



BARJORA, state of Bihar: An experimental agricultural project the aim of which is to demonstrate advanced farming methods in an effort to increase production on land sick from overcropping and erosion.

Progress on New Fronts (II)

SUNDAY EVENING MATERIALS *Program Guide* is now a familiar item. Seventy-eight hundred went out to congregations in 1965 and over six thousand in 1966. The Sunday evening setting is seen as an occasion to discuss touchy issues which the congregation faces. Programs on some of the most unlikely issues are most used. Resource persons from a number of agencies participated in outlining the 1967 and 1968 *Program Guides*. This is another attempt to bring agency concerns and regularly used Christian education materials together.

MISSIONARY EDUCATION MATERIALS Missionary education courses are released annually. *Our Neighbors South and North*, by Paul Erb (4,033 sold), and *Fly High*, by Edna Beiler, the junior text (2,365 sold), are introducing congregations to our mission programs on the North American perimeter. It is particularly interesting that congregations are most interested in studying the missionary concerns which are most immediately related to the local congregation itself.

Stewards of the Gospel sold eighty-five hundred copies last year, and *God Builds the Church Through Congregational Witness* sold seven thousand in 1962. *The Church in Urban Society* for next year promises to be a relevant study for congregations during this period of rapid urbanization. Outlines are prepared for 1967. That study will be *The Church in New Nations*.

MENNONITE YOUTH FELLOWSHIP Youth work, a high priority in MCCE programming since a full-time person was brought in to the office, continues to be an exciting frontier. *Acts Alive* is the study piece being introduced by workshops in each conference area. It raises eyebrows and warms hearts—not necessarily in the same people. Nearly all of the 6,000 copies printed for Mennonite youth groups have been sold. Only a few more copies are available from the publisher.

This year's Convention at Estes Park, Colo., will climax a creative eight years by Secretary of Youth Work, Eugene Herr. He has accepted a call to serve as pastor of the Pleasant Valley Church at Harper, Kans. Willard Roth has accepted the call to serve as Secretary of Youth Work on a half-time basis for a period of two years.

JUNIOR ACTIVITIES MCCE has, through its Secretary of Junior Activities for Boys, John R. Smucker, been responsible for several workshops on organizing boys' clubs in a number of conferences. *The Manual for Leaders of Boys' Clubs* and *Manual for GMSA Leaders* are recent publications for use with juniors.

—Arnold W. Cressman.

The Publican

O God,
Today again
I heard some say
You are dead.
And they really meant it.
Isn't it about time
You show such
That you really are alive?
Don't you realize
The harm such do to you,
And to the church, Lord, the church?
It will be harder now
Than ever
To persuade people
Of your importance.
But then, perhaps, God,
I've been wrong about all this.
Forgive when I've lived
As though you were dead;
When I've thought
Little thunderstorms
Destroy the sun;
When I've forgotten
That you have outlived
Every undertaker,
And you will
Again.

Amen.



Locust Grove

The Locust Grove congregation, Burr Oak, Mich., celebrated its twenty-fifth anniversary Sept. 5, 1965. The congregation was begun as a mission outpost of the Shore congregation. Present membership is 198. Orvin H. Hooley is bishop; William D. Hooley, pastor; and LeRoy Rhinesmith, deacon.

Publication Board Meeting

Publication Board meeting, March 24-26, was lengthened an extra day in order to have J. C. Wenger share his Conrad Grebel lectures on *God's Word Written*. As these excellent lectures are read and studied throughout the church, great help will be given to our understanding of and confidence in the Scriptures. These lectures come at a most opportune time—a time when there is an increase of concern about the authority, reliability, and centrality of the Scriptures. The reading and study of these lectures is a “must” for every minister and teacher in the church. They will be published in book form by Herald Press in October, 1966.

May these lectures lead to a greater confidence in the trustworthiness and use of the Scripture in all our teaching and preaching. It is all too easy to preach man's notions and philosophical ideas rather than the Word of God itself. Further, since we believe in a Christocentric Scripture, should not every sermon also seek to put Christ at the center?

Ben Cutrell, Publishing Agent, began his report to the Board by stating that “The Mennonite Publishing House exists to serve the Mennonite Church—to strengthen its faith and life (witness, worship, and education) by being its literature communication facility. . . . Literature jars us from the comfort of our easy living and our pious programs of routine congregational activity. It also conveys comfort and hope, reassurance and calm, for we are anchored in the surety of God's infinite might. Our literature must serve both functions if we are to be true to our mission to serve Him.”

Cooperative publishing with other Mennonite publishers is steadily growing. It is not without definite problems, yet when looked at carefully it has certain distinct advantages. There are common interests and concerns which can best be dealt with together. Cooperative publishing gives a broader base of resources and market potential. Thus in our graded Sunday-school series, our Christian Service Training series, the Mennonite Hymnal, uniform Sunday-school series, to name a few, we believe that our material is strengthened by mutual sharing and support.

Go ahead for two new periodicals was given by the Board. Out of a growing feeling of need for a new and more substantial youth paper, a monthly magazine aimed at the high-school sophomore age is proposed. This is a slightly lower age than that to which the present *Youth's Christian Companion* is geared.

If the new youth magazine becomes a reality, the *Youth's Christian Companion* should be continued as an adult story take-home paper. It is probable that the title would be changed, modifications would need to be made, and the content would contain a larger amount of fiction and serialized novels, similar to the old *Youth's Christian Companion*.

Photocomposition starts a new era in typesetting at Mennonite Publishing House. Besides eliminating certain steps required at present in the production of copy, the Photon can set the equivalent of thirty newspaper lines of type per minute, three times as fast as our present machines.

Full-time workers for our publishing work number 175. There are 104 full-time workers at Scottdale and 71 away from Scottdale.

The combined income of the Publishing House and its stores reached \$2,861,808—an increase of \$186,000, or 7 percent. Total assets are \$2,361,288. Net worth is \$1,309,248. All of the increase was at the stores, with the Publishing House experiencing a drop in total income of \$29,000. A large portion of the income loss was due to the summer Bible school revision program and the decision to give credit for unused copies of the old editions.

Price increases are overdue on a number of items where costs are getting out of line. There is no alternative when all costs continue to go up. Periodical rates will be increased this year.

An item, by way of illustration, may be of interest here. Some time ago a brother told me that when he first subscribed to the *Gospel Herald* the subscription price was one day's wages. Today he pays his year's subscription with less than two hours' wages.

Herald Press published fourteen titles during the past year. This compares with twenty-eight last year. The book publishing program continues to need a sizable amount of subsidy. You may receive a complete Publishing Agent's report in booklet form by writing to the Publishing House.

Stimulating and vigorous discussion following each Conrad Grebel lecture and during the business sessions characterized the Publication Board sessions. There was also a keen awareness of the importance of literature in the life and witness of the church. The prayers of the church are requested in behalf of those who seek to serve Christ and His church through the preparation and production of Christian literature.—D.

Is It the Church?

Paul speaks of “fellowship in the Gospel.” The church is by its nature a fellowship. But it is no ordinary fellowship or vague fellowship. It is a fellowship with the Gospel at heart. Does our fellowship center in the good news? Is the Gospel the reason for our meeting together? Is the good news of forgiveness and reconciliation in Christ the urging, compelling call for fellowship?

It is all too easy to meet because of lesser concerns, lesser interests, or because of similar ancestral or cultural background. It's possible to fellowship while the Gospel itself may not be spoken about, shared in, or spread abroad. If a church is motivated by any factor other than the redeeming love of Christ, is it really the church?—D.

The Congregation in a Changing World

By Carl Kreider

Changes have often occurred in the course of human history, and God's people have been in the very midst of those changes. What, then, is so new about the changes of the times in which we live that demands the attention of this General Conference? It is not the *fact* of change; it is the *pace* of change. There has been no other period of human history when change has been so rapid, so profound, so pervasive as in the last fifty years. In some areas of life the changes in the last fifty years have actually been greater than in the whole course of recorded human history from the earliest records until fifty years ago. Indeed, compared with the past fifty years, earlier human history, though occasionally punctuated with changes of tremendous importance, seems to be characterized by remarkable stability rather than change.

I would like (1) to sketch in ten quick strokes some of the significant changes of our time so as to make it clear that we are, indeed, living in a changing world, and (2) to outline some of the implications of these changes for our congregations.

FIRST, our world today is characterized by vast increases in the production of material things. This is recently especially striking in the field of agriculture. In 1820 one farm worker produced enough agricultural goods to care for the needs of four other people, and even by that date there had been sufficient improvements in agriculture to lead historians to speak of the beginning of an agrarian revolution.

By 1940, 120 years later, the productivity of agricultural workers had changed so that one worker could now produce enough for 11 persons, thus nearly tripling the productivity per person. But, by 1965, only 25 years later, one farm laborer could produce enough to care for the needs of 39 persons, an increase of three and one-half times in a much shorter period of time.

The acreage devoted to the production of corn has declined by 25 percent since 1930, but corn production on the smaller acreage has nearly doubled. A bushel of wheat when changed into flour will produce about 60 loaves of bread. Recently the United States had nearly one billion bushels of bread in storage. This was enough for 60 billion loaves of bread—20 loaves for every man, woman, and child on the face of this heavily populated earth.

The changes in manufacturing production are no less striking. In 1890 it took 120 man-hours of effort to anneal a ton of strip steel. Today the same task can be done with five man-hours of time. This is a 24-fold increase in a period of 75 years. Similarly, 75 years ago it took an hour and a half of man's time to check the dye color in a bolt of cloth. Today an electronic device does the same task in two and one-half minutes, a 36-fold increase in productivity.

I am told that there is a factory in New Jersey which manufactures 75 percent of all of the nylon produced in the United States. Yet this vast output is produced by 27 men (nine men working on each of three eight-hour shifts), tending, of course, some very elaborate machinery.

SECOND, there has been a remarkable change in the nature of the work of man. As the number of persons in the United States and Canada engaged in agriculture declines, as the number of persons engaged in manufacturing stops expanding because of the advances in automation, as the number of persons looking for jobs in our rapidly expanding population grows, why is there not an enormous volume of unemployment? The answer is that to an increasingly greater extent man's work is shifting from the production of goods to the production of services—to merchandising, banking, insurance, government work, teaching. Some of these occupations are being automated too, but a machine can never take the place of a face-to-face encounter in the rendering of service to human beings.

THIRD, as a result of vast changes in transportation and communication, our world is a shrinking world. When our Mennonite ancestors came to colonial America, it usually took about six weeks to cross the Atlantic. For example, there is an account of a shipload of 3,000 Germans from the Palatinate who came to the New World in 1710. Perhaps some of our ancestors were among them. It is reported that of this group, 500 died en route and that this was not considered an abnormally heavy loss of life.

It took a week to go from New York to Boston. Today one can go from New York to any place on the face of the earth in less time than that. When I was a boy in Ohio and my family wanted to go by car to Goshen, Ind., we got up early in the morning and took two days for the trip. A year ago last May I had breakfast in Leopoldville in the Congo; Ellis Gerber accompanied me on a ferry boat across the Congo River to Brazzaville in the former French Congo;

Carl Kreider is dean of Goshen College, Goshen, Ind., and professor of economics. This article is a condensation of his message to General Conference in August, 1965.

I had lunch in Libreville in Gabon and dinner in Lagos in Nigeria. In less than six hours I had been in four different countries, and my experience has been repeated many times by many other modern travelers.

If our travel today is fast, our communication is almost instantaneous. In 1815 Andrew Jackson scored a great victory over the British in the Battle of New Orleans. The only trouble was that the peace treaty had already been signed before the battle started; Andrew Jackson just hadn't heard about it. Today if a civil rights worker is killed in the South, the death is known all over the world 24 hours later.

FOURTH, there is a vast growth in the population of the world. In 1650 the population of the world was estimated at just over 500 million persons. For centuries before, world population had been growing at a rate of about one tenth of one percent each year. Today the population of the United States is growing at a rate of one and one-half percent per year—about 15 times as rapidly as world population was growing only 300 years ago.

In Asia the annual rate of growth is 2.3 percent per year; in Africa it is 2.4 percent per year; in Latin America it is growing at 3.0 percent per year. The reasons for this remarkable growth are clear: the birth rates are remaining the same but the death rates are falling at a spectacular pace. The swamps of the world are being cleared of the malarial mosquito by DDT; antibiotics are miracle drugs in the curing of infectious diseases.

And so the population of the world which had been only one-half billion people in 1650 had reached twice that figure by 1820—170 years later. But the world population had doubled again (to two billion) by 1930; this time only 110 years was required for the population to double. It is now estimated that barring a great calamity the world population will double again (to four billion) by 1980. If this is the case, the doubling would have been accomplished in only 50 years.

Thus we are faced not only with the fact of population growth but with a striking increase in the rate of population growth. In fact, in the past 10 years the population of the world has grown by 500 million people. This is an increase in the population equal to the total of the world's population only 300 years ago.

Mass starvation could change some of the forecasts of population growth. In September, 1964, at a luncheon meeting of the Division of Fertilizer and Soil Chemistry of the American Chemical Society in Chicago, Dr. Raymond Ewell, Vice-President for Research of the State University of New York at Buffalo, issued this stern warning: "If present trends continue, it seems likely that famine will reach serious proportions in India, Pakistan, and China in the early 1970's, followed by most of the other countries of Asia, Africa, and Latin America by 1980.

"Such a famine will be of massive proportions affecting hundreds of millions, possibly even billions, of persons. If this happens, as appears very probable, it will be the most colossal tragedy in history. . . . This problem seems likely

to reach such enormous proportions even by 1975 that it will dwarf and overshadow most of the problems and anxieties which now occupy our attention, such as the threat of nuclear war, communism, the space race, racial problems, unemployment, Berlin, Vietnam, the Congo, Cyprus, Cuba, etc. . . ."

Other authorities have disputed this contention. They think that there will be checks to population growth before such a massive calamity occurs. Most authorities agree, however, that the population explosion is one of the highly significant facts of our time.

As it affects the United States, the population growth has resulted in a concentration of population in suburbia. Twenty years ago the population of the United States was only 140 million; in 1965 it had grown to 194 million. This increase in two decades is approximately equal to the total population of Great Britain. During these twenty years the population of farm areas and of large cities has been declining. The increase in population has been almost entirely in the suburbs.

As a result there have been formed four large concentrations of population known as "megapolopolis." These four are as follows: the area along the eastern seaboard from Boston through New York, Philadelphia, and Baltimore to Washington, D.C.; a Pacific coast area stretching from San Francisco through Los Angeles to San Diego; an area from Milwaukee through Chicago and around the southern shore of Lake Michigan; and an area from Detroit through Toledo and Cleveland, Akron, and Youngstown to Pittsburgh. It is highly significant for us that three of these four areas either include or are at the fringes of large Mennonite communities.

FFIFTH, there has been such an enormous increase in education that we may speak of an educational revolution. In the United States in our lifetime the thrust of the educational growth has been toward the secondary and higher levels. In 1875 there were only 500 high schools in the whole of the United States. Today there are more high schools than that in the state of Indiana alone. In 1900 the United States had a smaller proportion of its people of high-school age in high school than any country of Western Europe except Italy.

Today the 10 million people in our high schools constitute 85 percent of the people of high-school age in the country. This is the largest percentage attending high school of any country in the world. In 1900 only 4 percent of the youth of America of college age were attending college. Today the percentage is 34—about eight times as high a proportion—and the proportion is still growing.

But the changes in education have affected many other countries of the world as well as the United States. One hundred years ago Japan was one of the most backward parts of the world — an Oriental feudalism. Today it has the highest literacy rate of any nation in the world. An American military report after the second World War indicated that as late as 1936 the Japanese government was spending more on education than on its Army, Navy, and Air Force combined.

Fifty years ago Russia was a nation of illiterate peasants. Today they have some of the finest technical schools in the

world. If the rate of growth in literacy in other parts of the world grows in the last 35 years of the twentieth century at the rate of growth of the first 65 years of the century, the twentieth century may go down in history as that century in which mankind attained near universal literacy.

Concurrent with the growth in our schools has been an explosion of knowledge. The president of an engineering college told the graduates of his institution last June that one half of what they know at graduation will be obsolete ten years from now, and that one half of what they will need to know ten years from now has not been discovered as yet.

SIXTH, our world today is characterized by a rampant nationalism. The collapse of Turkish control over Europe at the end of the nineteenth century gave rise to new nation states, such as Serbia, Bulgaria, Rumania, and Albania. At the end of World War I President Wilson's doctrine of self-determination created such states as Austria, Hungary, and Czechoslovakia.

At the end of World War II many new independent nations were formed in Asia from what had previously been colonial territories: the Philippines, India, Burma, Ceylon, Pakistan, Laos, Cambodia, Vietnam, Korea, and Malaysia. In 1945 there were only four independent nations in Africa: Egypt, Ethiopia, Liberia, and the Union of South Africa. By 1957 (12 years later) only one additional country (Libya) had become independent. But in the next five years more than 30 new nations were formed in that continent and the process, though nearly complete, is still continuing.

It is hard to predict what the next decade will bring to these new nation states. Many of them are too small. For example, Zanzibar before it was united with Tanganyika to form Tanzania had a population of only approximately that of the cities of South Bend and Mishawaka. Tanzania now has a population of only approximately the same size as the state of Ohio. Some of the new nations include within their borders tribes which have traditionally been hostile or suspicious of each other. Some of the troubles in the Congo, Nigeria, and other countries have stemmed from this fact. Some of the new countries have large minority groups which would prefer to be united to some country other than the one which now controls them. For example, the Somalis of Ethiopia and Kenya would prefer being a part of Somalia, but if the borders of Ethiopia and Kenya were changed to permit this, the size of both Ethiopia and Kenya would be reduced and irredentist feelings among other minority groups in these countries would be enhanced.

SEVENTH, there is a growing disparity between the wealth of the poor nations and the rich nations of the world. This disparity will almost certainly aggravate the problem of nationalism and in turn will be aggravated by it. In 1938 it is estimated that the Continent of Africa had about 2.3 percent of the world's income. At the same time the United States (with a somewhat smaller population) had 25.2 percent of the world's income. Today, although the aggregate incomes of both areas have grown, the relative share going

to Africa has been reduced (to 2.0 percent) and the relative share going to the United States has grown (to 40.1 percent).

One hundred years ago Karl Marx said that the poor would grow poorer and the rich richer. This prediction was made for England and the United States and within these countries the prediction has not turned out to be true. But though it is false within the advanced countries of the West, it is distressingly true when applied to rich and poor nations. Many of these poorer countries depend on the export of a single crop for their earnings from foreign trade. Except for economic aid which they receive from abroad, they are dependent on the income from these crops which they export. In the past decade the world price of some of these crops has fallen disastrously.

At the United Nations Conference on Trade and Development (UNTAD) held in Geneva in 1964, Dr. Raul Prebisch of Argentina reported that the ill effects of the decline in price of these export products since 1954 had done enough damage to these countries to wipe out all of the benefits they had gained from foreign aid during the same crucial decade.

EIGHTH, the world is characterized by striking political changes. The most significant evidence of this is the spread of totalitarianism. Before the second World War this took the form of rightist dictatorships in countries like Italy, Germany, Spain, and some of the Balkan countries. Rightist totalitarianism is still a powerful force in Portugal, Spain, and some of the Latin-American countries. Today communism (leftist totalitarianism) seems to be gaining ground even more rapidly than rightist dictatorships did before World War II. About one third of the people of the world are now ruled by communism (in Russia, China, North Korea, North Vietnam, and Cuba) and there are communist parties of significant size in many other countries of the world.

NINTH, we are living in a day of a pervasive secularism. Although the basic change from an "other worldly" to a "this worldly" orientation of life took place at the end of the Middle Ages (nearly 500 years ago), there can be no doubt that the secularist spirit has become more and more pervasive in recent years. The one third of the world which is dominated by the philosophy of communism has as its basic creed dialectical materialism and an explicit, overt denial of the reality of anything other than the secular.

In the non-communist world religious forms remain, but for the large masses of people only the secular has any real significance. One very important manifestation of this which has great importance for the congregation is the shift of many social service responsibilities from the home and the church to the government. I do not criticize the government for this; to a large extent they were filling a vacuum left by the failure of the home and the church to act.

TENTH, there has been a revolution of rising expectations. There is still much apathy in many parts of the world, but one of the most striking developments of our changing world has been the stirring among previously apathetic peo-

ples. The rise of the American Negro in demanding civil rights is one example of this. The demand for education, for better health, housing, and nutrition by peoples in the underdeveloped countries of the world is another.

The revolution of rising expectations is partly a result of better transportation and communication facilities. The American movie with its distorted picture of American affluence is shown all over the world. American soldiers in overseas posts in many parts of the world have emphasized it. Foreign students who have studied in the United States and Europe have returned to their home countries with the message. To millions of these peoples industrialization is the answer. Communism has promised to furnish the means for rapid industrialization and so communism has been a vital part in this revolution of rising expectations.

Implications

What are the implications of these aspects of our changing world for the congregation and especially for the traditional Mennonite congregation? Some of these implications have been clear from the listing of the changes in the paragraphs above. I would like to add three more in conclusion.

First, the congregation has opportunities that have never before been present. The rapid rise of population means that there are more souls to save—more persons to be brought into the kingdom. The rapid increase in the number of educated people means that we have a larger pool of trained leadership for the congregations in their ministry to human need in a rapidly changing world than we have ever had before.

The rapid rise in the production of material things means that the members of the congregations have the financial ability to meet the needs of our world. The amazing increase in transportation and communication helps us to know almost instantaneously where the need exists and to take us rapidly to the place of need.

Although the rising expectations of the peoples of today's world are in their minds directed primarily toward the material needs of their lives, and although the congregations must supply these needs where they exist, we must also give clear testimony to the fact that man does not live by bread alone. The deepest longings of the human soul are for the living water that only Christ can supply. In a world in which everything seems to be shaken there are things which remain which cannot be shaken. Heb. 12:27.

Second, the congregation itself is changing as a result of the changes of the world in which it witnesses. I will mention only two of these changes. First, in the past the congregation was partly based on community and the community was defined in terms of geography. Today to an ever-increasing extent community is vocational and professional, not geographical.

In the past our congregations have also been based on ethnic lines. As long as the members of this ethnic group were homogeneous vocationally (chiefly farmers), the ethnic grouping was also egalitarian. It is my impression that the congregation is less egalitarian today and that this is also an element of weakness.

Third, the congregation has other problems posed by the changing world in which it is located. For example, how can a congregation in affluent United States really be an effective part of a worldwide church?

In the early days of change the changes were often resisted for a time—sometimes successfully. As change becomes more and more rapid, we tend to become accustomed to change and to take it for granted. The result may be either an uncritical acceptance of change or a refusal to think clearly on the implications of the change.

The development of atomic weapons is an illustration of this. When the first atomic bomb was exploded over Hiroshima, we were frightened with the new instrument of destruction. We lived in a day of urgency and our relief and missions programs of the immediate postwar period reflected this urgency. But in the 20 years that have now elapsed since Hiroshima, that sense of urgency has been dulled; it is indeed hard to maintain it at white heat in a period of such rapid change. Actually, if we only knew, the problem of atomic weapons is vastly more complex, more intricate, and more dangerous than it was 20 years ago. Then atomic activity was limited to the United States, Great Britain, Canada, and the Soviet Union.

Today there are atomic bombs in France and Red China, neither of whom signed the test ban agreement. There are 300 research reactors and 45 power reactors throughout the world. Nuclear proliferation is a stark fact. With it military advantage has again gone to the offensive. The small nuclear armed nation may before many decades have passed strike not only fear but destruction throughout the world.

"Change and decay in all around I see, O Thou who changest not, abide with me." "Jesus Christ is the same yesterday and today and for ever" (Heb. 13:8). Our task is to evaluate change in the light of the Eternal—to witness against changes which militate against the kingdom of God, and to direct change into lines that will fulfill His divine purposes.

Solitude

By Lorie C. Gooding

There is no need to prove oneself
before a field or a mountain.
The slipping smile may be discarded here.
And if (perhaps) a vagrant tear
escape the well-guarded fountain,
neither the mountain nor the field will see;
but He who understands, and only He.

This page is intended for exploratory discussion. The viewpoint expressed is not necessarily that of the Gospel Herald or the Mennonite Church.

War and God's Work

By Boyd Nelson

In a small group meeting in a church recently, one of the members observed that he used to know what was right and what was wrong for Christians, but that now he is just plain confused. In the area of social issues—war and peace, race rights, social revolution, civil disobedience, that is. One commented that from all war being wrong we seem to have shifted as a church to evaluating each war on whether it is good or bad. I wondered whether we have moved so far in identifying our American citizenship and our Christian faith that we have lost any distinction between the two.

My Own Thinking Shifted

During that discussion I became conscious of the way in which my own personal thinking had shifted. Two and a half decades ago as a non-Mennonite I had come into CPS believing that war as an instrument of national policy was wrong and that I could not participate in it. After four years of CPS, I had experienced a radical shift or conversion in my world view. Now I believe that I cannot take part in war or violence as a Christian. I am less sure that large groups of people or nations *can* order their existence on Christian principles. Especially if they aren't Christian.

Instead of believing in a gradual enlightenment or evolution of man through education and other social means, I came in CPS to accept man's innate sinfulness and powerlessness to do much about it. His need therefore is for spiritual rebirth and salvation. I found myself espousing a concept of church and state which started from a separation in God-given functions with almost a belief in the state as evil in its essence. I threw my energies into the life and work of the church where I felt man's ultimate hope lay.

I have continued to grow in my belief and understandings that man becomes a new creature only in Christ and that becoming a new creature may take place in many different ways. I have personally observed how varied these ways may be and talked first person with persons who have experienced them.

I have also become convinced increasingly of man's natural evilness and his accompanying closedness to the new life in Christ, or to any change, for that matter, which threatens the personality structure he has developed over the years in his human attempts to preserve his personhood. This includes both those elements which are personal and those which are

social—those groups of people with whom he associates and who give his life meaning.

Because of the strength of these forces, man must often be forced to seek new life. He often needs to go through tension, suffering, and pressures before he opens himself to new direction. I am convinced that Colossians means that human and spiritual structures (not the church) which exert such pressures—principalities and powers—are created by and for Christ, sustained and used by Him in order to accomplish His ultimate purpose that man might be saved or redeemed.

Perspectives Grow

My perspectives of God have seemed to grow. I am impressed more and more with God's greatness, the wonders of what He has wrought, His righteousness and mercy, His flexibility in using men of all kinds in accomplishing His purposes, and the urgency of His wanting men redeemed for fellowship with Him. I have had to take a much larger view of God's work in and through His creation and to attempt to understand it in relation to His work through His church.

Presumably—given man's sinfulness and God's power and ways of working—God may—yes, will—use it for His purposes. Almost—presumably—if war happens, it must contribute in some way to God's plan.

And so I am confused too. Is it time for some discussion among those of us who are not in on the official committees of the church producing statements on social problems to find out where WE stand? When two ex-I-W's and an ex-CPS man in the same group would admit to the need for some careful thought before they would be ready to accept the earlier statements and positions which led them into alternative service, is there cause for concern? What are the changing situations in which we live and mature saying to us?

Some Problems

Among the problems I sensed in our discussion are the following:

- Is tension between or among the "powers" in our society always wrong?
- Can we condemn all war as an instrument of national policy or as a means of dealing with international tension?
- Does our belief in separation of church and state involve accepting both with their different ways of working as subject to God's control? Or do we believe that He is accomplishing His purposes when both are using the

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- same means or approaching situations the same way?
- Do we confuse ourselves when we think about war from both national and Christian perspectives in the same discussion?
- When our church agencies witness to government on national policy or programs, are they assuming that government can and should operate on Christian principles?
- What is violence? Are nonviolent demonstrations free of the hatred and hostility which Jesus and many current behavioral scientists say are qualitatively the same as murder? Should nonresistant Christians participate in demonstrations?
- Where are we in our nonresistance conviction?

As I analyze myself, I think I am more nonresistant than ever, but for reasons different from those I held 20 years ago. Now my "nonresistance" has become transformed from an intellectual position and desire to keep myself pure from the evils of war and violence into a more positive concern for man and his total welfare—whether he is my "enemy" or not. I find myself wanting to identify more and more closely with Christ in His love and reconciling power, more willing to relate to people in new ways which I was afraid of before, more free to be myself because my "self" doesn't have as many of the hostilities I formerly repressed and yet expressed. I also find myself constrained more and more to oppose evil which oppresses or misuses others. How goes it with you?

In This Mushroom-Clouded Hour

By Emily S. Councilman

I know that freedom is worth dying for,
But I must ask, Is it worth murder then?
War offers man a hero's sacrifice
But forces him to slaughter fellowmen.

Death may stagger me more soon than late—
And others—through a despot's infamy;
But march the despot's road? His fear? His hate?
Without the spirit's soaring, who is free?

Many wars ago One dared His life—
Not as a fighting soldier sent to die,
But on a cross, and willingly, for love
So strong another dying man must cry,

"Remember me when you come into power."
Only your love, O Christ, surpassing death,
Can free man in this mushroom-clouded hour—
Only your love in men, your strength, your breath.

Missions Today

Araguacema

By J. D. Graber

The only way to go is up. It would be difficult to imagine how things could go backward. At least not when one compares the Araguacema area of Brazil today with the bustling modernization seen in the south coastal areas of this vast country.

When you fly over Brazil, and this is the usual way of traveling over these hundreds and hundreds of miles of trackless jungle, it looks like an empty land awaiting development. Araguacema is considered as being in the interior of the country, but there is much, much more land to the West than East toward the coast. Roads are few in the interior, or in the drought-plagued Northeast bulge, and so air travel, by regular airlines, as well as by numerous "bush pilots," is the only way to cover the vast distances.

There is a Mennonite church at Araguacema. It is not a large church but a neat building in the middle of town and a new class of believers is being instructed for membership. Jose Brito, the carpenter-preacher, is the active lay leader and a church council is organized to govern the congregation. Outpost congregations have been formed at Charqueada, the meat plant village several miles away, and at Morro do Mato, twenty minutes by air but two days away by muleback. From this latter congregation an extension Sunday school and preaching service are conducted in a nearby mountain area that is really at the rear end of the line in Brazilian development.

The clinic serves with Christian love. There is no doctor within several hundred miles; so nurses diagnose and treat as best they can. The nurses have learned midwifery and are called out in this service by day and by night. A Missionary Aviation Fellowship plane with its pilot is stationed at Araguacema and in cases of dire emergency patients can be flown out several hundred miles to a doctor and to a hospital. The availability of this MAF plane greatly reduces the utter isolation of the station from the outside world.

The school program fills an urgent need. There is a primary school of sorts in the town, but it is not able to enroll all who need to be in school and the quality is not good. So the mission-operated primary school stands as a witness to Christian concern, and gives needed opportunity for better education to children of Christian parents. A trade school and even a high school are in the planning, the latter with government support needing little, if any, mission subsidy.

The meat-packing plant nearby represents economic concern. Operated and owned by *Aurora Associates*, here is an opportunity to demonstrate Christian business principles, give employment to many people, furnish an economic base to an area that must have an outlet for its cattle production, and, hopefully, can earn profits to be applied to many kinds of community development.

The Prayer of Faith

By Mary M. Good

Christians are seeking, grasping, for a deeper life in prayer. There are prayer groups, prayer fellowships, schools of prayer, prayer lists and guides. Books and articles on prayer are eagerly read. By the Sea of Galilee, 2,000 years ago, in a "School of Prayer" the Master Teacher gave this teaching: "When you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you."*

J. O. Fraser, "Apostle to the Lisu" who was obedient to this teaching of our Lord, started a work that has resulted in 70,000 Lisu Christians in Burma today—Christians who fled across the border from China at the time of the communist occupation in 1950 and since.

As a young missionary in China, Fraser was attracted to the Lisu tribesmen and was moved to much prayer for them. While in language study he went on tours into the unreached fields teaching them as he went. The time came when he had to make a decision—accept the offer to go east and help in the successful work in operation among the Lisu there or labor alone in the more difficult field in the west. After the decision he wrote: "I walked up and down in the moonlight, praying aloud in the silence, until prayer was turned into praise. There was no longer any question. Committing myself to God for whatever would be His purpose, I decided to stay in the Tengyueh field."

Ask in Faith

Laboring alone under most difficult conditions, Fraser struggled with trials, deep temptations—days and nights of conflict. It seemed that God was saying to him, "You are crying to me to do a great work among the Lisu. I am trying to do a great work in yourself." He was praying for hundreds of families from the western district. The conviction came, "You have been asking for this long enough. When are you going to believe that your prayer is answered? Now ask in faith."

He said, "I went to my room alone and knelt in prayer. I knew that the time had come for the *prayer of faith*. And then, fully knowing . . . what it might cost me, I definitely committed myself to this petition: *Hundreds of Lisu families for Christ*. . . . I rose from my knees with the deep, restful conviction that I had already received the answer. . . . I have never repeated the request and never will. . . . There is no need."

Five years after Fraser had prayed this prayer of faith,

through one of their own people who came for a large order of Gospels, hymnbooks, and catechisms, he heard of a great turning to Christ among the Lisu in remote villages.

"But can they read?" was asked.

"Yes, we taught them."

Fraser realized that this was a great work of God, a new development in which missionaries had no obvious part. It was the fruit of prayer. He then with much joy remembered his *prayer of faith*, and was sure it was answered *then* at the time he prayed the prayer.

Fraser was greatly pleased about this new district. The work was practically begun and almost wholly carried on by the Lisu themselves, though raw and poorly trained they were. Through these experiences he was learning to depend more and more on prayer and the Holy Spirit. He longed to see the Lisu church a missionary church from the beginning.

He wrote home, "Now is the time to commence self-support among my Lisu—now while the work is still in its formative stage. I want you to pray very earnestly that it may go forward on wholesome, self-sustaining lines. . . . What I want to see everywhere is the spirit of sacrifice for the Lord who bought us with His blood—a desire to prove not what we can *get* but what we can *give*—and my heart burns as I write it."

Prayer and Faith

Realizing more and more his need of prayer support, Fraser wrote to his mother asking her to think and pray about forming a small prayer circle to join in intercession for the work among the Lisu. He wrote, "I do earnestly covet a volume of prayer for my Lisu work, but oh, for a volume of faith, too." This became a fellowship which was a real power behind his work. As the prayer circle grew, Fraser was distinctly conscious of a change within himself and his surroundings. A new spirit of expectancy began to stir within him and there seemed to be new power with his message.

After a time of special difficulty he writes, "Clouds seem to have lifted considerably — perhaps because the prayer burden was fought right through. After much pressure, even agony in prayer for Lisu souls, I was able to break through to liberty and to pray the definite prayer of faith. . . . It is one of the most subtle wiles of the foe to get us occupied with superficial and surface concerns, such as selling books, language study, running a mission station, writing reports, correspondence, accounts, building operations, repairs, making purchases, and reading . . . to keep us from attacking and resisting in the true spirit of the conflict."

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He did not ask for prayer as a sort of sideline but wanted to roll most of the responsibility "of this prayer warfare" on the people at home. While on furlough in England, Fraser's concern was to arouse the people to the need of prayer for the Lisu people. His appeal for definite, intelligent prayer led to the pattern of Prayer Companionship in England, the grouping of companions in circles of about ten, each group to surround an individual missionary in prayer support and detailed interest. He sought guidance in prayer as in other matters—guidance of the Holy Spirit to lead him into the areas in which he should pray.

To him success on the work did not demand one's spending a few hours daily in prayer with unflinching regularity. "If there is no liberty in spirit, it may be . . . one's mind or body may be genuinely tired and needs a little relaxation. Also, one may have prayed through a thing a day or so before and have simply to hold on in expectant faith."

Experiences with the people deepened his conviction as to the vital part that God had given to intercessory prayer.

Again and again he noticed the difference between people and places that had been much prayed for and those who had not. This made him not only persevere in prayer himself but also labor to induce Christians at home to pray.

To his prayer supporters he wrote, "I want to tell you all about my plans for self-support of the work. . . . But I want to distinguish between temporal self-support and spiritual self-support. The former is eminently desirable and practical. The latter is almost impossible, perhaps for generations to come." As to the place of prayer, he continued, "I used to think that prayer should have first place and teaching the second. I now feel it would be truer to give prayer the first, second, and third places and teaching the fourth."

This passion of J. O. Fraser should speak to the church in America. There are heartaches over failures on the mission field. Missionaries feel they are their failures. But how much of the defeat there is due to lack of definite support in prayer in the home church? It is not too late even now. Somehow let us get busy at this task of intercessory prayer—the prayer of faith!

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Jacob T. Harnish

By Clayton L. Keener



Jacob T. Harnish was born on Feb. 23, 1879, on a farm in Pequea Township, which was situated adjacent to the Byerland Mennonite Church. His parents were George K. and Martha Thomas Harnish. Jacob completed his eighth-grade education at the Mt. Hope one-room rural school. He read the Bible through

as a boy a number of times, using the light of a small coal-oil lamp.

On Nov. 27, 1902, he married Lizzie H. Hess, daughter of Abraham M. and Barbara Herr Hess. Four years later they were both baptized by Abraham Herr in the Pequea Creek adjoining the farm and became members of the Byerland Mennonite Church.

To this union five children were born: Clarence H., May 3, 1904; Martha H. (Mrs. Enos Myer), Jan. 14, 1906; Enos H., March 26-July 20, 1907; Jacob H., Nov. 3, 1908; and Anna H. (Mrs. Harry Ranck), Jan. 21, 1910. The happiness of the home was broken upon the death of the mother from pneumonia on Oct. 24, 1910.

On Feb. 13, 1913, Ella Weaver and Jacob were married

by Bishop C. M. Brackbill. She was the daughter of Aaron and Susanna Houser Weaver. The seven children of Jacob and Ella are: Elizabeth W., Jan. 15, 1914; Stella W. (Mrs. John Clymer), March 30, 1915; Mary W., RN (Tanzania), Feb. 13, 1917; John H., Aug. 28, 1918; Ada E. (Mrs. John Graybill), Nov. 12, 1919; Roy W., June 10, 1921; and Henry W., March 8, 1929. Ella passed away on Nov. 3, 1964.

The Harnish family moved from Byerland to the Willow Street-Strasburg District in March, 1909, locating on a farm on the Beaver Valley pike, on the southern end of the original 1710 John Herr tract. Jacob became active in Sunday school and church activities and was ordained deacon for the Willow Street and Strasburg churches when Deacon John B. Keener called for help. Bishop Christian M. Brackbill had charge of the ordination held at Strasburg on June 1, 1922. David S. High, Musser S. Herr, Harry D. Herr, and Amos Mellinger were also in the class.

On Jan. 31, 1929, after Frank M. Herr had called for ministerial assistance, Jacob was ordained by Bishop Christian M. Brackbill from a class which also included Witmer J. Barge, Musser S. Herr, and Clarence H. Harnish. During his ministry Bro. Harnish served as an evangelist in a number of places. He was an assistant field worker on the mission board for many years. He served on the Oreville Mennonite Home Board, Lancaster, Pa., from 1925 to 1958, when he resigned. For 27 years he was chairman of the Board of Directors.

Clayton L. Keener, Refton, Pa., is principal of Lancaster Mennonite School and bishop of the Strasburg-Willow Street Bishop District of the Lancaster Conference.

When the Pequea District was divided into three parts, Jacob was ordained as bishop at the Strasburg Church for the Willow Street-Strasburg District on Dec. 26, 1946, by J. Paul Graybill. Upon this occasion Emory H. Herr and Clayton L. Keener also shared the lot.

At the time of the ordination, the district included the churches of Willow Street, Strasburg, New Providence, Mechanic Grove, Oak Shade, and Sunnyside. During Bro. Harnish's administration the churches at Mt. Vernon and Lincoln University, both in Chester County, were added to the district. In the three ordinations he was the oldest in the class of nominees. Bro. Harnish remained active in his bishop responsibilities until his death. Upon reaching the age of 80, he asked for bishop help.

On June 25, 1959, a service was held at the Strasburg Church to provide such help. Emory H. Herr, Ray S. Yost, and Clayton L. Keener had been nominated by the churches. The lot was found in the book that was not taken by the brethren Herr and Yost, and thus Clayton L. Keener, who was serving as a missionary in Ethiopia at the time, was the choice. The actual ordination took place at the Strasburg Church on March 6, 1960, with Bro. Harnish in charge.

In addition to ordaining Clayton L. Keener as bishop, Bro. Harnish ordained the following: Ministers—David S. High and John A. Breneman in 1947; J. Lloyd Kreider in 1948; A. Clyde Hostetter in 1951; Robert G. Keener in 1953; Witmer J. Barge in 1954; Mervin A. Good and Joseph C. Miller in 1956; and J. Robert Hershey in 1957. Deacons—Monroe G. Peifer in 1948; Witmer J. Barge and Charles J. Lefever in 1905; Lester M. Miller in 1953; C. Mervin Mellinger and Harry H. Ranck in 1955; John K. Harnish in 1959; and Leroy H. Bowman in 1962.

During the 44 years of service as an official in the church, Jacob Harnish exercised calm judgment under trying circumstances. He was a beloved brother, a loving shepherd, a wise counselor, a conscientious administrator, a faithful steward, a practical expositor of the Word. He united 110 couples in matrimony, baptized numerous persons, and assisted in 342 funerals.

He fell asleep in Jesus at the Lancaster General Hospital on Feb. 3, 1966, after a week's illness. The funeral service was held at the Strasburg Church on Sunday afternoon, Feb. 6, with John A. Breneman presiding and otherwise participating. Others having a part in the service were Emory H. Herr, David N. Thomas, and Clayton L. Keener, whose text was II Tim. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Yesterday was dull
And difficult, but tomorrow
Is new as fresh snow.

—Ruth King Duerksen.

More Dynamic Than a Tornado

By Merry Mary Yoder

Palm Sunday, April 11, 1965, is permanently etched in the minds of most residents of northern Indiana as a day of horror. It started as a beautiful spring day and ended with a series of killer-tornadoes that left paths of utter destruction and unimaginable human suffering and grief.

In spite of the terror of tornadoes, this storm also caused most adults to experience a new respect for God. Even those who didn't believe in God had to admit that there was a power greater than mere man.

Who but God could drive bits of straw and slivers of wood deep into wooden poles or trees without bending the straw or breaking the slivers? How can heavy trucks and mobile homes be turned into twisted little heaps of metal with the paint seared off, without going through a fire? Sand, glass, and slivers were literally blasted into everything, even the skin of the victims.

The next morning, I did what many others were doing. I drove out to see if my parents were still alive. It seemed that the path of the third series of tornadoes led right in their direction.

They were some of the more fortunate ones. The storm center missed them by the width of a ten-acre field.

Eagerly I sped to their door and knocked loudly. They are both in their eighties and a little hard of hearing. I glanced in through their door-window and saw those two, dear, faithful Christians get up off their knees and hurry to the door. How relieved they were to find out that at least part of their family was safe!

As I returned home, the impact of my parents' faith reached me. They weren't able to help their friends and neighbors as others could and did, yet who can deny that the help they gave was of as great value? They went directly to the Power greater than those violent storms. The horror of the tornadoes was still ingrained in my mind, but my faith in God, my trust in His wisdom, was stronger than the fear. □

Christ Today

Christ travels incognito today. He wears prison gray; He wears migrant worker's overalls; He wears a threadbare hand-me-down overcoat. "Didn't recognize me, did you?" He nods. "It was I in that hospital gown; it was I looking at you through that little girl's eyes in the newspaper picture from Birmingham. It was I crying in that orphanage in Korea. You claim you know me, but those times you really didn't. Who do you think you've been kidding?"—William P. Barker, in *As Matthew Saw the Master* (Fleming H. Revell Company).

Marturia Through Diakonia

The words of Jesus to His followers, "I will build my church," are as determined and applicable for our times as when they were first uttered. And it is discerned that the church is being built in every land, for wherever the missionary goes he discovers a work already developing there, and relates to it. The appeals heard then are for those manifestations and demonstrations which make Christ's presence real and relevant, expressed by second-mile compassion, by the cup of cold water, by the towel of servanthood.

The real test of our servanthood thus is not in proclamation, but in demonstration, not in mere preaching but in acts symbolized as by washing disciples' feet, in becoming broken

bread and poured out wine in the hands of Jesus Christ for others. For a demonstrated Gospel blunts the attack against the Gospel, shows the Gospel as superior love, lifts it above argument.

Ours is then the task to discover how to place *marturia* (witness) under the principle of *diakonia* (servanthood), so that our Christian presence is seen as *marturia* through *diakonia*. For the issue at stake is how our Jewish and Muslim observer sees us, how he hears us, and how he interprets; and we are responsible for the conclusions he arrives at, that he gets the right meaning. What is done and demonstrated must validate the Truth: it must manifest Christ's compassion. And it must enable our getting near, near enough to be heard. —Roy H. Kreider, missionary to Israel.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I want to express my appreciation for Bro. Hallman's article, "What's Wrong with Our Church-Related Schools?" One questionable statement is that church-related schools are often run by non-educators. The same is true of many public schools. However, Hallman's critics have adequately evaluated that statement.

I believe there are other areas of definite concern:

1. If a community of Mennonites send their children to a Mennonite high school, there will be little involvement by Christian parents and students in the public schools. Christians are shortchanging their community if they do not help select Christian public school board members and faculty. We have a responsibility to our neighbors as well as ourselves.

2. Most high-school students are not mature enough to attend school several hundred miles from their parents and home.

3. While attempting to shift Christian training from parents and church to the church schools, we are becoming less effective in our communities. I am thankful my parents and church gave me the Christian training I needed to face both the world and the public school.

4. It disturbs me that an entire high-school faculty should sign one article rather than each expressing his own views.—Denzel R. Short, Taylor, Mich.

I want to emphasize the discussion on eschatology by Moses Slabaugh (March 8 issue). One way to kill a doctrine or practice is to quit teaching it, and say nothing about it. In the conflicting systems of thought concerning eschatology we have become silent. When I was a boy, I heard much about the Second Coming of Christ. Recently very little. I want to help promote the use of Bro. Slabaugh's coined word. May we renew an interest in a sane teaching on the Second Coming of Christ.—Allen H. Erb, Hesston, Kans.

I would like to express total agreement with J. C. Wenger in his editorial, "Nonresistant and Nonpolitical" (March 15 issue). I would like to commend the editors of *Gospel Herald*

for attempting to keep a balanced emphasis relative to the purpose of the church in the world. We realize that in the past the church has been guilty of drawing her righteous robes about her while striving to maintain orthodoxy. We need to be reminded of our duties in society; we need to be challenged, and at times, shamed. But I also feel that the church could be in danger from overemphasis on social action. The primary task of the church is to present the Gospel. Social action ought to be a reaction from those who have accepted the message.—Clayton Hofstetter, Dalton, Ohio.

Thanks to Viola Weaver—may her tribe increase—for her short article (March 22 issue). The one word in her discourse which lent authenticity to the whole piece was, "I'm still experimenting." I say bravo to all the Christians who are willing to try some of the things the world calls foolish. And it works—Christ does go with you on your shopping trips (if you want Him to). He sits with you at your sewing machine, and watches with you beside the washer that has its balky spells. Loving obedience always precedes understanding; never the other way around. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

—Polly Cutrell, Scottsdale, Pa.

A well-stated defense of traditional beliefs is healthful, but the "Confession of a Liberal Turned Conservative" (March 8 issue) clouded the issues. Mennonite conservatism and liberalism are not the same as Presbyterian conservatism and liberalism. Moreover, the writer had a penchant for misleading categories and false opposites.

To pit "conservatism" and "liberalism" as opposites obscured the fact that liberals may be carefully examining the traditional dogmas precisely to conserve the truly Biblical. To pit soul-winning against a Christian social concern ignored the tradition of a man such as the nineteenth-century evangelist, Charles C. Finney, who was a warm supporter of social reform, and whose followers were at the forefront of the antislavery movement. Viewing evangelism and concern for Christian principles in the social order as inevitably competitive is a twentieth-century heresy which both "liberals" and "conservatives" commit.

The pastor's real error was to confuse the liberal attitude and "liberal" dogma. The

liberal attitude wishes consistently to examine and guard the purity of our belief, even when it means laying the ax to the root of the tree, or saying "do not rely on Abraham as your father." To be sure, the liberal attitude has too often degenerated into "liberal" dogmas, which liberals themselves have refused to examine. In fact, maybe the anonymous writer never really encountered a consistently liberal attitude. He seems merely to have moved from one set of dogmas to another. His turning to "conservatism" may have been his most liberal act.—Theron F. Schlach, Goshen, Ind.

Congratulations upon your putting in such articles as "Confession of a Liberal Turned Conservative," "About the South—and Mennonites" by Martin Lehman, and "Eschatology" by Moses Slabaugh (March 8 issue). —Harvey C. Birky, Goshen, Ind.

I agree with the article written on the Vatican Council II, that we need to evaluate the concessions Pope Paul seems to have made. But I question if we, as a church, should feel obligated to make any concessions to the pope. Would this be Christian unity, if Jews, Protestants, and Catholics unite? Who would expect to take control of this group? Christ reminds us that the saints will be a minority, often persecuted. Matt. 7:14; 24:12, 13, 21, 22.

The council mentioned the power of the Holy Spirit and Christ in the life of a believer. But what is Christ's position in the Catholic Church? He is pictured as a stern judge ready to destroy us, but Mary, the mother of God, pleads with her Son and thus controls Him. Hence, pray to Mary. Also in the theory of transubstantiation, the priests claim to change Christ into a wafer, and carry Him in their pockets to the sick. Hence they also control Christ. Neither has the pope made any concessions on other vital matters—purgatory, the worship of saints, the worship and homage he expects from royalty on down. The disciples refused it. Acts 14:14, 15. The angel speaking to John refused it. Rev. 19:10. —Gladys Fenner, Flint, Mich.

Just a line to tell you how much we enjoyed your choice of "Confession of a Liberal Turned Conservative" (March 8 issue).

This article was refreshing and needed, in a time when the trend is in the other direction.

We remember Scottsdale in our prayers. Keep up the good work and may the Lord help you.

—Lauren W. Bowman, Salem, Ohio.

Japan Pacifists Tested

By Frank H. Epp

Japan's strong post-World War II pacifist leanings are not getting any stronger. They may even be getting weaker, but changes in official national policy will not come without vigorous resistance and debate.

These conclusions arose from conversations with church leaders, journalists, and young people during a two-day stopover in this city.

This nation, which in 1945 lost 45 percent of her territories and was the first to experience nuclear bombs, provided for complete disarmament in her new 1947 constitution.

Numerous memorials were dedicated to the search for a lasting peace. Now, twenty years later, however, a change is being sought by some politicians with considerable support from the business community.

The economic "benefits" of the U.S. military presence—there are about 60,000 Americans here and Tokyo is surrounded by military bases—are being felt and favored. Direct pressure to rearm is also coming from the U.S., which believes that Japan should assume greater responsibility for "Chinese containment."

Opposition to any such move is coming from most of the press, a strong opposition in the National Diet, many church leaders, and not least of all from the young people.

Thirteen thousand seven hundred members of the younger set, for instance, recently participated in a competition which produced the winning slogan, "World Peace Through the Courage of the Press." The press, at least at the moment, is courageous and major newspapers are not supporting the war in Vietnam.

Two journalists, one American and one Japanese, with long experience in Southeast Asia expressed unalterable opposition.

Sengen Saito, a former United Press correspondent in Vietnam, claimed that U.S. bombings in North Vietnam had already leveled over 200 schools and hospitals, including a large hospital for leprosy patients.

And David W. Conde, a free-lance writer claiming pride in his American citizenship, simply said, "American foreign policy is bad, for it permits the cooking of people

with napalm and the restoration of militarism in Japan."

The feelings of Japanese churches were reported by Engineer R. Shito, part-time executive secretary of the fellowship of Reconciliation, and Jin Masaie, a leader in the non-church movement.

The 1965 Japan Christian Peace Mission—a delegation of five church leaders to America—had the support of most Christians, it is reported.

"Upon their return, the delegation registered its disappointment at the United States' anti-communism attitude and their anti-Red China stance . . . by their too-self-justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian problems, and finally their overswollen sense of responsibility toward international problems, and their implicit approval of power politics."

However, there are also Christians in Japan who think otherwise, not least of all among the missionary community.

A breakfast prayer meeting of the Japan Missionary Fellowship, for example, revealed the view that "we have no alternative to offer President Johnson."

That view, however, does not appear to be representative of Japanese society, in general, or of the church in particular, and one cannot help wondering about the great harm to the Christian cause of such alien missionary attitudes.

Whether Japan can make her convictions known and her influence felt in international affairs is still an open question.

Some here feel that Japan has an unusual opportunity to represent to the world the feelings of Asia, since nations like Korea and Taiwan are handicapped by their dependence on the West. Making use of that opportunity is another matter. As the FOR secretary put it, "For 20 years we have been occupied with ourselves, with reconstructing our nation; we don't know how to be positively involved."

Meanwhile, the renewal of a militaristic involvement as a possibility is also increasing. Among those trying to prevent it is the Mennonite Peace Mission, whose work will be reported later.

Mennonite Disaster Service is trying to ascertain which of the stricken communities need its help most desperately in Mississippi and Alabama where a tornado killed 55 persons and destroyed or damaged many houses and farm buildings March 3.

Lewis Britsch of Archbold, Ohio, the director of MDS Region II, and Titus Bender, Mennonite pastor at Meridian, Miss., surveyed some of the most severely hit localities.

Delmar Stahly, executive MDS coordinator at Akron, Pa., is alerting volunteers to be ready to go as soon as Britsch has determined where the MDS units should work.

At present the rural community of Lilian, Miss., where 14 homes and two churches were completely destroyed, is likely to be among the places where volunteers will be sent. Many of the homeowners there have no insurance and would have to rely heavily on outside assistance to enable them to rebuild their homes and barns.

Meanwhile, MDS volunteers who have been assisting in the repairing of homes and cleaning up the debris left over after Hurricane Betsy swept over the Louisiana coast Sept. 9 have now completed their work.

The volunteers, who came from as far as Pennsylvania and Kansas, began to arrive in the stricken area during the early part of October. Most of the work was done through the Red Cross, which determined the houses to be repaired and rebuilt.

The volunteers at first worked around Des Allemands, a town 25 miles southwest of New Orleans, where they repaired 18 wind-torn houses owned by Mennonites and Negroes. Later the volunteers were asked to rebuild 18 severely damaged houses in the Chalmette area, a suburb of New Orleans, where more than 6,000 homes were flooded.

Nearly 300 men—from 14 states and Ontario—helped in the construction program. A comparatively large proportion of these volunteers came from the small Mennonite congregations in Alabama, Louisiana, and Mississippi.

Hurricane Betsy, one of the most devastating tropical storms ever to strike the American mainland, caused an estimated \$1 billion in property damages. Sixty-seven persons lost their lives and more than 25,000 houses in the Mexican Gulf region were severely damaged.

The Red Cross reportedly spent more than \$17 million assisting the victims of the hurricane. This was the third largest amount the Red Cross has spent on a single disaster in its history.

MDS Region II and the coordinating office at Akron, Pa., cooperated in this Mennonite Disaster Service construction project. Levi Bontrager of Topeka, Ind., administered the construction operation, and John Wenger, pastor of the Allemands Mennonite Church, met the volunteers and directed them to the working area.

Floyd Bender of Meyersdale, Pa., acted as construction foreman during the entire month of February.

Little Eden Camp

Little Eden Camp is completing its staff assignments and planning activities for exciting experiences for the coming camping season. Little Eden Camp's directors state that the purpose of the camp is to provide and maintain the basic facilities for campers and groups of campers in a wholesome atmosphere. It also aims to foster fellowship and recreation for Christian campers and vacationers of all ages.

Little Eden Camp features a full range of facilities and attractions for people who like to be out of doors. Located in western Michigan on Portage Lake and close to Lake Michigan, it is ideally situated for fishing, boating, and sailing. The camp has its own waterfront which offers good swimming close to camp. Numerous streams near the camp provide scenic opportunities for canoe trips and each family camp takes a group canoe trip. The camp just purchased a new Fiberglass sailboat which will be available to the campers this season. A variety of minor sports and lawn games are offered by the camp in addition to facilities for cookouts, hikes, and other outdoor activities.

The camping season opens June 27 with Boys' and Girls' Camp which will be followed by Junior High Camp July 6-15. Both camps will be directed by Howard Schrock, who is a senior in Goshen College majoring in social work. Howard has served as a camp counselor as well as being active in camping in his college career. The period July 15-23 will be used by various MYF sponsors with their own MYF groups for as many days as convenient for their particular group. This will give them an opportunity to enjoy camping experiences with their own youth as well as share jointly with all MYF groups present. The family camping season will begin on July 23 with Home Builders' Week. This is followed by Christian Business and Professional Week, Fellowship and Family Week, Farmers' Week, and finally Rest, Relaxation, and Meditation Camp for those who could not come for any of the other weeks, or who are interested in an unstructured camping experience.

There are facilities and accommodations available for families who wish to spend

their vacation at Little Eden Camp and plan their own activities as a family group or for small conferences, reunions, and similar group retreats. Open dates for these opportunities are June 23-27; July 15-23; and Aug. 27 to Sept. 1.

Mr. and Mrs. Dan Bodiker, Goshen, Ind., will be camp manager and hostess for the summer. Last year Dan served as recreation director and Diane served as crafts director. Dan is a teacher and coach at Bethany Christian High School. Other staff assignments include Ella Beck, Archbold, Ohio, dietitian; Jon Hartzler, waterfront director; Calvin Britsch, lifeguard; and Elaine Frey, camp nurse. At the present time the camp still needs a crafts instructor, waitresses, cleaning girls, and counselors.

Reservations for accommodations are being accepted. Families are advised to choose their camp and make reservations as early as possible in order to get the accommodations desired. Rates, types of camping programs, job applications, and other information is available upon request to Little Eden Camp, 100 Union Street, Archbold, Ohio.



Paul A. Kaufman photo

Kenneth Seitz (center), director of inner-city voluntary service, appears to be giving a victory sign or telling a youth he's already had two "cokes" at the Kansas City Teen Center. Seitz participated in a dedication of the center March 4. The service was attended by 30 persons. Purpose of the center is to provide a location where the teenagers can take part in recreation and do their homework.

Pax Men Build Dam

Pax men Duane Gingerich of Kalona, Iowa, and Calvin King of Harper, Kans., spent three weeks in February building a dam at Loli on the island of Timor in Indonesia. This was their first attempt at building such a structure.

After first surveying the area where the dam was to be built and assembling the necessary building materials and equipment, they spent the first week hauling sand and rocks from a river bed some three miles away.

Seven students from Loli helped them the second week in digging for a bedrock foundation. This aspect of the construction proved most frustrating for the young architect-builders and their helpers, since they had to constantly fight mud, water, and numerous cave-ins. They finally succeeded in building their own rock foundation.

The third week was spent pouring small sections of concrete, and in contriving ways in which to use the form boards to the best possible advantage.

After three weeks of hard work, smashed fingers, monotonous food, and constant improvisation, they completed the initial part of the dam. They plan to return to the dam site in a couple of months, when the concrete is dry, to complete work on the last phase of the project. This will include the providing of a backfill and the placing of a wooden door in position.

If everything goes according to plan, the backup of water will provide an adequate supply of water for irrigating Loli farms during the dry season. The resulting second crop of corn will substantially increase the community's food supply.



Missionary of the Week

Rachel Mohler arrived in Honduras in August, 1963, for her first term of service with the Eastern Mennonite Board of Missions, Salunga.

Assigned to teaching grades 1-3 in Pine Grove Academy, missionary children's school in Tegucigalpa, Honduras, she brought to her mission assignment several years' teaching experience at the Ephrata (Pa.) Mennonite School and at Immokalee, Fla.

She is a graduate of Eastern Mennonite College with a major in elementary education. Her parents are Mr. and Mrs. Galen J. Mohler, Denver, Pa.



A loan from the Federal Housing and Home Planning Agency was granted recently for Green-croft Villa (architect's drawing above), a retirement community being planned for the Goshen-Elkhart, Ind., area. The money will be used to begin construction immediately on the 86-apartment central manor. The project, costing an estimated \$1 million, is to be completed in 15 months. At a later date a nursing care center, duplexes and apartments, and individual units are to be constructed. Although the Villa's board of directors is a subsidiary of the Health and Welfare Committee of the Mennonite Board of Missions, the new facility will be open to anyone regardless of faith, color, or creed. Represented on the board of directors are persons from various churches in the northeastern Indiana area. No MBMC funds are being used for the construction.

More VS-ers

An increase in voluntary service personnel can create all kinds of problems—it can even mean that your food gets cold before you get a chance to eat it.

This was one of the problems listed by Delvin Nussbaum, VS personnel director, in referring to the crowded conditions experienced at the orientation schools. It used to be that the schools were small enough that the group could eat family-style, but now it's a cafeteria arrangement and those first in line wait until the last are seated before they start eating.

The result—cold food. The first two orientation schools this year attracted 56 VS-ers, more than double for the same period in 1965, and the number on the list for May orientation is 36. If this figure is not altered significantly, it will mean a new record.

The total number of VS-ers in service at the end of last year was 242—130 of them boys. By the end of this year the figure should easily top 300, according to Nussbaum.

Probably the most important reason for the increase in personnel is the draft. With the step-up in the Vietnam operations and an increase in the call-up of men has come a corresponding hike in the number of VS applicants.

One of the results of this has been that the VS office is getting many more applications from fellows than from girls. Fel-

lows also are usually on two-year assignments and girls one. The combination of these factors is making for a slight imbalance of personnel in the program and more girls are needed to straighten the situation out, Nussbaum indicated.

Three of the locations where VS-ers were sent from the March orientation are new and a "dozen other" new ones are possibilities for the future, the personnel director said. He added that the office receives requests continually for new units and that they also are needed to absorb the many VS-ers.

One other result of the rising number of VS-ers is that more money is needed to operate the program. Approximately 70 percent of the program is financed by "earning" VS units and the remainder by the church. The percentage of support by the church likely will remain the same, but with an accelerated program this will mean that still more money will be needed from the church.

Along with the hike in the VS program has come a jump in I-W operations. Jesse Glick, associate I-W director, indicated that the total number of I-W men is 40 percent higher than a year ago.

Glick said that the number of new persons is likely to increase as it has been unless there is a significant rise in the number of volunteers for military service. The increase in personnel has meant the

addition of one person on a part-time basis in the I-W office and another will start full-time in the VS office this summer. There could be still more.

Glick noted also that the increase in fellows means that sponsors need to spend more time in counseling and guidance. Many of the new I-W persons are in the 19-year-old bracket and more sponsors are needed, both full-time and part-time, to assist in the counseling work, he said.

Western Pennsylvania Ashram

There is nothing like a week-long Ashram! Lives are faced honestly, prayerfully, in the atmosphere of Christian fellowship and compassion in this week of adventure with God. The results of this fellowship? Transformation of human personality, vitality for listless lives, victory for the defeated, freedom from the guilt-ridden.

There are meetings for children and youth under capable leadership. This leaves the parents free to attend the Bible Hour, Work Hour, Church-at-Work Hour, and an inspirational address—all before lunch. E. Stanley Jones, Lee Whiston, and Mary Webster are the main speakers for the week—July 3-8—at the Laurelville Church Center, Route 2, Mount Pleasant, Pa.

Girls Also Attend

Mogadiscio, Somalia: Many more girls have begun to attend English classes in Mogadiscio. In 1961 only four girls were in classes taught by the missionaries, but today beginning classes have nearly an equal number of men and women. The girls do drop out of the classes more quickly, however.

To accommodate the growing enrollment of students a new school building is being erected at the Jamama, Somalia, mission compound. Classes one through six presently are being taught at the school and class seven will be included when the new school year begins. Two local contractors, former employees of the mission, are in charge of the new construction.

* * *

Observations from an overseas missionary: "Some articles are disturbing in the *Gospel Herald* . . . remind me of Dutch Mennonite history. When these Mennonites became wealthy and wanted to be like other denominations around them, with professional ministers trained in famous schools and building grand church buildings, something surprising happened.

"N. van der Zijpp reported for the **Mennonite Encyclopedia** that in 1700 there were 160,000 souls and a century later 100 churches had disappeared and there were only 26,000 souls. By 1835 only 15,326 were left. What spiritual blindness, wealth, ease of life, and lack of vision for souls lost without Christ brought to the Dutch Mennonites of the 18th century!"

Church Being Rebuilt

Progress in rebuilding the Mennonite church in Preston, Miss., that was destroyed by a bomb Feb. 19, has been reported by Nevin Bender, pastor of the church.

A few days after the Nanih Waiya Church was demolished a number of persons from the local community helped in the cleanup operations. Bender indicates that 40 persons were on hand Feb. 21 for cleanup work.

With farmers in the community getting ready for the spring planting, help was received from members of the Blountstown, Fla., church who finished the laying of blocks March 22. Carpenters from Marlboro, Ohio, were due to arrive March 25.

Bender noted that Lewis Britsch, Archbold, Ohio, director of Region II for Mennonite Disaster Service, was at Preston for nearly a week. He said Britsch was dividing his time between the building of the church and assisting tornado victims in Jackson.

Goshen College

Named Menno Simons Scholars

Paul E. Mininger, president of Goshen College, announced recently 14 of the 15 Menno Simons Scholars named by Goshen College.

Those who have accepted are Mary Amstutz, daughter of Mr. and Mrs. H. Clair Amstutz, Julia Smucker, daughter of Mr. and Mrs. Ernest E. Smucker, Sem Sutter, son of Mr. and Mrs. Clayton C. Sutter, and Kenneth Kesler, son of Mr. and Mrs. Benjamin E. Kesler, all of Goshen, Ind.; Leon Miller, son of Mr. and Mrs. Albert H. Miller, of Middlebury, Ind.; Robert Troyer, son of Mr. and Mrs. Omer E. Troyer, of Millersburg, Ind.; and Katharine Lehman, daughter of Mr. and Mrs. Kenneth M. Lehman, of Topeka, Ind.

Also Carol Beechy, daughter of Mr. and Mrs. Orin Beechy, of Wooster, Ohio; Gloria Miller, daughter of Mr. and Mrs. Roy R. Miller, of Millersburg, Ohio; Jill Miller, daughter of Mr. and Mrs. Albert W. Miller, of Akron, Pa.; Sharon Klingel-Smith, daughter of Mr. and Mrs. Glendon H. Klingel-Smith, of Akron, N.Y.; Warren

Koch, son of Mr. and Mrs. Franklin O. Koch, Jr., of Edelman, Ill.; Dennis Roth, son of Mr. and Mrs. Orie Roth, of Sweet Home, Oreg.; and Cheryl Moyer, daughter of Mr. and Mrs. Paul D. Moyer, Telford, Pa.

The scholarships are named in remembrance of Menno Simons, an early leader of the Mennonite Church. The recipients are chosen on the basis of high-school record, character, contribution to church and community life, and performance on the CEEB Scholastic Aptitude Test.

The Menno Simons awards are the most substantial of all scholarships for freshmen at Goshen College and range up to a total of \$2,000 over the four college years.

The Church in Ethiopia

The Meserete Kristos Church in Nazareth, Ethiopia, is reaching out, serving its communities, and bearing Gospel witness.

Members of the Shoa Church congregation live in 12 villages, all but one of which are in the Wonji Sugar Plantation Estate. Fitamo Arficho, evangelist, teaches 250 women in these villages. Some of them are members, many are new believers, and, with a few exceptions, all are preliterate.

The teaching curriculum includes the Ten Commandments, stories of Bible women, cleanliness, and Christian testimony in family life. Many homes have been reconstructed through this teaching program.

The congregation at Deder is discussing the possibility of supporting an evangelist at Hima.

The YPCA of Nazareth Academy plans to send a Gospel team of six students to visit churches, giving programs of messages and songs.

"The Story of David" written in Amharic for new literates by Membere Wolde has been approved by the MKC executive committee for publication. The story will be published in two 24-page booklets, the first of which will have illustrations drawn by Attik Abdi.

Daniel Ali, who serves in clinics at Nure Hera and Awara Melca, reports that there is an opening for another dresser at Awara Melca.

Several dressers have applied to operate a clinic at Assabot, a small railroad town east of Awash. Dr. Yoder is investigating the possibility of getting permission to open a clinic there. Approval has been given to replace the missionary nurse at Bedeno clinic with a qualified Ethiopian dresser as soon as one becomes available.

Dr. Yoder has begun weekly visits to three area plantations by MAF plane on a trial basis. The manager of the Werer project has asked Dr. Yoder to assume the medical oversight of the plantation. Serving this plantation would open the way to

contact many Danakil villages on the east bank of the Awash River. However, access to Danakil villages will be limited until additional airstrips are built.

The MKC station at Awash was discussed at length in the semiannual church council meeting March 5. While it has become evident that the church has entered Awash without fully realizing the financial and spiritual cost, the council did not feel the church should withdraw now.

Soviet Trip Delayed

The All-Union Council of Evangelical Christians-Baptists of the Soviet Union has officially invited representatives of the North American Baptist and Mennonite Churches to visit their country in November and December.

The Baptist-Mennonite delegation had been preparing for an April-May visit, but the Soviet Baptist leaders cabled the Baptist World Alliance on March 11 that a late autumn date would be more convenient.

The three Mennonites scheduled to make the spring trip were Frank C. Peters, Kitchener, Ont.; David P. Neufeld, Winnipeg, Man.; and William T. Snyder, Akron, Pa.

The composition of the autumn group will have to be reviewed after a specific date has been set. It is hoped that the same persons will be available, but the new time may conflict with commitments made earlier by these men.

Mennonites in College

In the past 10 years the percentage of Mennonite young people in college has doubled and for those in non-Mennonite colleges and universities the percentage has gone up five times, according to Virgil Brenneman, executive secretary for student services.

In 1955 approximately 18 percent of the young persons were in college and by 1965 the total had jumped to 34 percent, or 2,900 students. Three percent attended non-Mennonite schools 10 years ago while last year the figure was 16 percent.

In the same period the number of graduate students has jumped from 78 to 409, Brenneman indicated. He predicted that 70 percent of the Mennonite youth will attend college in another generation.

The philosophy of student services, according to Brenneman, is to consider the students in non-Mennonite colleges as "the church," and not make an effort "to get the church to them." Students at 40 different educational locations meet together on a regular basis.

Unlike the students of an earlier generation those in colleges today have a feeling

of greater acceptance by their home churches, Brenneman pointed out. They also have a strong sense of identity with the Mennonite Church and are interested in church service.

Brenneman characterized the student services, located at the Mennonite Board

of Missions, Elkhart, Ind., as being "too little, too late." He noted a recommendation that district conferences organize student services committees, probably on an inter-Mennonite basis, and that persons in the areas of non-church schools be designated as contacts with the students.

the congregation there and with two services going on at the same time distractions result. Ronald Collins of the Blooming Glen, Pa., church preaches every other Sunday. Attendance has averaged between 30 and 35 on Sundays.

New Every-Home-Plan churches for Gospel Herald: Casselton, N. Dak.; Osceola, Ind.; and United Mennonite, Atwater, Calif.

John Leatherman, Mt. Joy, Pa., speaker at Christian Life Conference, New Holland, Pa., April 30 and May 1.

J. C. Wenger, Goshen, Ind., speaker in Bible Study Conference for the Mellinger District, at the Mellinger Church, Lancaster, Pa., May 20-22.

The First Mennonite Church, La Junta, Colo. (formerly the La Junta Mennonite Church), had a day of dedication on March 27, when the new sanctuary was dedicated. E. M. Yost, Denver, Colo., preached the dedication sermon and Pastor Menno M. Troyer had charge of the act of dedication.

Special meetings: Wilbur Nachtigall, Iowa City, Iowa, at the Emmanuel Church, La Junta, Colo., May 1-8. **Isaac Risser**, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., April 23 to May 1. **Frank Sturpe**, Orrville, Ohio, at Fairpoint, Ohio, April 8-17. **Richard Weaver**, Harrisonburg, Va., at Longenecker, Winesburg, Ohio, April 24 to May 1. **Elam Stauffer**, Lancaster, Pa., at First Mennonite, Hyattsville, Md., April 22 to 24.

James Harris, Anderson, S.C., at Lincoln University, Pa., April 16-24. **Jesse Yoder**, Cleveland Heights, Ohio, at Petoskey, Mich., April 10-17. **James Burkholder**, Springs, Pa., at Meadow Mountain, Swanton, Md., April 3-10, and at Oak Grove, Grantsville, Md., April 24 to May 1. **Moses Slabaugh**, Harrisonburg, Va., at Deep Creek, Chesapeake, Va., April 17-24. **Myron Augsburg**, Harrisonburg, Va., at Scottsdale, Pa., April 21-24.

New members by baptism: seven at Portland, Oreg.; three at Kidron, Ohio; ten at Bay Shore, Sarasota, Fla.; fifteen at Neffsville, Pa.; eleven at Beech, Louisville, Ohio; three by baptism and one on confession of faith at Leo, Ind.; one at Tuttle Ave., Sarasota, Fla.; three by baptism and one on confession of faith at Wood River, Nebr.

Spring Homebuilders, Mellinger's, Lincoln Highway East, Pa., April 28, 7:00 p.m. A panel consisting of women of varying ages and experiences will discuss "Family Living, Personal Relations, and the Spiritual Life." Panel members are Mrs. Russell Baer, Mrs. Milton Good, Mrs. Clayton Keener, Mrs. Henry Leaman, Miss Dorcas Stoltzfus, M.D., Mrs. Elam Stauffer, and Miss Lura Yoder, R.N. Questions may be mailed to Homebuilders, Box 65, Smoke-town, Pa., prior to April 25.

FIELD NOTES

Personnel request: Mennonite General Hospital in Aibonito, Puerto Rico, is in need of a doctor to serve for a short term during the summer. This is due to the fact that three doctors are leaving in July and, although other doctors will be replacing them, there will be little overlapping of their terms. The doctor needed on a short-term basis should be able to come in June and stay throughout the summer. A knowledge of Spanish is not required, although it would be helpful. Interested persons should contact the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or write directly to Lawrence Greaser, Administrator, Mennonite General Hospital, Box 626, Aibonito, Puerto Rico.

Request for Songbooks: Mary L. Bender, coordinator for Books Abroad, indicates that "for months now I have had a standing request for 50 copies of either *Life Songs No. 2* or the *Church Hymnal*. If you know of anyone who has even a few copies of either book, they could be sent to add to the few already sent until I locate more." Anyone wishing to respond to this request should send the books to Books Abroad, 512 South High Street, Scottsdale, Pa. 15683.

The 12th Annual Voluntary Service Unit Leaders' Conference convenes at Hesston College, Hesston, Kans., April 12-15. Nearly 40 unit leaders from Alberta and Arizona to Puerto Rico and Pennsylvania are expected to be present. Sixteen prospective unit leaders also will be there. The conference is sponsored by the Mennonite Board of Missions.

Scripts of "The Greatest Week in History" have been sent to the Church of Uganda Literature and Radio Center in Mukono, Uganda. Religious programming in Uganda is limited at present, emphasizing the importance of program quality. Protestant missionaries there expressed "keenest interest" on hearing the Easter newscasts and felt they would add to their efforts in evangelism.

Sales increased more than 50 percent on Charles Hostetter's booklets during 1965, reports Robert K. DeVries of Moody Press. Titles are "Drinking—Distinction or Delusion?" "How to Grow in the Christian Life," and "Keep Yourself Pure." The

booklets sold more than 20,000 copies in the year. "Keep Yourself Pure" is being translated into Zulu and other African languages by the Africa Evangelical Fellowship. Miss Winona Ingles of AEF says, "We need to put into the hands of African parents and young people something which will help in these days of changing standards."

Paul Myers, New Paris, Ind., has been named assistant treasurer of the Mennonite Central Committee, succeeding Wayne A. Mumbauer, acting assistant treasurer since July, 1965. Myers graduated from the South Bend College of Commerce in 1959. From 1960 to 1963 he served in the business office at MCC, Frankfurt, Germany. Upon his return from Europe, Myers enrolled at Goshen College where he is now working for a B.A. degree in economics.

Stanley Weaver is continuing his work at the Black Mountain and Blue Gap churches in Arizona on a self-supporting basis. It has become possible for this work to be self-supporting largely because his wife, Arlie, began teaching at the Blue Gap School on March 14. Formerly the Weavers were subsidized by the Mennonite Board of Missions. The Weavers have been in Arizona since 1953.

The Albuquerque and Carlsbad, N. Mex., congregations voted recently to change their district membership from the South Pacific to the Rocky Mountain Conference. The reason for the change was so that the congregations would be in closer proximity to other Mennonite churches. There are 31 members at the Bethel congregation in Albuquerque and two families are beginning an outreach at Carlsbad.

In Brooklyn Mennonite Disaster Service volunteers helped in the repair of a former synagogue which is being used by the Mennonite church there. After some of the repair work was completed, the church had its largest attendance since moving into the building—70. Still more help is needed, however, as more repairs need to be made.

In the Bronx a Mennonite congregation is looking for a building to rent for the conducting of services. Services now are being held in another church building, but there is sometimes a schedule conflict with

Seventeenth anniversary meeting, Gothen Church, Laytonville, Md., April 17. Speakers: Harry Yoder, Aroda, Va., and Richard Buckwalter, Cochranville, Pa. Evangelistic meetings will continue through April 27 by Bro. Buckwalter.

Sunday-school meeting, Stony Brook, York, Pa., all day Sunday, May 8, D.S.T. Speakers: George R. Brunk, Harrisonburg, Va., and Arthur H. Miller, Landisville, Pa.

The Lloyd Fishers planned to leave Nigeria on March 30 for a three-month furlough in the United States. Their address until April 20 will be the Mennonite Board of Missions in Elkhart, Ind. For the remainder of the furlough they will be in Albany, Oreg., and West Liberty, Ohio.

From Ralph Buckwalter, Obihiro, Japan: "With Joe Richards, Don Rebers, and Wes Richards going home for extended furlough we will feel the loss in the mission family. And with Charles Shens going for the summer it will leave us quite short-handed here in Hokkaido. However, it is most encouraging the way the pastors and church leaders are moving ahead with vigor to build their congregational life and expand in new areas."

From Donald Nofziger, Accra, Ghana: "One of the biggest steps forward this year was the decision to change from a completely mission-centered approach to a more church-centered approach with the mission working alongside as a partner and brother. For some missionaries this meant leaving the comfortable and satisfying position of being directly involved in all the decision-making processes concerning the life of the church and now trusting the representatives chosen by the church itself. For all there was some anxiety as to what the new role of the missionary would be."

Calendar

Extension Convention of the South Central Conference, 4-H Building, Kansas State Fair Grounds, Hutchinson, Kans., April 22-24.
Ohio and Eastern Conference, and Ohio Christian Workers' Conference, Lee Heights, Cleveland, Ohio, May 8-11.
Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.
Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
Western Ontario Mennonite Conference annual meeting, June 7-9.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mennonite School, Salem, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsors.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is added to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Byer-Witmer.—David Byer, Markham, Ont., Hagerman cong., and Marjorie Irene Witmer, Columbiana, Ohio, Midway cong., by Newton L. Gingrich, Feb. 26, 1966.

Ginder-Brubaker.—Herman Ginder, Jr., Mt. Joy, Pa., Salunga Church of the Brethren, and Verna M. Brubaker, Lancaster, Pa., Erisman cong., by H. Howard Witmer, March 26, 1966.

Kauffman-King.—Wayne Kauffman, Minot, N. Dak., Fairview cong., and Donna King, Stryker, Ohio, Lockport cong., by Walter Stuckey, March 19, 1966.

Martin-Steward.—Glenn E. Martin, Chambersburg, Pa., Rowe cong., and Phyllis Stewart, Chambersburg, Strasburg cong., by Amos E. Martin, March 19, 1966.

Miller-Bieber.—Rollin Miller and Jean Ann Bieber, both of Fayette, Ohio, Lockport cong., by Walter Stuckey, March 12, 1966.

Miller-Schrock.—Lester Miller, Warren Street cong., Middlebury, Ind., and Mary Schrock, Plato cong., Lagrange, Ind., by Dean Brubaker, March 19, 1966.

Roupp-Triebwasser.—Delbert Roupp, Lakeview, Colo., First Mennonite Church, Denver, and Joann Triebwasser, Sioux Falls, S. Dak., Trinity Baptist Church, Jan. 29, 1966.

Wyse-Stamm.—Ross Wyse, Archbold, Ohio, Lockport cong., and Karen Stamm, Archbold, Central cong., by Walter Stuckey, Jan. 22, 1966.

Wyse-Wagner.—Richard A. Wyse, Pine Grove cong., Stryker, Ohio, and Linda Wagner, Denver, Colo., by Marcus Bishop, March 19, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, Wilbur and Mary (Sommers), Marlboro, Ohio, second and third children, Cynthia, born Aug. 31, 1961, and William, born May 3, 1960, both adopted March 9, 1966.

Burkholder, James W. and Pauline (Martin), East Earl, Pa., sixth child, third daughter, Doris Jane, March 20, 1966.

Erschen, Donald and Evelyn (Roeschley), Pontiac, Ill., second child, first daughter, Shelly Lynn, March 11, 1966.

Frey, Amsey and Ina (Bauman), St. Clements, Ont., fourth child, second son, Kenton Eric, March 9, 1966. (One daughter deceased.)

Gingerich, Jacob and Amelia (Yoder), Ligonier, Ind., eighth child, sixth daughter, Debora Sue, March 21, 1966.

Good, Wilbur and Janet (Miller), Osceola, Ind., third child, second daughter, Ronda Jean, March 19, 1966.

Graves, Lewis and Mary Ruth (Keim), Denver, Colo., second child, first son, Gail Lynn, March 7, 1966.

Histand, Arthur H. and Doris (Derstine), Rome, Pa., eighth child, fourth son, James Allen, Feb. 20, 1966.

Jantzi, Marvin and Beulah (Zook), Au Gres, Mich., second child, first daughter, Diane Kay, March 19, 1966.

Kauffman, Merrill and Shirley (Stalter), Fairview, Mich., second child, first daughter, Joy Diane, March 12, 1966.

Kremer, Clyde D. and Doris (Reil), Pleasant Dale, Neb., fourth child, third son, Andrew James, March 6, 1966.

Martin, J. Harold and Janet (Melling), Terre Hill, Pa., fifth child, third son, Benjamin Harold, March 10, 1966.

Pearce, William and June (Martin), Elmira, Ont., first child, Bradley John, March 11, 1966.

Roth, Delbert and Mariam (Wittrig), Denver, Colo., first child, Karri Sue, March 17, 1966. **Stoltz, Amos** and Alberta (Kieffaber), Kansas City, Kans., first child, Kevin Grant, March 17, 1966.

Stutzman, Enos and Mary (Weaver), Plain City, Ohio, fourth child, third daughter, Renita Fern, March 11, 1966.

Watson, John and Nelda (Roth), Kitchener, Ont., third child, second son, Trevor James, March 11, 1966.

Weaver, Allen S. and Miriam (Mast), Elverson, Pa., fourth child, second daughter, Linda Mae, March 14, 1966.

Wenger, John Paul and Barbara (Kauffman), Kansas City, Kans., first child, Miriam Renee, March 22, 1966.

Wyse, Ronald and Barbara Jean (Erb), Mt. Pleasant, Iowa, second child, first daughter, Connie Sue, March 22, 1966.

Yoder, Edward M. and Anna (Bontrager), Iowa City, Iowa, a son, Clair Vincent, born March 2, 1966; received for adoption, March 21, 1966.

Zimmerman, Alvin L. and Ruth (Ebersole), Bainbridge, Pa., third child, second daughter, Denise Lynn, Feb. 18, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht, John R., son of John and Lena (Roth) Albrecht, was born in Perth Co., Ont., March 29, 1890; died at St. Mary's Hospital, Kitchener, Ont., March 16, 1966; aged 75 y. 11 m. 15 d. On Dec. 6, 1914, he was married to Sarah Boshart, who survives. Also surviving are 3 sons and one daughter (John, Lloyd, Kenneth, and Edith—Mrs. Gordon Becker), 15 grandchildren, 8 great-grandchildren, and 2 sisters (Barbara and Lena—Mrs. Thomas Bosence). One son, one brother, and one sister predeceased him. He was a member of the Maple View Church, near Wellesley, where funeral services were held March 19, with Chris O. Erb and Steve Gerber in charge.

Black, Charles, son of Frank and Mary (Dunkle) Black, was born at Kline, W. Va., Jan. 19, 1893; died at his home, Needmore, W. Va., March 11, 1966; aged 73 y. 1 m. 20 d. Surviving are 2 brothers (Walter and Edward) and 4 sisters (Mrs. Eva Bohmer, Mrs. Maude Walker, Mrs. Elizabeth Hamilton, and Mrs. Jane Conrad). He was a member of the Salem Church, where funeral services were held March 13, in charge of S. A. Shank.

Boller, Emma, daughter of Joseph D. and Mary (Knepp) Miller, was born near Kalona, Iowa, Feb. 20, 1894; died at McAllen, Texas, March 14, 1966; aged 72 y. 22 d. On Sept. 3, 1913, she was married to Jason Boller, who died in 1961. Surviving are one daughter (Wilma—Mrs. Joe Kauffman), 3 sisters (Mrs. Chris Troyer, Mrs. Ollie Gingerich, and Mrs. Joe M. Yoder), 5 grandchildren, and one great-grandchild. One daughter preceded her in death. She was a member of the East Union Church, where funeral services were held March 18, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Foltz, Cornelius R., son of Joseph and Susan (Smith) Foltz, was born at Mathias, W. Va., Sept. 5, 1885; died at Bridgewater, Va., Feb. 28, 1966; aged 80 y. 5 m. 23 d. His wife, Lula Sherman Foltz, died in 1961. Surviving are

2 sons and 2 daughters (Stanley, Clarence, Mame—Mrs. Charles Sager, and Camcy—Mrs. John Lawson). He was a member of the Buckhorn Church. Funeral services were held at Jenkins Chapel, March 3, in charge of Samuel A. Shank and Linden M. Wenger.

Gamber, David S., son of Henry S. and Annie (Shank) Gamber, was born near Landisville, Pa., June 7, 1875; died at the Oreville Mennonite Home, Lancaster, Pa., Feb. 7, 1966; aged 90 y. 8 m. His wife, Emma E. Beamesderfer Gamber, died in 1964. Surviving are one son and one daughter (Myra G.—Mrs. Roy L. Good and Arthur B.), 6 grandchildren, and 3 great-grandchildren. He was a member of the Landis Valley Church. Funeral services were held at the Beck Funeral Home, with Levi M. Weaver and Ira D. Landis officiating.

Garber, Ada N., daughter of Amos R. and Frances (Bear) Nissley, was born at Mt. Joy, Pa., Feb. 9, 1887; died in her sleep from a heart attack at her home, Mt. Joy, March 23, 1966; aged 79 y. 1 m. 14 d. Her mother passed away just eight days earlier. On Feb. 13, 1913, she was married to Henry F. Garber, who survives and who has been active in the Eastern Mennonite Mission Board for many years, and is a minister in the Mt. Joy congregation. Also surviving are 2 daughters and one son (Catherine—Mrs. John Leatherman, Lois—Mrs. Clarence Keener, and Robert H.), 4 grandchildren, and one brother (Charles). Funeral services were held at the Mt. Joy Church, March 26, in charge of Raymond Charles, Henry Frank, and Amos Hess; interment in Kraybill Cemetery.

Gehman, Bertha H., daughter of Enos and Sarah (Histand) Gehman, was born at Bally, Pa., Nov. 9, 1892; died after a long illness at Styers Convalescent Home, Pottsville, Pa., Jan. 26, 1966; aged 73 y. 2 m. 17 d. She and her sister Lizzie, who died just 2½ weeks later, lived together all their lives. Other survivors are 3 brothers (Harvey H., Jacob H., and David H.) and one sister (Elsie—Mrs. Abram Godshall). She was a member of the Old Hereford Mennonite Church, where funeral services were held Jan. 29, in charge of Paul E. Longacre and Winfield Ruth.

Gehman, Lizzie H., daughter of Enos and Sarah (Histand) Gehman, was born at Bally, Pa., June 20, 1897; died at the Allentown (Pa.) General Hospital, Feb. 14, 1966; aged 68 y. 7 m. 25 d. She took care of her invalid sister Bertha until ill health made it impossible. Surviving are 3 brothers and one sister (Harvey H., Jacob H., David H., and Elsie—Mrs. Abram Godshall). She was a member of the Old Hereford Mennonite Church, where funeral services were held Feb. 19, in charge of Paul E. Longacre and Winfield Ruth.

Hochstedter, John A., son of Samuel A. and Anna (Miller) Hochstedter, was born near Kalona, Iowa, Nov. 7, 1881; died at Kalona, March 22, 1966; aged 84 y. 4 m. 15 d. On Jan. 22, 1907, he was married to Savilla Hochstedter, who died Nov. 25, 1951. He has no close relatives surviving, except a number of nephews and nieces. He was a member of the East Union Church, where funeral services were held March 24, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Horst, Ray, son of Ezra and Emma (Martin) Horst, was born at Dalton, Ohio, June 7, 1909; died at the Dunlap Hospital, Orrville, Ohio, Jan. 2, 1966, from a heart attack suffered while opening the church for services; aged 56 y. 6 m. 26 d. On Jan. 17, 1932, he was married to Rhoda Burckhart, who survives. Also surviving are 4 children (Leonard, Willis, Mervin, and Vanita—Mrs. Paul Tadeo), 6 brothers and 3 sisters (Reuben, Ivan, Albert, Homer, John, David, Mrs. Susie Knapp, Amelia—Mrs. William Gabel, and Carrie—Mrs. Paul Lehman). One sister preceded him in death. He was a member of the County Line Church, where

funeral services were held Jan. 5, in charge of Cleophas Steiner, Elmer Good, and Earl Champ.

Landis, Katie B., daughter of Oliver and Katie (Muselman) Blank, was born in Franconia Twp., Pa., Sept. 2, 1900; died at the Pottstown (Pa.) Memorial Hospital, Jan. 2, 1966; aged 65 y. 4 m. In 1918 she was married to Elias B. Landis, who survives. Also surviving are 6 children (Arthur, Stanley, Allen, Elias, Jr., Roy, and Arlene—Mrs. Dale Delp) and 19 grandchildren. She was a member of the Towamencin Church, where funeral services were held, in charge of Ellis Mack and Harold Fly.

Miller, Emma, daughter of Moses and Mary (Yutz) Helmuth, was born near Arthur, Ill., Oct. 5, 1892; died at the home of her son, Elvan E., Napoleon, Ohio, Jan. 28, 1966; aged 73 y. 3 m. 23 d. On June 27, 1909, she was married to Isaac D. Miller, who died in 1914. Also preceding her in death were one son, 2 brothers, and one grandson. Surviving are one daughter (Laura—Mrs. Levi Rupp), 2 sons (Ervin and Elvan E.), one brother (Lee Roy), 2 sisters (Amanda—Mrs. Frank Kiem and Clara—Mrs. Ben Kiem), 14 grandchildren, and 11 great-grandchildren. She was a charter member of the Inlet Church, Wauson, Ohio. Funeral services were held at the Central Church, Jan. 31, in charge of Dale Wyse and Charles Gausche.

Moyer, Susan, daughter of the late Isaac and Susan (Fisher) Kriebel, was born in Lower Salford Twp., Pa., Jan. 9, 1882; died at Kulpsville, Pa., Jan. 6, 1966; aged 83 y. 11 m. 28 d. In 1910 she was married to the late Irwin K. Moyer. One daughter preceded her in death. Surviving are 4 children (Lizzie, Mrs. Abram Allebach, Mrs. Orvis Johnston, and Raymond A.), 11 grandchildren, and 7 great-grandchildren. She was a member of the Towamencin Church, where funeral services were held Jan. 11, in charge of Ellis Mack, Harold Fly, and John Lapp.

Nissley, Frances B., daughter of Samuel and Amelia (Lane) Bear, was born at Mt. Joy, Pa., Dec. 30, 1865; died at the home of her granddaughter Lois—Mrs. Clarence K. Keener, Mt. Joy, with whom she had made her home the last three years; aged 100 y. 2 m. 15 d. In 1883 she was married to Amos R. Nissley, who died in 1925. Two sons and one daughter are also deceased. Surviving are one daughter and one son (Ada—Mrs. Henry F. Garber and Charles), 8 grandchildren, and 20 great-grandchildren. She was the oldest member of the Mt. Joy Church, where funeral services were held March 18, in charge of Henry Frank.

Osborne, Ralph Leroy, son of C. E. and Pearl (Frey) Osborne, was born in Miami Co., Ind., Aug. 18, 1918; died of a heart attack at the Marion General Hospital, Oct. 26, 1965; aged 47 y. 2 m. 8 d. On Oct. 11, 1941, he was married to Doris Hostetler, who survives. Also surviving are his parents, 3 sons and 2 daughters (Doyle, Virgil, Verbata, Nanette, and Leon), 5 brothers and 2 sisters (Herbert, Chester, Gerald, Millard, Verlin, Mrs. Marjorie Hostetler, and Mrs. Marcille Kendall). Ralph was employed by the Myers Heating and Plumbing Co., Amboy. He was a member of the Howard-Miami Mennonite Church, where funeral services were held Oct. 29, with Harold Mast officiating; interment in Mast Cemetery.

Plank, Fred Samuel, son of Samuel B. and Salome (Plank) Plank, was born at West Liberty, Ohio, Aug. 9, 1893; died at the Mary Rutan Hospital, Bellefontaine, Ohio, March 16, 1966; aged 72 y. 7 m. 7 d. On Feb. 12, 1919, he was married to Lela M. Yoder, who survives. Also surviving are 4 daughters (Pauline—Mrs. Marion Moats, Evelyn—Mrs. Kenneth Holderman, Donna, and Arletha—Mrs. Richard Detrick), one brother (Marion), and 6 grandchildren. One son and one grandchild preceded him in death. He was a member of the

Bethel Church, where funeral services were held March 19, in charge of Ralph M. Smucker and Virgil Gerig; interment in Alexander Cemetery.

Simmons, Esther, daughter of Frank and Lotie (Bowers) Bayse, was born at Mathias, W. Va., Jan. 12, 1945; died at the Charlottesville, Va., Hospital, March 7, 1966, following complications from rheumatic fever; aged 21 y. 1 m. 23 d. Her husband, Nelson Simmons, survives. Also surviving are one son (Jeffrey), her parents, 3 brothers (John, Norman, and Frank, Jr.), and one sister (Mona Leonard). She formerly worshipped at Mt. Hermon, Bergton, Va., where funeral services were held March 10, in charge of Linden M. Wenger.

Weaver, Katie, daughter of Mose and Mary (Miller) Weaver, was born in Holmes Co., Ohio, May 10, 1897; died near Goshen, Ind., at the home of her sister, Mrs. Anan Miller, March 15, 1966; aged 68 y. 10 m. 5 d. Surviving are 3 brothers and 2 sisters (Noah, Mahlon, Irvin, Ada—Mrs. Malcolm Pidgeon, and Lovina—Mrs. Anan Miller). Two sisters and 3 brothers preceded her in death. She was a member of the North Goshen Church, where funeral services were held, in charge of Russell Krabill and Don Augsburg.

Yoder, Curtis Orlando, son of Ira N. and Verna Yoder, was born at Fairview, Mich., Oct. 15, 1903; died at his home in Fairview, March 5, 1966; aged 62 y. 5 m. 18 d. On Dec. 2, 1931, he was married to Mabel Beachy, who survives. Also surviving are 2 children (Irene—Mrs. Douglas Stevens and Olen C.), his mother, 2 sisters (Mrs. Nina Wyman and Mrs. Reathel Shantz), and 2 brothers (Glen O. and Carl E.). He was a member of the Fairview Church, where funeral services were held March 7, in charge of Harvey Handrich.

Zehr, Samuel, son of Jacob and Leah (Kueper) Zehr, was born in Perth Co., Ont., Feb. 13, 1895; died at Avon Crest Hospital, Stratford, Ont., Feb. 14, 1966; aged 71 y. 1 d. On Dec. 9, 1917, he was married to Emma Albrecht, who died Feb. 17, 1963. Surviving are 3 sons and 4 daughters (Harvey, Elmer, Mahlon, Esther—Mrs. John Krajacski, Mary—Mrs. Harold Gascho, Leona—Mrs. Lincoln Reibling, and Salina—Mrs. Stanley Jutz), 19 grandchildren, 2 brothers and 2 sisters (Chris K., William, Fanny—Mrs. William Poole, and Nancy—Mrs. Amos Albrecht). He was predeceased by one son, one daughter, 5 brothers, and one sister. He was a member of the Maple View Church, Wellesley, where funeral services were held Feb. 17, with Alvin Leis and Herbert Schultz officiating.

Items and Comments

A recent traveler in iron curtain countries said that a Bible behind the iron curtain "costs \$200 on the black market."

* * *

More than 20,000 Protestants from West Germany gathered at Dortmund, Germany, for the first mass meeting sponsored by a newly founded group dedicated to fighting what it calls the alarming "falsification" of the Gospel by "representatives of modern evangelical theology." The new confessional organization calls itself the "No Different Gospel" movement.

Speakers at the meeting included such prominent Lutheran theologians as Profes-

sor Walter Kuenneth of Erlangen, who is known for his conservative views. Among the audience was Dr. Ernst Wilm, president of the Evangelical Church of Westphalia.

The crowd, gathered in Dortmund's Westphalia Hall, the largest indoor arena in the city, expressed solidarity with the movement's protest against "modern existentialist" theology. Leaders of the movement emphasized that "the gap separating us from modernistic Protestant theology is deeper than the gap between Protestant and Roman Catholic theology."

The PTA magazine reports that the average Protestant minister earns \$6,358 a year, according to a survey by the National Council of Churches. Ministers' salaries have increased 24 percent since 1956 compared with public teachers' salary increase of 42 percent.

Where do children learn about sex? Most children do not get their sex education from their parents but from friends. This and other facts are revealed in a book, *Sexual Behavior of Young People*, by Schofield.

The author, who surveyed almost 2,000 youth, discovered that 62 percent of the boys and 44 percent of the girls learned the facts of life from a friend. Twelve percent of the boys and 18 percent of the girls said they had received the information at school from a teacher.

Only 7 percent of the boys acquired their knowledge from their father. Four percent got it from their mother. Among the girls, 27 percent learned the facts from their mother and 1 percent from their father.

Seven percent of the boys and 3 percent of the girls said they got their information from books.

There are 55,899 active drug addicts in the United States, according to the Bureau of Narcotics. New York has 18,098 followed by Chicago with 7,350. Half of all addicts are Negroes.

Almost half the addicts (46 percent) are in the 21-30 age bracket. Addicts spend \$20-\$25 a day to sustain their habit. Most men steal to pay their way; women sell themselves.

Women must now remove their shoes at the chancel steps before going to the altar rail in St. Paul's Anglican Cathedral, Dunedin, New Zealand. The rule was adopted recently because a royal blue carpet, used in Westminster Abbey for the coronation of Queen Elizabeth and now gracing the chancel of the cathedral, was beginning to show signs of wear from the heels of women's shoes.

The Baptist Federation of Canada has proposed to the Canadian Council of Churches that the latter extend an invita-

tion to consultation and possible affiliation to Pentecostal and other evangelical churches who are not members of the CCC. The Baptist Federation says it feels that participation of fundamentalist churches would be beneficial to the CCC.

The United Protestant Council had publicly called on the Archbishop of Canterbury, Dr. Arthur M. Ramsey, not to invite Pope Paul to Britain during his visit on March 23. The council pointed out that the Pope holds an office which makes historic claims to "overlordship" of secular governments — claims which have never been repudiated.

A court order has approved the practice of Catholic nuns teaching in their religious classes in the public schools of Celina, Ohio. However, the court ruled against pupil placement by religion. (Three of the city's schools are attended mostly by Roman Catholics, the fourth by Protestants.)

Per capita giving by Seventh-Day Adventists in the U.S. last year passed the \$300 mark for the first time to set a new record of \$310.35 per member. Total giving by the denomination's 350,000 U.S. members also broke records, reaching \$109,319,981. Of this total, more than 50 percent, or \$58,849,533, was contributed by tithing—the giving of 10 percent of one's income to the church.

A statement issued by the International Committee of Conscience on Vietnam appealing to all parties to the conflict to accelerate peace efforts has been signed by more than 5,000 persons from 35 countries.

The figure was announced at Nyack, N.Y., by the interreligious pacifist Fellowship of Reconciliation, which sponsored formation of the international committee.

Junior high schools and churches were warned against developing boy-girl social contacts through promotion of dances and parties. Dr. Jack C. Wilke, MD, of Cincinnati—whose book, *The Wonder of Sex*, is a best-seller—told newsmen at Detroit that the school or church can launch an "escalation" process toward trouble or early marriage with such programs.

The Catholic physician, at Detroit to address the Detroit Archdiocesan Council of Catholic Women, introduced his daughter, Marie, aged 15, at the press conference. When a reporter asked her questions about dating, she said her parents maintained a family rule that she could not date until her junior year in high school. She is a sophomore.

"I agree with them, but I wish I could date now," she added.

According to Dr. Wilke, "The seventh-

grade dance with all the lights on may be harmless that night, but you're starting a ladder of progression. If you begin social contacts at that age, you are pushing the youngster. I'm not puritanical, but you shouldn't go out of your way to push the junior higher into boy-girl relationships. If dating begins in the sixth and seventh grade, you will have teenage marriages. (The children) are too young psychologically. These kids should still be running in gangs of their own sex."

He said it was "cruel" to promote boy-girl relationships among seventh-graders because "they've got another 12 years before they're ready for marriage."

The physician takes a dim view of co-ed church parties for the same age group. "Just because a church does it, does not make it right. The churches are often under the influence of the same factors the rest of society is. Some of the worst-chaperoned dances and parties have been in the church basement," he said. "The pastor unlocks the door, then goes off to counsel a couple to try to save a marriage, while at the same time he is fostering future broken marriages in his own church basement."

Vietnam Christian Service hopes to have 55 volunteers in Southeast Asia by September, 1966. It started the year with 11. By the end of March it had 26.

Vietnam Christian Service is a cooperative relief and service venture of the Menonite Central Committee, Church World Service, and Lutheran World Relief.

The five most recent volunteers were recruited by Church World Service. They left in March and will receive two months of language training in Saigon before they move into their assignments in Saigon, Pleiku, and Danang.

The five new workers are Mary Sue Hellstern, RN, Brookville, Ohio, and Rufus D. Petre, Dayton, Va., both members of the Church of the Brethren; Barbara Stallwood, RN, a Lutheran from Detroit; William Herod, Enid, Okla., a member of the Disciples of Christ; and Lance Woodruff, Cleveland, a Presbyterian.

The two nurses are scheduled to work at medical projects in Saigon and Danang. Miss Stallwood served at the Seventh-Day Adventist hospital in Saigon for several months in 1965 on a short-term assignment.

Petre will do community development work in Danang, and Herod will serve on the clinic staff at Pleiku. Woodruff, a former public relations and newspaper man, will serve in an information and photography assignment for the \$325,000 Vietnam Christian Service program.

America's fast-growing suburbs are still leading the way in percentage increase in serious crime, the annual report of the

Federal Bureau of Investigation revealed. The percentage increase for the suburbs in 1965, standing at 8 percent, is twice the percentage increase recorded in the cities and rural areas of the nation.

FBI Director J. Edgar Hoover also pointed out that the number of crimes in which a gun figured showed a sharp increase during the year. This is reflected partially in a 6 percent rise in armed robberies for the year, and a 12 percent increase in aggravated assaults.

* * *

Growing federal control "in every area of our lives" and recent U.S. Supreme Court decisions that provide "a dangerous moral license for the nation" were hit by evangelist Billy Graham in a talk at Charlotte, N.C.

He told the Charlotte Executives' Club that "some economic intellectuals are insisting upon almost totalitarian control. They are bent upon planning life, organizing life, and establishing the absolutism of the state."

If this "totalitarianism" is permitted to take root, he warned, "then our way of life is doomed." On the other hand, Mr. Graham said, the Supreme Court appears to be favoring a "total freedom philosophy."

"The Supreme Court," he said, "has been so concerned to protect the freedoms of the individuals in our country that perhaps unwittingly they are giving the nation a dangerous moral license. Recent Court decisions are giving the Communist Party far more elbow room . . . (and are making) . . . it far more difficult for the policeman and far easier for the criminal."

He said they "have outlawed prayer and Bible reading in our schools but have placed no restrictions on teachers teaching anti-Christian and anti-religious philosophies."

The evangelist claimed both philosophies—"total control and total license"—"threaten the foundations of our democracy and the security of our republic" and that the only alternative is "moral and spiritual economics."

* * *

More than 1,000 pastors, denominational and mission leaders, and laymen will meet at Denver, Colo., for the 24th annual convention of the National Association of Evangelicals, April 19-21, at the Denver-Hilton Hotel where over 50 Protestant denominations will be represented.

Some of America's outstanding Christian preachers and teachers will lead delegates in considering the theme: The Evangelical Challenge—a people-to-people faith at today's church frontiers.

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GOSPEL HERALD

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Values of a Christian College

By Paul H. Martin

"This is the day of the trained worker." These are the words of a missionary who had served in China. She was addressing a group of students in seminary assembly. She told of a new day of nationalism in Africa, Asia, South America, and the Indies. In this day of nationalization in the emerging countries the missionary more and more does the tasks for which specialization is required. For the national worker at home in his native land there is expectation from the government and the people that he do the more numerous routine tasks of administration and evangelism.

It is the day for more educational experience in the homeland as well. We who enter the vocations of spiritual leadership in the churches are finding it this way. Not only are more and more people with whom we labor high school and college trained for their vocations. They expect their church leaders to be intellectually able to mingle freely with them. They desire their spiritual servants to be equipped for satisfying their spiritual and intellectual longings.

Increased Enrollment

A brief look at statistics of Mennonites in the United States and Canada reveals the trend toward an increased involvement in higher education among us. Mennonite young people going to college are increasing in numbers. Those going to church-owned colleges are in larger numbers. And the numbers attending colleges not owned by the Mennonite Church are especially advancing. A table prepared by Adolf Ens for April, 1965, *Mennonite Life* shows these facts:

All Above High School Students (Mennonite) ¹				
	non-Mennonite schools	Mennonite schools	total	% in Mennonite schools
1960-61	700	1281	1981	65
1963-64	1549	1481	3030	49
% increase	121	16	53	
Undergraduate College Students (Mennonite) ¹				
	non-Mennonite schools	Mennonite schools	total	% in Mennonite schools
1960-61	189	1190	1379	93
1963-64	1016	1406	2422	58
% increase	437	18	76	

1. Mennonite in these cases means under Mennonite General Conference or eligible for membership.

The first table above includes non-collegiate schools such as Practical Nursing and Industrial or Commercial or Technical ones. The second includes only the colleges.

It is clear from this information that the non-church-owned colleges and universities are receiving the larger share of the increase of Mennonite young people going to college. But the Mennonite college continues to fill a large role and is receiving some of the increase as well.

Before the high-school senior capable of higher learning stands the question, Where shall I go to college? Their thinking and that of their spiritual counselors may run something like this: What are the possibilities? There may be the state university a hundred miles away. It is lowest in cost, but least in spiritual contribution. It would be wrong to conclude that this would not be the answer for any, but the one who receives all his education there will more likely neglect the development of the soul to the advantage of the pocketbook. It would be unfortunate to starve oneself spiritually for financial advantage. Teachings in relation to God and the Christian life may overthrow the faith of some.

Then there may be the school of another denomination close by. Another type that may have a different appeal, but raises similar questions is the interdenominational institution. If these are making an appeal, the youth should ask himself, "Do I want to serve Christ in my own denomination?" While in many respects providing a wholesome education, the church schools of other denominations and groups tend to unfit one for service in his own church, unless there are very strong home community factors to provide a balance.

The school that answers most of the questions favorably is the one operated by the church of your choice. Not only will there likely be a strong spiritual program there, but issues will be considered in the light of the distinctive witness of your church. If my denomination means enough to me to belong to it, it should mean enough to me to get some of my training in one of her institutions, when the offerings meet my needs. I will thus be better able to serve through her channels and with her principles. If the world needs the witness of my church, it needs witnesses schooled in that witness where it is best imparted.

Among the schools in my denomination I should select the one which best prepares me for the locality in which I will probably serve. I will likely find this to be the school teaching the faith and providing the environment most nearly in accord with my convictions.

How Go to College?

But the question follows, How shall I go to this college? For many this is no easy question. Costs of tuition, board,

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room, travel, and incidents keep escalating with the general economy. The following considerations enter in, however, in looking at the expense involved:

(1) While inflation means higher costs today, it also means that the average income of a family is comparably higher, and the average costs are covered as easily as in the past, if not more so.

(2) Most schools offer academic scholarships on a selective basis to those who have made outstanding attainments in their previous schooling.

(3) While these scholarships may not be as high and plentiful at the church school as at state and private colleges, costs of commuting and higher costs of living in an urban community often offset many of the economies of attending a non-church institution.

(4) Some schools offer discounts to induce students to complete a certain course of instruction on the campus. This may take the form of a discount in a Bible major or a grant-in-aid for the final two years completed in any major, when the first two years were taken on a Mennonite college campus.

(5) There are work scholarships which provide income without consuming time needed for study, if the student is serious in his intentions and efficient at budgeting his time.

(6) In the communities around our colleges there are additional work opportunities. Well-paying jobs can usually be found for the summers' vacations in this day of inflation. Christ, the church, and the world still have a place for the youth who desires so much to be prepared for service that he will work for every hour in college rather than be without it.

(7) Government loans arranged through the college can be gotten to cover most expenses when needed. The interest is low and payment does not begin until college is finished and work is begun. This arrangement is available for prospective teachers and half the loan is forgiven to those students who teach in public schools for at least five years. The variety of vocations enjoying these advantages promises to increase.

What About Further Witness?

Another question yet remains, What services may the church-related college render to the increasing numbers of our youth on other campuses and their friends? Is there any way to bring our values to this vast field? The statistics have shown that a high percentage of Mennonite students are still attending church-owned colleges. About 58 percent of our young people going to college in 1963-64 were attending Mennonite colleges. But it is also true that the number of Mennonite students in non-Mennonite colleges is increasing at a much faster rate. The Mennonite Board of Missions conducts a limited ministry on behalf of them through its Secretary for Student Services.

It can be said that one of the best ways for the church-related college to serve these students on other campuses is to interest and induce them to take part of their education on the church college campus. This may mean transferring for one or more quarters, semesters, or years, be it summer or winter, to the church college. Some students may consider it

worth an extra year of college to sit at the feet of professors who expound truth in a Biblical and Anabaptist setting.

Such an investment in one's intellectual equipment ought to have an appeal to those who plan to live and serve in reference to the Mennonite Church. It also would be an essential to any who may be considering entering another denominational communion or dropping the faith, because of influences on the non-church campus. It would be easy for us to understand that a youth from another denomination would want thus to expose himself well to his church's teachings before he allowed experiences on our church college campus to win him to our denomination. The converse is true for Mennonite youth.

Our seminaries bring graduate work experience to a few of our youth who took their undergraduate studies at non-church colleges. Perhaps the variety of fields that will be entered this way by more students can be increased only by Mennonite colleges reaching the stage in which they can offer graduate work toward advanced degrees in other fields.

We may also want to seriously study the possibilities of Mennonite extension centers at nearby university campuses. At the same time we try to attract increased numbers of students to our campuses, we may need to begin to take the values of our campuses out to those who will not be coming to us.

School of Life

FAMILY LIFE AND LOVE

HE won't likely be graduated for another seventy years or so. That is, from the school of life. When he is, there can be a diploma. Whether there is or not, or what kind, depends a great deal on his parents, on the integrity of the training they provide.

He will learn much more than what he reads in a book. The people around him, his family, serve every day as his teachers. They are the textbooks he reads. Their actions and reactions to life become his course of study. His term papers write themselves in his development.

His belief in God, his understanding of the Christian way, his insights into eternal values, his success in human relations, his idea of a worthwhile life, his basic attitudes and motivations, his personality, the very person he is and will become are determined in large part by the early lessons he learns. The school of life starts at home.



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PHOTO BY ARNOLD H. LANTIER

Progress on New Fronts (III)

HOME INTERESTS The findings of the Youth Nurture Study conducted by MCCE several years ago continue to be invaluable. The MCCE Secretary of Home Interests, Howard Kauffman, is using it in home interest workshops. There is an urgent need for much more to be done for our Mennonite homes. The "new morality," dehumanization, long vacations, the changing work ethic, and much more is beating down the door to the Mennonite home we picture—the one where the family is gathered cozily around the cheery farm fireplace. MCCE is cooperating with MPH in a new "Family Life" series of booklets.

ADULT WORK There is no limit to the need and opportunity in this area of concern. In the absence of paid staff we are trying to develop programs which can be introduced directly to the local congregation. To begin, a program called "Project Consensus" is being tested in a dozen churches. The project is an attempt to show a group like an adult Sunday-school class how it can pick up a burning issue, bring the Bible to bear on it, come to a responsible decision by consensus, follow up with action, and then help the whole congregation to face the issue responsibly. As the program is refined we will make the plan available to any congregation or small group willing to wrestle relevantly with issues faced in mission.

CHURCH MUSIC WORKSHOPS In the area of church music, Mrs. Romaine Sala, Goshen, Ind., is giving her time to the church in a kind of itinerant VS. She is conducting workshops for leaders of children's music in almost every conference area. A number of conferences will have several workshops. This is a new kind of ministry and a new way to make a service possible. Might it be possible for other qualified persons to give their services to the church for a year as Mrs. Sala is doing? This would certainly be one way to use more gifts and get more done on tight budgets.

CHURCH CAMPING While church camping is carried on beyond the local congregation, it has Christian educational dimensions which affect the local congregation. MCCE is experimenting with several uses of the church camp as a setting for Christian education. We have worked with Laurelville Church Center on church council retreats, summer Bible school workshops, and youth retreats of various kinds. All of these experiments indicate that our camps will shortly become a major factor in the congregational Christian education program. We are continuing to work at developing a camping philosophy that takes recent trends into account.—Arnold W. Cressman.

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The Publican

O God,
 Forgive
 When my many words
 Are said in self-defense;
 When my words
 Are not followed by doing.
 Lord, you know,
 And I know
 It's a lot easier
 To say more words,
 To compliment the sermon,
 To start a discussion group,
 Than it is to do something,
 To really obey your will.
 Forbid that there should be
 A gap between
 Talking and doing,
 Between my
 Profession and practice,
 Lest the direction
 Be less distinct,
 Not through lack of words,
 But due to disobedience.

Amen.



Salem, Oregon

The Salem Mennonite Church, Salem, Ore., began regular congregational services on Oct. 1, 1961, and organized as a congregation on Nov. 12, 1961, with 43 charter members. From 1961 to 1965 they rented the facilities of the Seventh-Day Adventist Church. On Feb. 21, 1965, the first worship service was held in their new building. Wilbert Nafziger has been pastor since the beginning of the church at Salem, and Henry D. Becker is assistant. John Lederach, pastor of the Zion Church, is bishop. Present membership is 73.

Christian Education's Added Dimension

What is it which gives Christian education a dimension which cannot be found in secular education? In the best sense and in a unique sense Christian education is concerned about the whole person, his mental, physical, social, and spiritual being in his total environment. The neglect of the spiritual development is one of the great shortcomings of secular education.

Beyond the mere learning of facts Christian education seeks to make the facts meaningful and applicable in relation to life's journey, all in keeping with the divine purpose.

Education to be Christian and to be valid must be education with a purpose. True education must equip students to evaluate our age in the light of history, in the light of God's purpose, and in light of present world need. We must speak to our times or lose our opportunities for contact and witness by our very inability to minister. In such areas as purpose and ministry the secular school is strikingly weak. There is a vast difference between educating to prepare persons for good and easy living and Christian education which prepares persons to render faithful service to God and humanity.

Christian education, with its unique emphasis on ministry and its function as one of the main arms of the church, in its worldwide program of mission, provides the highest kind of purpose and relevance, and is open, as no secular school can be, to the whole cosmic panorama of truth.

In a day when many are asking not only, Can the Christian college survive? but, Should it survive? we do well to look carefully at our reasons for a Christian college. Writing on the subject in the Feb. 18, 1966, issue of *Christianity Today*, Ralph Cooper Hutchison, distinguished educator and Director of Studies in Higher Education, says, "While the educational objectives of the church can and must penetrate into the secular and public institutions of higher education, there is nevertheless a supreme need for church-related institutions, in which the Christian religion may be taught and evangelical truth presented without inhibition or limitation. Here all truth can be integrated with the religious conviction of the church.

"In such colleges, the Gospel can be presented and the relation of the Biblical revelation to the whole of life can be taught. The faculty can be Christian in both conviction and profession. Young people can be encouraged to find their intellectual and spiritual maturity in Christ.

"And, finally, in the Christian college the church can give its supreme testimony that its convictions are an integral part

of the expanding knowledge of the universe. The Christian college and the church-related college must survive for the sake of youth, for the sake of the church, and for the sake of society."

Another outstanding educator, James Forrester, president of Gordon College, writes, "With the notable exception of the Christian colleges the spiritual understanding necessary to the good society is either ignored or denied on the campuses.

"The responsibility of the church of Jesus Christ is to confront the whole secular order with Biblical, timeless truth. To do this, it must train its youth within a broader framework than that offered on a secular campus which inhibits free expression of the Christian faith. It is particularly in the church-related colleges that have not defected to secularization that lively discussions can take place between Biblical theology and the academic disciplines.

"When the critics of Christian higher education . . . deplore the defects of Christian colleges, they should be sure they have a valid alternative to the necessary debate among Christian scholars."

Today in the education explosion the task of the church school has become increasingly significant. Its contribution must be felt in the total fabric of higher education and culture.

In a day when the pressures of finance seem to be pushing the church college out of existence and in a time when Christian school faculty, because of vision and dedication, serve for one half to one third of the salary they could readily receive elsewhere, our hats are off to our faculties and our hearts are strengthened in the worth and strength of Christian education.—D.

Murmuring

Murmuring is quarreling with God. In Num. 21:5 murmuring is said to be speaking against God. This murmuring is really charging God with wrongdoing and saying that He Himself deserves something better. The murmurer is a mutineer. The Israelites are called in the same passage "murmurers" and "rebels." It leads to destruction. So the Scripture warns, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." John Wesley said, "I dare no more fret than curse or swear."—D.

That New Idea

Nothing is more disorienting and frightening than a new idea. Nothing is more anxiety-laden than the possibility of having to restructure one's convictions.

To ask someone to listen—not just hear, but to listen; truly to *listen*—means to ask him to make the effort to engage in an adventure which scares most people because it involves the likelihood of restructuring, if not their ideas, their psychological investments and their emotionally held positions.—Leo Rosten, in *The Creative Idea*.

The Christian College and Freedom

By Paul Bender

With the annual National Christian College Day observance on April 24, much public attention is being directed to the Christian college. Concern for intellectual freedom is a basic issue in the college and university. Some would contend that Christianity is a dogma, and that the teacher and the student in a Christian college are therefore not intellectually free.

But the concept of the believer's church requires complete freedom of choice by the individual member, both initially and in the ongoing life of the church. What about the Christian college in the context of intellectual freedom?

Freedom's Various Faces

Freedom on the campus has various faces. Intellectual or academic freedom has to do with the freedom to search out and to proclaim truth, without any imposed limitations. A second aspect of freedom is the freedom to act on the truth, without any imposed restrictions.

Both of these freedoms are deemed necessary in the pursuit of truth, and rightly so. In fact, any limitation on the search for truth is in itself a prejudice that may block the search; and one must follow truth in obedience, or the trail will be lost and he will end in a blind alley. Acceptance of truth leads to new truth. Rejection of truth leads only to ignorance and its bondage.

Just so for the Christian. Christian truth and Christian faith are freely arrived at—without dogmatic coercion. The individual's intellectual freedom and his freedom for a responsible, self-determined choice are necessary for true Christian faith. Also, the truth of Christ requires commitment and obedience. It is only in obedience that a fuller understanding of the truth of Christ is attained.

Without the abandon to complete obedience, the truth of Christ is lost; with such obedience the person is freed from his bondage. Jesus said, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

For the receptive child, before he is capable of self-determination, the Christian home and the church aim to develop character traits consistent with Christian values. For the adolescent, who is becoming independent in his own thought and value patterns, the Christian option needs to be made available to him. Full intellectual independence is achieved during

late adolescence, a period which for most American youth coincides with the late high-school and college years.

To make a responsible choice for Christ, with its demands for complete and permanent commitment to Christ, the youth must have a degree of intellectual maturity and he must make his choice in complete personal freedom. But freedom to make the choice for Christ is present only if the Christian option is clearly understood. Ignorance of the Christian option is a limitation of this freedom.

Widening Horizons

Every individual develops within the framework of a culture, and is perforce conditioned by this culture. His freedom is limited by his own horizons. The growing person is continually widening his horizons of knowledge, and the school has the task to hasten this process. In the secular American culture, Christian knowledge and the Christian option may well remain outside the horizon of the maturing youth, unless he has some opportunity of home and school to become acquainted with Christian thought.

It is true that few American youth, and particularly our Mennonite youth, are completely ignorant of Christianity. But for many their knowledge of Christianity remains on the childhood or adolescent level. Their venture into the independence of late adolescence is often without benefit of a more mature understanding of Christ and His claims. Their freedom of choice is limited accordingly.

Such a lag in Christian thinking may well occur for the college student during his college experience, with its rapidly widening intellectual horizons. It is only the youth whose horizon encompasses a maturing Christian view who remains truly free to choose the Christian option. American churches frequently have found it desirable to operate schools in order to provide youth with the opportunity for continued growth in Christian thought through their school experience.

Freedom of Choice

An effective Christian school experience for the maturing individual will, by definition, leave freedom of choice to the student. Such freedom in the Christian school is contrary to much popular understanding of the Christian school. But such freedom in the Christian school poses no difficulty, since truth needs no coercion. But the truth of Christ needs to be made available. Then the choice is up to the individual. Some will choose Christ; some will choose against Him.

Paul Bender, former college dean and professor, is educational coordinator for the Mennonite Board of Education.

In our American society more have chosen against than for Christ, in the sense of accepting and following the truth He represents. Some, no doubt, have made the negative choice with deliberate consideration, others because of their limited horizons. The church school, by widening the student's horizon to include Christian knowledge, offers a freedom for choosing which is not available without such knowledge.

One may well observe that the intellectual freedom represented by the liberal arts college is uniquely adapted to a Christian setting. Christianity accepts the entire realm of true knowledge. Christ is the Lord of all creation, and the acquisition of knowledge is a widening of the understanding of God's creation.

Academic freedom to search out and to proclaim the truth is welcome to the Christian; and Christianity not only welcomes, but requires, the freedom to accept and to act on the truth. Truth so obeyed liberates. Christ represents ultimate truth and therefore offers ultimate freedom.

The effectiveness and adequacy of our church-related schools are in need of continued scrutiny. There is much room for improvement and for adaptation to the changing scene. But Christian schools have a basic validity and may well render an important service to the Christian society that operates them. The Christian college in the present American scene is a bulwark of freedom in its broadest and deepest sense.

Should Church Colleges Continue?

By Willis Tate

Many years ago our forefathers looked to the church-related college for the education of their youth. This was true largely because a church-related college was all there was.

This is not the case today. State-supported colleges and universities abound; county and city junior colleges are being founded by the hundreds across our land. It is not surprising then that our churches ask: Is the day of church-related colleges over? I would like to suggest two reasons for the continuation of the church-related college.

First, our country needs a dual system of higher education. A balance is created in which there is a preventative for the potential abuses of state-controlled higher education and for those of church-related higher education. The existence of strong schools of both kinds, side by side, encourages freedom in the educational enterprise. The nation and its society benefit.

Second, the church is concerned about all people in every condition of life, in every age of life. This concern is that man should find meaning and fulfillment under God. There are many competing philosophies which seek to meet this basic need for fulfillment and meaning. Colleges and universities have within their halls thousands of students for whose ultimate loyalties these many philosophies are competing. Students are in crucial stages of maturation and development. It is this plastic character of life and experience which creates a unique opportunity for the church to communicate the Gospel.

But how this Gospel is to be communicated is crucial. Such communication must be done in full understanding of what is taking place in the life of a student. There must be understanding of the sociological, psychological, and personal forces at work in the life of a student during the concentrated

period of time when the past is handed over to the present generation, to be examined, changed, appropriated.

Such forces are set in motion by the character of the world we live in and by both curricular and extracurricular experiences as the business of inquiry goes on. It is not the purpose of this brief statement to spell out how the Gospel is communicated, but to define the unique opportunities which the church faces in the crucial, plastic years of the life of a student. These opportunities for the church are partially open but decidedly limited in the public college. They are uniquely open in the church-related college.

The Gospel communicated in these circumstances and in some kind of understanding of the process involved has a triple impact upon the church: (1) it affects the church out of which these students come and into which they return; (2) it affects the people—teacher and learner—involved; and (3) it provides an open future for the church. □

Wit and Wisdom

A farmer visited his son's college. Watching students in a chemistry class, he was told they were looking for a universal solvent. "What's that?" asked the farmer.

"A liquid that will dissolve anything."

"That's a great idea," agreed the farmer. "When you find it, what are you going to keep it in?"

* * *

Proud Father: "My son has many original ideas, hasn't he?"

Teacher: "Yes, but unfortunately they are all in his spelling."

* * *

A son at college wrote his father, "Dear Dad, You haven't sent me a check in two weeks. What sort of kindness is that?"

His father replied, "Dear Son, That is unremitting kindness."

Dr. Tate is president of Southern Methodist University and chairman of the Board of Directors of the Council of Protestant Colleges and Universities.

Christian Philosophy of Education and Church-Related Schools

By Noah Good

To the Christian certain fundamental truths are so important that it is wrong for him to risk the undermining or dilution of this body of truth merely for the sake of better economic or social position, or for educational advantages that are popularly considered professionally superior. For the purpose of orientation it seems necessary to mention a few very important elements of Christian thought and belief with which we are so concerned that we want to preserve them, even at the expense of economic, social, or educational professionalism.

Let us assume for the purposes of this discussion that we believe in God, the Creator of all things, the absolute of truth and justice. He has declared Himself in His Word, which is inspired, and gives us the revealed truth about the fall of man and the plan of redemption. We believe in the church and its call to evangelize. We believe in the Lord Jesus and His place in our lives, and in the Holy Spirit and His relationship to the believer. We believe in the importance of the Christian family and its responsibility to nurture the coming generation into Christian maturity.

The Christian Family and Education

To the Christian parents who take a strict Biblicist position, there is no more serious responsibility than that of being a good influence on the next generation growing up in the home. In the home there is a strong emphasis on loyalty to the church and a desire to teach its distinctive doctrines. This expresses itself in activities like scheduling time for teaching, worship, reading, and singing together, directed recreation, working together, planning the activities of the home in such a way that the child shall learn to become a true child of God and a member of the church.

These parents consider it a sacred responsibility to control or guide developmental influences on the child's mind, such as are in the home, radio programs, reading materials, association for play and work, the educational and recreational influences the child will be exposed to. The Christian parent makes a deliberate effort to supply the growing child with all the advantages of a good, modern education that is not going to hinder him in his development as a Christian and loyal member of the church of the family's choice.

Alert Christians recognize the importance of quality education. To the Christian parent with his high sense of values

and stewardship it is important that his child get the best that money can provide. He knows also that no amount of money, however large, can provide certain important Christian and denominational values.

But he wants his child to learn to read well, to understand his mathematics and science, to use his voice according to the best musical traditions. He wants for his child a high standard of professional education combined with the highest spiritual values. If his child studies foreign languages or commercial subjects, he wants the classroom activity to be conducted in the most efficient manner. It is characteristic of Christians, and Mennonites, to be willing to pay a good price for quality products rather than to pay less for trifling frills.

Concern for Teachers and Material

The Christian parent is seriously concerned about the teachers who teach the children and youth. He will expect the teacher to be Christian at heart and in practice. He also expects the teacher to be genuinely loyal to the church to which the school relates. Any school that is set up to serve a Mennonite community will be expected to have a program and philosophy that bespeaks full support of the doctrines of the Bible as believed and taught in the Mennonite Church.

To accomplish this, or even to pretend to want to do this, makes it essential to have teachers whose life and profession indicate a high degree of loyalty to the Mennonite Church. Although the school will have many opportunities to relate to non-Mennonite groups and persons, it is essential that its administration and teaching staff be limited to persons who support the Mennonite Church with honest conviction.

Another concern is the reading material that is placed in the hands of pupils as required or suggested reading. Such influences as guidance counselors, athletic directors, social activities like school dances and operettas give the Christian much concern.

In some schools it is possible for the Christian parent to have an understanding that his child will not be pressured into school activities that contradict the firm beliefs and teachings of the home. But even with such a friendly understanding between the home and the school, it is often true that the child is attracted by the well-planned educational program in such a way that he questions or challenges the teaching of his Christian parents. This is even more true when distinctive practices of the Christian home are involved.

Even at great expense many Christian parents have resolved to take their children out of the public schools be-

Noah Good, longtime Mennonite educator, is dean of Lancaster Mennonite School.

cause they feel they have an obligation to give their children an education that includes such subjects as religious music, church history, ethics, Bible doctrine, Old and New Testament chapter study. They want the assurance that the secular subjects are also taught by men and women who live, talk, and teach in a way that indicates Christian loyalty. They ask for men and women with good preparation to teach the subjects assigned to their children. Christian parents know that this costs money.

Not all Christian parents are rich. Even if they are blessed with earthly goods, they are not concerned about buying costly education for social standing as many class-conscious non-Christians often do. But Christian parents often pay their school taxes to support public schools, and also pay for the cost of sending their children to a private or church-related school with a Christian emphasis. This may place the child into classrooms that compare favorably with the average public school, educationally. The teachers may be equally well trained. In many cases the private or church-related school is operating on a limited budget, and cannot spend as much money on good buildings, equipment, or teachers' salaries as the public school can.

Dedicated Christian parents want the very best education available for their children. To them nothing less is good enough for their God-given children. But even more important than teachers with the highest professional qualifications, advanced architecture, and up-to-the-last-minute laboratories is the teacher who will by his life and teaching support the Christian standards of the child's parents and church.

The Church and Education

What is the assignment of the church? One is surely the great commission, which includes teaching, or education. In the lists of activities belonging to the work of the church in the writings of Paul, teaching is very important. Some think this means only congregational teaching and nurture in the home. We cannot prove or disprove this point here. It does seem apparent, however, that if the Christian home needs a Christian school, it is important that the church become interested in providing it, or seeing that it is provided. In many places the church has responded to this call.

There are various ways to relate the school to the church. One way may be best for one community, while another way fits better at another place. To have a school to be church-related brings about several things. The church, of which the Christian family is a part, wants very much to have the school fully committed to support and teach the fundamental truths which give the church and Christian home meaning. This is best carried out by having direct lines of responsibility and communication between the church leadership and the school administration.

The church does not have to run the school, but it must be in a position to speak effectively to questions of school policy, and must be in a position to receive information about activities of the school and evaluate them in the light of the educational philosophy of the church. The church will be deeply concerned that board members and religious welfare

personnel be persons who have an intelligent grasp of the essential needs and values of a Christian education. As in public school, they need not always be trained educators; but it is important that they enjoy public confidence and have the necessary abilities to make good decisions when the welfare of the school and the supporting church body is being considered.

The church-related school with good administrative relationships to the mother church enjoys a strength that can have spiritual and educational value. It can be a training ground for useful personnel in the many areas of church work, the mission field, the church hospitals, the local church and conference organizations, professional services for the community and the church.

The church-related schools have found that they must have good teachers, professionally and spiritually. We do not usually discuss alternative qualifications, that is, spiritual or professional. Both are essential. If a choice must be made in an emergency, church loyalty is more important than scholarship.

If and when we are driven by emergency to make an either-or decision, the loyal church-related school will look first of all for a spiritual and loyal teacher with the best possible secular and professional qualifications. As the educational program of the church grows, it must also cultivate a conviction among its members to supply the need for good teachers who qualify to give the church's educational program respectability in educational circles as well as in the church.

The Church's Experience with Church-Related Education

The educational program of the church is the outcome of much prayer, a lot of sacrificial giving, many man-days of dedicated labor, many school terms of teaching for small financial returns, but great rewards in educational and spiritual outcomes. Most of our schools compare well with the public schools our children and youth would attend, when compared educationally. In many locations the state laws permit the church-related school to operate without meeting fully the ideal standards of the public schools in matters like teacher certification, classroom facilities, libraries, and athletic program.

In many cases the church-related schools have set their own standards higher than is required or recommended by the state, and they are meeting their own higher standards. It is true that the church-related school is often restricted in finances. Usually this does not need to hinder the spiritual and educational level of performance of the school.

In some cases the schools have been credited with hastening the worldward drift of the church. In some areas the church-related school served a useful purpose for a while, and later the church no longer wanted the school enough to give it the careful guidance necessary to make it truly church-related and church-supporting. Such schools gradually level off to a point where they have nothing to offer but an educational program, which is available in the tax-supported schools which our children can attend without added cost to the parents. Naturally, they lose support.

The record of the church-related school during the last three decades is a bright one. Many parents are glad to testify that their homes were blessed by the influence of the church-related school. The mission boards have drawn heavily on the product of our schools. We have a large number of graduates from church-related high schools and colleges who are now in professions that require advanced training: doctors, college professors, business administrators, dentists, social workers, and many other fields.

Many of the graduates from our church-related high schools who did not go on to college are now in the home commu-

nities as church workers, some as parents of present students in the school they themselves formerly attended.

There is no instrument with which we can measure scientifically and set down figures to show how much stronger, or weaker, the church is because of the experience it has had with church-related schools. But one thing is evident. The persons who prayed and labored for these schools, the Christian teachers who taught in them for less salary than they could have earned elsewhere, the Christian parents and pupils who loyally supported the church in its school effort would do it again in the interest of good education and for the glory of God.

From the College Viewpoint

Teacher-Student Relationship

I have spent fifteen years of my life either as a student or as a teacher at a church-related college. During these fifteen years, there have been countless changes in the college concerning curriculum, requirements for graduation, cocurricular activities, and dormitory regulations. Yet the basic philosophy of the school has not changed; for the church school is still endeavoring to relate all of life to Christian discipleship. The students are still seeking preparation for service to Christ in one form or another. Faculty and students continue to dedicate themselves to a search for Truth and to make greater efforts to relate that Truth and make it relevant to our day.

Allow me to recall what I as a student appreciated in my teachers when I was a Mennonite church college student.

My teachers were dedicated to Jesus Christ. This I knew because of their lives in church, school, and community. My teachers were dedicated to the teaching profession and to their particular fields of knowledge. This I knew by their enthusiasm and by their knowledge of their subjects. This dedication to teaching and to a subject area did not conflict with their primary dedication to Christ, but provided for them a means of expressing that dedication.

My teachers were concerned about me. I knew this because of their sensitivity to individual needs in the classroom and through more intimate and informal counseling sessions outside of class. My teachers knew me personally. Even when I returned several years later, they called me by my name!

My teachers respected each other. They realized that Truth embodied all fields of learning, and the science teacher knew that history was equally important.

Now I am a teacher in a church-related college. I meet students whose lives challenge me with their faith and pur-

posefulness. They come to college primarily to learn to live rather than to learn how to make a living. They are motivated by a desire to be of service in a needy world. They want to set the world right side up! I am challenged to greater service by their noble purposes.

The classroom is of no small importance to my students. It is there that they receive knowledge which helps them to understand themselves and others. But college is not just a preparation for life. College is life. The college student is serving his fellowman here and now. He spends time visiting foster grandparents. On Sunday he goes with groups to visit shut-ins. He sings in hospitals; he visits the county jail. Many students join weekend service units and help construct youth centers in the inner city. Another group helps a mountain congregation with its annual housecleaning at the little church where they meet from Sunday to Sunday. A number of my students serve on Gospel teams.

I see my students in their relationships with each other. I see them befriending the friendless, sensitive to each other's needs and feelings.

Today's students have a new openness, honesty, and frankness. To each other and to their teachers they express their doubts as well as their faith. The numerous cell groups have become means for Christian fellowship and growth through the sharing of spiritual things and through prayer.

Let me conclude by saying that during fifteen years the church college has developed and improved. Today's teachers are not unlike those of yesterday in their dedication and purpose. Likewise, today's students are like those of yesterday in their purposes for learning. Both, however, have grown in their understanding of the world about them. Their horizons have broadened and their world has enlarged.—by a Hesston College faculty member.

Educating for Servanthood

As a Christian college Eastern Mennonite is different from its non-Christian counterparts. Consciously and unconsciously administration and staff seek to create an atmosphere of brotherhood and world concern. Teaching and learning, studying and fellowshiping are carried out in the reality of personal commitment to Jesus Christ. In such a community the Holy Spirit is free to teach, reprove, and send forth.

The young people of today's church are growing up in a societal environment that has little similarity to that in which their parents matured. The agrarian culture of America has been superseded by an urban one. The independent self-employed person has become a dependent member of a complex, interrelated social structure. Because of this change in society Mennonite young people are being attracted to vocations that their parents could never follow.

Through the years Eastern Mennonite College has been preparing elementary and secondary school teachers. Since 1959 approximately fifty percent of those earning baccalaureate degrees were professionally qualified for teaching. The premedical program has always been a popular curriculum. With the inauguration of a collegiate nursing education program in the fall of 1966, EMC will be deeply involved in supplying personnel to the nursing profession. Business administration, social work, and church vocations are other fields for which young people prepare at EMC.

Each year various agencies of the Mennonite Church visit the three colleges to recruit students for service. Teachers, physicians, nurses, dietitians, administrators, social workers, evangelists, and pastors are all required in the work of God's kingdom. The staff at EMC is humbly grateful for the opportunity to share in the sending of servants of God and men into the world. Under the leadership of the Holy Spirit, the college hopes to become an increasingly effective instrument in educating young people for servanthood roles in the society of their generation.—by an Eastern Mennonite College faculty member.

A Christian Faculty

At Goshen College, as at the other Mennonite colleges, the distinguishing factor that sets it apart from public and private schools is not the daily chapel service or the presence of several excellent Bible courses in the curriculum. Rather, that factor is the complete integration and interrelation of the Christian faith and belief of each faculty member and official of the college with the subject matter he teaches or the administrative task he performs.

This is assured because of the qualities in the persons chosen for the faculty. The college is interested in more than just their educational and professional qualifications; it is vitally interested in their spiritual qualifications as well.

Competence and Ability. Goshen College seeks a person

who has superior intellectual powers and personal qualities. He should be liberally educated and have an understanding of the world of men and ideas. He should have graduate preparation in his teaching specialty, and he should either possess or have the potential for completing a program leading to the doctoral degree.

Deep Personal Faith, Belief, and Commitment. Goshen College also wants the teacher whose Christian faith, life, and thought have matured along with his intellectual and professional development.

But this requirement, with the first, often poses a dilemma. How can Goshen College secure faculty members who are both highly competent intellectually and also theologically literate? The problem of intellectual competence during today's explosion of knowledge is formidable. It is especially acute for the teacher at the small college because he will need to teach a number of courses and will, therefore, need to be competent in several facets of his field. For the faculty member also to be literate in Biblical studies and theology at the level of his competence in his subject matter field requires a rare type of person. Yet it is precisely this type of demand which Goshen College must place as a challenge before its faculty.

Ability to Communicate His Faith in His Teaching. The Goshen College teacher must be particularly perceptive about the implications of the Christian faith for his academic discipline, and he must have given creative thought to the relationships between his academic discipline and the Christian faith.

After all, it is in the classroom where attitudes are shown; in a thousand and one subtle and often subconscious innuendos the stuff of Christian faith and integrity is communicated.

What Goshen's teachers *are* is more basic than what they *do*, and what they *do* is more basic than what they *say*. It is in the indefinable areas of character, of *being*, and of integrity that Goshen College teachers are going to succeed in building loyalty and dedication to God, the church, and man. They must be constantly and vitally alive to the need of being scholarly and thorough on the one hand, and sensitive to where their students are living and the spiritual problems they face on the other.

Finally, the three qualities present in each teacher at Goshen College help in establishing a personal relationship between teacher and student. This not only leads the student in learning chemistry, for instance, but also makes possible a sharing of spiritual pilgrimages as well.

The vital combination of liberal arts and Christian higher education is geared to help each student make a Christian commitment which then transforms his whole value system. It is not something merely added at the end. As a student seeks meaning and purpose for his life, he does so in an environment—in a community of faith—where the faculty are academically qualified teachers as well as believing Christians. Thus each graduate of Goshen College has every opportunity to become well prepared for a meaningful, integrated, and useful life of Christian service and witness.—by a Goshen College faculty member.

Changing Status of West Africa's Women

By Mrs. Lloyd J. Fisher

Women in West Africa live under many conflicts of custom and tradition. Most women have learned to accept them through their strong family loyalties. Custom, taboo, and mystical fears play a large role in the African woman's life.

Ritual ceremonies mark the advancement of individuals from birth, through weaning and puberty, to maturity and old age and death. Funeral rites are celebrated years after death by members of her family.

When a baby girl is born into an African home, the wife rejoices more than the husband. She sees the daughter as a help and companion to her. The father rejoices greatly over the birth of any son, but particularly the first son. A man was once asked how many children he had. His answer was, "Six sons, but nine children!"

The young woman grows up in the family compound learning the menial household chores of caring for the younger children, carrying water from the nearby stream, and helping her mother with the family garden. If the family can afford it financially and she appears capable, she will be sent to a primary school from three to six years.

Only the exceptionally intelligent girl or one from a financially secure home is permitted to go on to grammar school. A few may find a rich relative to finance their education. For most young girls marriage is an early feature as the parents plan whom the girl must marry. Out of tradition she will accept the boy even though she may not love him.

She may have to wait to marry many years or only a few years until he completes his education or until he is able to accumulate the required bride-price asked of her parents. Equality of intellect or background experiences are not a guiding factor.

In fact, many educated boys seek uneducated girls because they "keep" cheaper. Many men consider marrying a woman as taking on a burden. Gifts must be given by the bridegroom to the bride's parents in recognition of their labors in nurturing her and of their concern for her well-being.

Works for Mother-in-Law

The new bride works for her mother-in-law in the new home. Later she may be given her own pots for cooking. This marks an important event in many tribes by a ceremony and a visit to her home to announce her new status. To the

Mrs. Lloyd J. Fisher is a first-term missionary to Nigeria. She assists her husband as field business manager in Nigeria and as the new field director for TAP (Teachers Abroad Program) in that country. The Fishers return to the States for furlough this month.



A Nigerian woman starts a day-long trip to market.

wife, the marriage of her first son not only gives her a daughter-in-law, but she can now stop cooking and will have more help in her gardens.

Each wife occupies a separate house in the same compound and cooks separately. The husband is expected to spend, in turn, an equal amount of time with each wife. Wives cooperate in feeding the husband. Senior wives are often the favored wives and the younger wives look up to them for authority. A salaried worker, such as a government worker, will not tell his wife his salary, but a farmer will consult his wife if buying a new piece of land.

A man leaving the family compound will not tell his wife where he is going or how long he will be gone. Rich men are the polygamists. For a poor man the choice of a wife is a question of obtaining the domestic and conjugal services of a woman at the least possible cost.

In many families, particularly among farmers, the wife is an asset economically as she goes into the fields and cares for the crops. Her husband will help her in clearing the land, in heavy hoeing, and in harvesting, but planting, weeding, irrigation, and guarding against birds and animals are the work of women and children.

When one wife is not able to cope with her husband's expanding agricultural pursuits, she urges him to find another wife to share the work until a wealthy farmer may have four or more wives. Sometimes jealousies arise among wives, but usually they laugh, talk, and work together. Divorces are rare in African societies. A single compound may have many children playing together who throughout life regard each other as brothers and sisters.

Sterility a Curse

Sterility is regarded by an African woman as a serious misfortune and even a curse, particularly if her co-wife continues to bear children. A wife unable to bear children is often mistreated and even sent back to her parents. Bearing children is the greatest honor a wife can give her husband.

Market day is a great social function for the African woman. A few commodities outside her garden must be purchased at the local market. With a baby tied to her back and an umbrella for protection from the burning sun, she may walk several miles to buy and argue over the price of a few necessary articles for her family. After laughing, talking, and greeting her friends at the outdoor market, she will return home neatly balancing the articles on her head. Many women carry heavy loads to market to sell.

Education in West Africa has made great strides since many countries are gaining their independence. More women



Mrs. Fisher teaches an adult education class (literacy) in Nigeria.

are obtaining an education. In large cities adult education classes are set up to teach women to read and write.

European influences and western culture have altered the status of women. Women are thinking and acting differently—even their clothes are changing. People are flocking from the farm to the cities to seek education, jobs, and to go into business. Wives enjoy a much more free and easy life in the city. Their lives are slowly changing.

Impact of Christianity

Christianity has also had an impact on the life of the woman in West Africa. It has given her a respect she had never known before. It has raised her status above mere chattel. She is losing many of her fears and superstitions. She is becoming "one wife to one man." She is learning the value of the home in a developing society. She is learning the worth of a soul.

Possibilities of Prayer

Dr. J. B. Rhine with his experiments at Duke University in extrasensory perception and mental telepathy has revealed the unique and profound fact that thoughts can leap across space without some physical means of communication. This emphasizes the great possibility of a prayer of love encircling the globe. If enough praying men and women broadcast love to the world, their barrage of good-will prayers can penetrate the minds of others. These extrasensory perception studies and investigations stress the fact that thought communication can take place between persons without the use of any media that involve the five senses. Linking our finite minds with the infinite mind of God, we can be persons of tremendous influence affecting the world as we daily send forth these powerful prayer thoughts of faith and love.—Kermit R. Olsen, in *The Magnitude of Prayer*.

SUMMONED TO SERVE . . . is a 95-frame color filmstrip with 25-minute taped narration of the Mennonite Church at work in West Africa. Built on Paul Erb's visit to this work, it gives a pictorial background of the history of Ghana and Nigeria and the thrust of their emergence as nations in the twentieth century. Order from Audio-Visuals, MBMC, Box 370, Elkhart, Ind. 46514, or Provident Bookstore, Box 334, Kitchener, Ont.

The Brazil Colossus

By J. D. Graber

Brazil is a big country—larger than the United States. But it is largely an undeveloped country, except in the southeast. The thousands of miles across the vast Amazon River system are almost entirely forest-covered and undeveloped. The land, however, is rich, rainfall plentiful, and the potential in food production, timber, metals, and other riches is almost unbelievably great.

The Mennonite Church is taking root in the higher developed southeastern areas. Churches resulting from our mission efforts are in Sao Paulo, a city of 5 million, and in a number of other smaller, but still large, cities. The German refugee Mennonite churches are concentrated in the Curitiba area. Curitiba is a city of half a million people and is reported to be the second most rapidly growing city in Brazil. The thrift and integrity of these culturally German Mennonites have enabled them in a few short years to become economically well established and an important community influence.

A united mission board, incorporating many of the German Mennonite churches, as well as our own missionaries and the churches related to them, administers a cooperating outreach program. This working together is mutually encouraging and releases financial and personnel resources for missions. Our North American contribution of some missionaries and some funds is thus considerably multiplied as it becomes a part of the total Mennonite work in the country.

Brazilians respond well to the Gospel. Churches are larger and more numerous than is generally true in other South American countries. There is something about the temperament of the Brazilian people that makes them more religiously minded than others. This religious interest, however, does not accrue mainly to the Christian churches, but produces many followers of Spiritism as well as diverse and strange cults. But mission work is encouraging and new people are continually being won.

Church growth should be vigorously sought in Brazil. The Church Growth Institute, attached to Fuller Theological Seminary, and directed by Donald A. McGavran, is conducting a two-year study and survey in Brazil. This is made possible by a liberal grant from an American pharmaceutical firm's philanthropic foundation. Through this research we should learn why churches grow in Brazil, why some have stopped growing, and what can most profitably be done to keep churches growing. Truly the harvest is great in Brazil.

The Mennonite bookstore and publishing program in Brazil is well developed. Under the National Mennonite Board there are four major bookstores with several additional book deposits. A new store in Curitiba is in process, and other possibilities are looming up. These stores become largely self-supporting a year or two after opening and are effective

avenues of spreading Christian literature. Almost a dozen titles have been published by the Mennonite publishing entity and others, both translations and original manuscripts, are in process.

The call of Brazil is for cooperation. The harvest is ripe. Our North American contribution of persons and funds will stimulate and challenge the native Brazilian as well as the German Brazilian resources of people and money. Together we "can do exploits" as the Lord leads and the Holy Spirit empowers.

Commandment Breaking (Modern Style)

We don't bow down to trees or stones, but we do tend to bow down to the great god of all cash, to the gods of success, beauty, athletics, possessions, and popularity.

Most of us don't take God's name in vain through telling a lie in court after swearing by His name to tell the truth. However, some of us take His name in vain through cursing and swearing.

Most of us don't labor in the fields or factories on Sunday, but we do tend to fill up Sunday afternoons and evenings with activities that are not directly Christian.

Young people often say, "Mom and Pop are great." But many of them go on to declare, "My parents have no right to interfere in my social life, or to say when I should get home, or how I should drive, or when I should study."

We wouldn't think of loading up a gun and coldly shooting down a neighbor, but we may neglect to adjust the brakes or install safety equipment on the machinery at the barn or shop.

We wouldn't think of pulling a stick-up, but we might be tempted to "borrow permanently" a few items that old Jones "doesn't need anyway." Or we might be tempted to engage in vandalism or "just kill time" on the job.

We wouldn't go to court and lie our heads off to put somebody behind bars, but it seems fairly easy to repeat unverified reports, exaggerate, impute false motives, and build oneself up by tearing another guy down.—Stanley C. Shenk, in *Herald Youth Bible Studies*.

Those Report Cards

Dad: "What's this 55 on your report card, son?"

Son (hopefully): "Maybe it's the temperature of the schoolroom."

* * *

For the third straight time, the little boy had brought home a terrible report card. After reading it with a shudder, the lad's father signed it with an "X."

"Why did you do that?" the boy asked.

"I don't want the teacher to think that anyone with marks like that has a father who can read and write!"

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

The three subjects, "Who Lives I Timothy 6:6?" "Overcoming Evil," and "An Orchid to This Mother" (March 22 issue), are helpful in our daily walk of life spiritually. The subject referring to godliness is a timely one. Were it followed more closely, there would be a greater progress in raising finances for the missionary cause. The problem of low funds would be greatly relieved by higher proceeds for same. And, would we, as sisters, also follow the instructions of 1 Cor. 6 and 13, our lives would be more richly blessed. The long hair is a blessing and the veiling or covering is God's command given by Paul. He wrote as the Holy Spirit directed him. Simplicity in dress also belongs to "godliness." In many areas our influence is weakened because of our failure to live as close to our Lord as we should.—Mrs. Nora Gehman, Quakertown, Pa.

May our Lord be praised and honored for the article, "Where Love Was Lacking" (March 15, 22 issues). May this stirring message, portraying the revenge of professed Christianity, due to lack of love, humble us to confess our sins and also those of our "fathers" who "sinned, and are not" (Lam. 5:7).

God's plan and dealings with Israel sometimes implied vengeance on their enemies, but His plans and commands to the church were, "Love your enemies, . . . do good to them that hate you." Surely it was a sad day when the professed Christian Church denied to Israel their Messianic promises, assuming them to be the sole right of the church, saying that the "millennium" is the reign of Christ in the Catholic Church." (History of Catholic Church, Schaff, Vol. II, pp. 613-20.)

How tragic when this theology of the Messianic Scriptures allowed the church to assume the right to avenge in wrath all their enemies, Jews, Moslems, and even evangelists refusing to bow to their rule! May this teach us today the vital lesson that the church of Jesus Christ cannot, dare not, "fall in love" with the state, even the American state, without prostituting the love of Christ and our faith in Him.—Orrie D. Yoder, Souderton, Pa.

In appreciation to the *Gospel Herald* for the article printed in the March 22 issue, "Who Lives I Timothy 6:6?" Thanks to Viola Weaver. Also for the article, "Hindrances to Prayer: Gossip," by Floyd Kauffman. I feel I cannot do without the *Gospel Herald*. May we remember the writers and publishers in prayer often.—Mrs. Thomas Cardell, Hatfield, Pa.

We want to commend you and the *Gospel Herald* for the editorial vigor and willingness to expose yourself to current problems. Nothing will advance the development of a brotherhood faster than the opportunity to challenge and be challenged. We thank you for the Readers Say column—and many times I have gone back to an article I've missed, through the reactions it has drawn in Readers Say. I'm sorry you have had to limit the opportunity of rebuttal.—Jim Fairfield, Harrisonburg, Va.

I want to express my appreciation for the *Gospel Herald* and its fine editorials as well as some of the articles. I would like especially to mention the editorial by J. C. Wenger, "Nonresistant and Nonpolitical."

I read the editorial twice and then thanked the Lord for such a splendid article in our leading church paper, written by one of our church leaders. The one phrase is well stated, and is about saying it all in a nutshell, "... that function is to make Christ known. And as men come to know Christ, they will in turn be transformed."

Our congregation has been on the Every Home Plan for two years, but I still plan to read this publicly in case someone may have missed it.

The two articles, "About the South—and Mennonites" and "Confession of a Liberal Turned Conservative," are to be highly commended. May God's richest blessing attend the editor and all concerned.—Jerry S. Miller, Marlboro, Ohio.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

The Holy Spirit in the New Testament, by Henry Barclay Swete; Baker; 1964 reprint; 467 pp.; \$6.95.

To this reviewer, this is a classic work dealing with the Holy Spirit in the times of the New Testament and the Apostolic Church. For the lay reader as well as the scholar. Footnotes and cross-references of Scripture texts in his margins make the work a reference work on the theology of the Holy Spirit in the New Testament. Recommended for its thorough treatment, faithfulness to Biblical content, and conservative position of theological thought.—Ivan R. Lind.

Crowded to Christ, by L. E. Maxwell; Eerdmans; 1965; 354 pp.; paperback, \$2.25.

This is a paperback edition of a volume by the principal of Prairie Bible Institute, first published in 1950, to set forth the relation of the Christian to the law, and to show that victorious Christian living is possible. The great theme of the book is how the Christian is identified with Christ in His death and resurrection. This is a companion to the same author's book, **Born Crucified**.

Much is made in the early chapters of the imagery and types of the Old Testament story of the children of Israel. Six of the 24 chapters treat the Christian's relation to the Mosaic law, in which the author teaches obedience that magnifies the true grace of God. Five chapters listed as appendices deal with a comparison of the Testaments, the purpose of the law, and the Christian Lord's day and the Sabbath. This is an excellent book for Christians troubled with defeat and longing for the fullness of the Spirit to triumph through Christ in daily living.—Nelson E. Kauffman.

Mennonites and Their Heritage, by Harold S. Bender and C. Henry Smith; Herald Press; 148 pp.; paper, \$1.50.

This handbook, an encyclopedia in miniature, is a depository of historical, biographical, geographical, and doctrinal information, and contains facts about Mennonite schools, missions, literature, church polity, and current membership of all branches and bodies.

From it a Mennonite reader learns where he came from, where he is now, and perhaps where he is going. One gets here his denominational bearings. A hundred times and oftener one will have occasion to look into this handbook of Mennonite history and beliefs.

Mennonites and Their Heritage consists of two parts: (1) Mennonite Origins and the Mennonites of Europe, and (2) Mennonites in America, the former by Harold S. Bender and the latter by C. Henry Smith. Because these two experts unsurpassed are now deceased, the book is brought up-to-date competently by specialists still living, and one can see what is happening even in the 1960's. The book strongly stresses faith, using the word in various subtitles and ending with the final chapter entitled "Keeping the Faith." Here the theological conservatism and essential doctrinal unity of American Mennonites is declared, and attributed to their common acceptance of the original confessions of faith.—Edwin L. Weaver.

The Millennial Bible, by William Edward Biederwolf; Baker Book House; 1964; 728 pp.; \$5.95.

A reprint of a 40-year-old work which was intended to be a scholarly, exhaustive, yet popular interpretation of every word, verse, chapter, and book in the Bible bearing on the Second Coming of Christ.

Dr. Biederwolf was a well-known and respected evangelist and was one time president of the Winona Lake School of Theology at Winona Lake, Ind. A premillennialist personally, yet the author deliberately intended in this work to gather together the best statements of all the major lines of interpretation concerning prophecy.—Gerald C. Studer.

The New Testament, Its History and Message, by W. C. Van Unnik; Harper and Row; 1964; 192 pp.; \$3.95.

... a real gem on a beach full of pebbles ... a fine combination of scholarship and easily digested writing ... conservative point of view.

There are no footnotes, and the reader may wonder where the author gets his information. But for the average church library, the Sunday-school teacher, and other Christian laymen this book would be an excellent buy. The pastor who does not have a college or seminary education would find this book one of the most stimulating and helpful books he could purchase.—Don Blosser.

CHURCH NEWS



Paul Kaufman photo

"The Handle," a coffeehouse sponsored by a community committee in St. Louis that includes Hubert Schwartzentruber, pastor of the Bethesda Mennonite Church, was opened March 25. The coffeehouse is intended to be a youth center in an area that otherwise is without such facilities.

A Congregation Speaks and Listens

By Harold E. Bauman

Congregations feel that in one way or another they are speaking to their community. One wonders if congregations listen to what their community is saying to them. One congregation was bold enough to listen.

The first meeting in the new building of the Mennonite House of Friendship in the Bronx, New York City, included a period of time in which the congregation listened to community leaders. Hopefully this event in the first service in the new building points to the stance of the congregation in being sensitive to the needs of the community in which God has called it to serve.

Early Reflections

The first service at 7:00 p.m. on Saturday, Feb. 12, was one of worship to God for His guidance in bringing the congregation into being and His providence in the completion of the new facility for use by the congregation. Nelson Kauffman, Secretary for Home Missions of the sponsoring Mennonite Board of Missions, spoke of the vision which led to the establishment of the House of Friendship.

Abner Stoltzfus recounted experiences

in the early days of the work. John Smucker, the first and present pastor of the nine-year-old congregation, rejoiced in the gracious power of God and the dedicated labors of the members representing different races, nationalities, and social classes. The service was closed with a prayer of thanksgiving.

The second service followed at 8:15 p.m., planned as a separate informal non-worship event out of respect to the community leaders who were invited to participate. Not knowing whether they all made religious commitments within the Christian faith, the congregation did not want to invite them to a meeting and then make them captives of group acts of worship. They were very welcome at the worship service, but they did not have to be there. Some of them did choose to be present for it.

Five congregation members spoke on how they saw the House of Friendship in the Tremont community. They spoke of God's grace changing lives, His providence in the growth of the congregation, and the challenge to use the new facilities to serve the needs of the community.

Then six community leaders spoke. The pastor of the Lutheran Church saw the congregation following in the steps of Jeremiah who "bought in" when others were moving out. The act of erecting a building expressed identification with the inner city when other churches are moving out. It expresses identification with God when others are saying "God is dead." He brought greetings from the Bronx Protestant Council of which Pastor Smucker had just been elected president.

Flexibility

A professor of New York Biblical Seminary brought greetings from his institution. He saw in the movable chairs (the seating in the auditorium) a symbol of the flexibility of both the building and the congregation to the needs of the community. He saw the building as a place to come to give thanks for what God has done in Christ, to celebrate with joy God's present action, and to make decisions under the discipline of the Word and the guidance of the Holy Spirit in regard to the mission of the congregation in the community.

The president of the East Tremont Neighborhood Association noted that while the lines of the building symbolized man's aspiration toward God, this was not enough. The Hebrew concept of piety included not only worship but also aid to the sick, the widowed, the orphaned; in short, in modern days this means participating in the needs of the community. He commended the pastor for his sensitive participation in community needs and challenged the members of the congregation to allow themselves to become involved.

The priest of the neighborhood Catholic church brought greetings from Cardinal Spellman, other officials in the diocese, and from "your Catholic brothers." He was glad for another church in the community, for each one is a "beacon light in the midst of the darkness of error, a candle of truth in this naughty world." He was glad to have the free church to remind us all that the church is a community of people, each helping the others work under Jesus Christ our Lord. "You have a great lesson to teach our community. Be patient with us in our shortcomings and we will welcome you with understanding."

Macedonian Call

The principal of the local public school felt the name "House of Friendship" fitted the impact of the congregation upon the community. In a community that was seeking rebirth, the construction of a new building was a positive witness.

The assistant to the borough president of the Bronx wanted to offend no one and yet make a contribution. His recounting of his own pilgrimage of faith exhibited many of the common conceptions of the meaning of religion, faith, and church.

The congregation listened. The community challenged it to be sensitive to its needs, to be aware of the nature of the community in which its building had been erected. Some of the speakers spoke much more than they knew to the congregation, if the congregation had ears to hear. The "call from Macedonia" has come afresh and in a way most congregations may not choose. Whether the "listening" become a part of the stance of the congregation in the use of its new facility in a servant ministry to those around it remains to be seen. The building can become the "holy center" of a "place religion" or it can become the launching pad for those "called to be servants in this world."

Goshen College

46 Courses in Summer Session

Goshen College will offer 46 courses this summer, Carl Kreider, dean, announced recently. Thirteen of the courses will be for freshmen who want to begin their college studies early or who want to accelerate in college.

Other courses give sophomores, juniors, and seniors added flexibility in their studies.

Goshen College follows the intensive plan during the summer. One course is studied during each three-week period—June 7-24, June 27 to July 15, July 18 to Aug. 5, and Aug. 8-26.

Courses are being offered in 23 departments in language, literature, and the fine arts, the social sciences, the natural sciences, Bible, religion, and philosophy, teacher education, and nursing. In addition, four graduate courses are being offered by the Biblical Seminary. The college will also give credit to students taking part in the Central American and Caribbean travel seminars.

Persons desiring more information and a copy of the summer school bulletin should write to the Director of Admissions, Goshen College, Goshen, Ind. 46526.

South Pacific Conference took official action at its Feb. 5 meeting in Phoenix, Ariz., to locate a couple in the Surprise (Ariz.) community. Representing a transition from VS to conference sponsorship, the couple will, with this move, give direction to building a church. VS-ers will continue to assist on a fraternal basis—also local ex-VS-ers, I-W men from Phoenix, and other church members.

A **mechanics club** has been established at the Anzac (Alta.) VS unit under the leadership of Harvey Yoder. Enlisting six boys from the dormitory there and four from the community, this project will ac-

quaint them with mechanical concepts for future job training. It also will prepare them for proper ownership and operation

of cars and other mechanical devices as they move from isolation into the mainstream of society.

I-W Sponsors Meet

By Jesse Glick

Thirty-five persons participated in the I-W sponsors' conference March 2 and 3 at Indianapolis, Ind. The I-W sponsors came from the four corners of the U.S. and many places in between: Portland, Maine, to Phoenix, Ariz., and Portland, Oreg., to Miami, Fla.

The I-W sponsors' conference is an annual affair for persons who are serving as sponsors and counselors to young men who are in I-W service. The I-W sponsor helps new fellows find work and housing, introduces new fellows to the local church and community, and encourages worthwhile individual and group activities among I-W fellows.

Paul Miller, professor at Goshen College Biblical Seminary, spoke on foundations for counseling. He set forth a description of American young people, including Mennonites. He described the young person as follows:

1. He has been yanked out of innocence too soon. His eyes have been opened—too soon and by wrong methods—to know good and evil. He wonders whether any "great society" built upon a lowest common denominator morality can survive. He distrusts any pat answers from adults who have messed up their world so badly. He knows too much of deceit in high places to fully trust leadership.

2. He tries to say "yes" to a future which he cannot imagine. He is proud and afraid of the bright new world of tomorrow. He tries to take a stance toward the future standing on a history he distrusts.

3. He seeks a better model of what it means to be human. He is insulted by the veterinary model, the "grown-up monkey" image. He is tiring of the "driven by unconscious instincts" image. He longs for an image for himself which is big enough to include his brother man.

4. He wants action but lacks "a coach" to call the plays. He wants to "play it cool," knowing he is overstimulated, but cannot be calm. He detests the adults' slow motion process of indecision, compromise, politics. He longs for meaningful personal existence aligned with responsible action for others. He regrets that the church has so largely abandoned its prophetic role in the social order.

Laurence Horst, pastor and I-W spon-

sor in Evanston, Ill., spoke on the peace witness. He pointed out that because of many current U.S. blunders (Dominican Republic, Vietnam, etc.) now is the season to speak for peace.

In order to speak for peace we must have a commitment to a conviction, we must have the peace concept, and we must understand the nature of love. He said that I-W sponsors and pastors and other church leaders must be leaders for peace in their communities if we expect I-W fellows to also be witnesses for peace.

Horst pointed out that the present I-W program that was created through consultations between church and government leaders leaves much to be desired. He said that the redeeming factor in this program has been the I-W fellows themselves. They have made it a worthwhile program.

Arnold Roth, pastor and I-W sponsor at South Bend, Ind., led the group in a series of four devotional meditations. Some of the highlights of his meditations were: God made us alive and He prepared good works for us to perform. God reached out and said, "You are at peace." Peace means the breaking down of unnecessary walls.

Sometimes we build walls around the church and say to folks, If you get good enough, you can become a Christian. He suggested we let the I-W fellows be the stone in the temple of God that they are, rather than the stone that we think they should be.

Roth said that often I-W fellows and young people in general do a poor job at church because they feel they cannot meet the church's expectations. On the other hand, they may perform well on the job because they feel they can meet the expectations of their supervisors.

Roth pointed out that unity is not something to be found, but something to be maintained. Differences are to be viewed as God's gift of grace to complete the body of Christ. We are commanded to speak the truth in love, not to speak the truth or love.

A banquet was held at the conclusion of the conference with 50 persons present. Some of these were I-W fellows from Indianapolis. Ray Horst gave a talk on the I-W program and the films "The Gift" and "Inhale the Incense" were shown.

Salunga I-W Orientation



A commissioning service was conducted March 27 at an orientation for new I-W and Voluntary Service persons at the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Additional orientation schools have been scheduled because of an increase in I-W men, a result of the increased draft call. Future orientations will be May 20-22, June 13-18, and Sept. 23-25.

Assigned to units from the March orientation were (from left): Row 1, Sharon Horst, Carolyn Mellinger, Mary Ellen Gingrich, Shirley Routzahn, Irene Reed, Miriam Enck. Row 2, Elwood Eby, Dale Mellinger, Marvin Gingrich, Clair Hege, Jay Zimmerman, Richard Shellenberger. Row 3, Linford Martin, Isaac Gehman, Miriam Shenk, Glenn Freed, Jeffrey Crawford. Row 4, Charles Ness, Donald Lehman, Barry Brandt, Russell Hertzler, Jr., Clyde Hollinger, Carl Hostetter.

Peace Mission—Advance

By Frank H. Epp

The fruits of peace activity begun in Japan over ten years ago suggest that this part of the Mennonite church's mission should immediately be expanded to other areas of the Orient.

First steps taken last summer toward the reconciliation of the Korean and Japanese Christian churches indicate that such escalation is not only desirable, but also possible.

Carl Beck, the present Mennonite Central Committee peace missionary in this country, was instrumental in establishing contact between the two groups.

Enmity began in World War II (1939-45) when the Japanese occupied Korea.

The Korean church particularly felt the brunt of the occupation, which, it is felt, was supported by the Japanese church.

Having experienced "the full fury of the Japanese military," the Korean church until recently remained opposed "to normalization of relationships."

According to Beck, "the Korean church felt that the Japanese church should repent."

The road to reconciliation was opened part way last summer when ten young men from the Mennonite church in Japan went to Korea for a work camp.

So successful was the encounter that im-

mediate plans were laid for a peace seminar between Korean and Japanese leaders held in Tokyo last October.

The work camp method will be applied on a wider basis with young people not only from Korea but also from Taiwan and Indonesia being invited to about 15 camps planned for Tokyo.

These should be followed, feels Beck, by an official expansion of the peace missionary role from Japan to all of Asia.

In Japan itself, a native Japanese Christian should succeed the MCC Peace Section American appointee.

Likewise, in other eastern countries native Christian leaders should as soon as possible become the peace missionaries.

Actually, other countries besides Japan and Korea have already been introduced to peace education activity.

Ferd Ediger, for instance, Beck's predecessor, gave lectures in Taiwan in 1960.

Both Ediger and Beck were "loaned" to MCC Peace Section from their respective General Conference and (Old) Mennonite mission boards.

Before them Paul Peachey and Melvin Gingrich served four and three years, respectively, with Gingrich initiating the peace missionary role in 1955. Gingrich spent considerable time studying Japanese

society and their potential response to a peace witness. Peachey, in turn, gave attention to theological schools and the thinking of Christian leaders in particular.

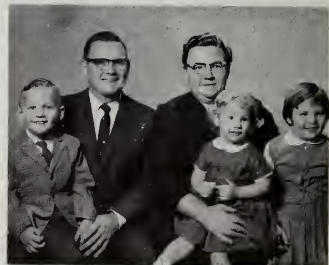
Thus, mainly through seminars, began the peace education activity. At present the following are part of the program: an annual three-day workshop with missionaries; an annual student seminar; a monthly meeting with a more interested student core; and a meeting with Mennonite students in the city.

From Tokyo these peace study seminars have been extended to Kyushu island and to the city of Osaka.

To Beck this is, however, not enough. With the growth of militarism and nationalism in Asia, the churches are becoming very much concerned.

"A super nationalism will be a big threat to the church in Asia for at least the next 20 years," says Beck.

And this is the reason why he wants MCC Peace Section to support an early expansion of peace education activity in the Far East.



Missionaries of the Week

Richard and Novelda Kissell and family plan to return to the United States in June for a three-month furlough. They are missionaries to Brazil under the Mennonite Board of Missions.

The Kissells have four children, Kathleen Elizabeth (right), Givren Richard, Barbara Louise, and Rebecca Elaine (not shown). They arrived in Brazil in January, 1963, and are located at Belem, Para.

Kissell is pastor of the church at Araguacema, a church in nearby Morro do Mato, and also assists at the meat plant near Araguacema. He has attended the Kennedy School of Missions, Hartford, Conn.

The Kissells' home address is Hollsopple, Pa., and they attended the Thomas Mennonite Church. He was in the plumbing and heating business for 17 years. Both were involved in Sunday school and church work in Pennsylvania and they were the first youth counselors and sponsors in their congregation.

MDS in Mississippi

Mennonite Disaster Service has been sending men to the Madden and Walnut Grove communities in Mississippi to help in rebuilding houses destroyed by the March 3 tornado that hit that state and Alabama.

Over 40 families in the center of the state have been living with neighbors or relatives, and MDS hopes to help about twelve of these families by providing them with an enclosed structure. The interiors of these buildings are to be completed by the owners themselves.

The construction materials are supplied by the Red Cross or paid from insurance. Volunteers are helping only the most needy—both Negroes and whites—as determined by the Red Cross.

The volunteers are at present working on their second house in the Madden area, with four more awaiting help. The Red Cross has also requested MDS to help a needy family near Tuscaloosa, Ala. Subsequent work will be in the Lillian and Forkville communities.

The men work for a period of one or two weeks and stay in the communities where they work. They have come from Kansas and Pennsylvania, and later groups are expected to come from Virginia, Oklahoma, and Ohio. Each of the groups is accompanied by an experienced foreman.

Lewis Britsch of Archbold, Ohio, the director of MDS Region II, and Titus Bender of Meridian, Miss., the Peace Section representative in the South, are planning the construction operations.

Delmar Stahly, executive coordinator of MDS, is recruiting and sending volunteers from the other regions. Wilbur Selzer of Canton, Kans., is continuing from week to week to oversee the building program.

Salunga Reorganizes

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., reorganized March 10 according to the provisions of a new constitution.

One of the major changes of the new constitution is the provision for an executive committee of seven, chosen by the Board from among Board membership.

Elected were chairman, H. Howard Witmer; vice-chairman, Lloyd M. Eby; additional members, Earl B. Groff, Orie O. Miller, Jacob H. Musser, James M. Shank, and Henry E. Shenk. Henry F. Garber continues on the committee as life member.

The new executive committee now represents the Board on policy and general program direction. It also is responsible to choose three officers—president, secretary, and treasurer—as employees of the Board who will give leadership to the Salunga

staff and carry on the administration of the program.

The present three officers are president, H. Raymond Charles; secretary, Paul N. Kraybill; and treasurer, Ira J. Buckwalter. The president serves as head of the staff and coordinator of all Board activities.

Thus a new office of chairman of the Board has been established. This person will serve as chairman of Board and executive committee meetings and be the official head of the Board.

Hunger Drive in Ohio

Several Mennonite ministers in the West Liberty area, with the encouragement of their congregations, have organized a movement to appeal to local citizens to forego one meal a week and make a cash contribution to the hungry and starving millions in poverty-stricken Asia.

Convinced of the essential generosity and goodwill of their fellow citizens, the promoters of the new organization are asking them to miss the Tuesday evening meal and donate 25 cents per family member to the "Try Hunger Fund." The 25-cent figure was set to enable persons of every walk of life to participate in this humanitarian drive. Families who do not find the Tuesday evening meal convenient to make this sacrifice may substitute another main meal for it.

The three ministers are convinced that if even a small fraction of the American people would take this effort seriously, millions of dollars could be channeled to the starving people of Vietnam and India.

Coordinator of the new effort is Roy S. Koch of West Liberty. "It is with considerable hesitation that I accept this responsibility," said Bishop Koch. "If this idea really catches on, we may have more responsibility on our hands than we have bargained for."

One man, although he approved of the plan in principle, asked, "Why don't you just let us give money without asking us to miss a meal?"

Ralph Smucker, another member of the committee, answered, "We cannot really enter into the Christian spirit of this movement unless we suffer a degree of physical discomfort."

The committee hopes that no one will discontinue the program when he begins to feel the discomforts of an empty stomach. They caution, also, that people in questionable health, such as diabetics, should not embark on the program without the consent of their physicians.

Plans have been made to place posters and collection jars in business places in West Liberty and Bellefontaine where people may drop their contributions. These containers will be picked up periodically

and the money forwarded through the Mennonite Central Committee.

Anyone interested in forming a branch of the "Try Hunger Fund" in other towns or cities may secure additional information by contacting Bishop Koch at West Liberty.

—from the *Bellefontaine Examiner*.

India Lacks Food

The food situation in India "continues to be precarious" in spite of American and other foreign grain being imported into the country, reports John Friesen, missionary in Shantipur, India.

"Trying to keep this place (Shantipur Leprosy Homes and Hospital) alive is a weekly rat race that begins on Monday morning and continues until about Thursday with daily trips to the authorities and then the authorized dealers—just for 12 bags of grain."

The hospital's food quota for 300 patients is three bags of rice, five bags of wheat, and four bags of kafir corn. "We are currently experimenting with other rice substitutes such as potatoes and, while the patients are very stoic about it all, it is pretty hard for a rice eater to think in other terms."

Friesen was able to get a permit for eight bags of wheat and two of kafir corn for a widows' home operated by the church in nearby Balodgahan. He adds, "The tragedy was that even at the week's end the wheat hadn't arrived so that my trip 20 miles to Balod for it yesterday was fruitless."

A small-scale relief project also has been initiated for the jungle settlement of Mangal Tarai. A total of 700 rupees was spent to provide the means for deepening a water tank there. The acute water shortage has been the cause of the shortage of food.

Friesen indicated that the amount spent on deepening the tank was not large but it is tiding the people over until more generous consignments from Church World Service arrive—"and that should be any day now. People in that part of the back woods are really hard hit and deeply grateful for anything that looks like food."

* * *

Total contributions to the Eastern Mission Board from its 200-congregation constituency came to \$1,062,533.65—an increase of 5.4 percent over the previous year. After deducting 10 percent, the approximate contribution from out-of-conference sources, the average per member contribution was \$60.62. Of this amount, \$12.60 was received in response to the December Missions Week appeal. Treasurer Ira J. Buckwalter reported that receipts have been consistently higher each year since 1950. A budget of \$1,149,126 was approved for 1966.

FIELD NOTES

Some persons understood announcements of Tilman Smith's retirement from the presidency at Hesston College to mean that he retires the present year. He retires at the end of his present term, which is concluded in 1968.

William Stutzman, Shanesville, Ohio, and **Lloyd Eby**, Ronks, Pa., instructors in Bible Conference, Hammer Creek Mennonite Church, Route 1, Lititz, Pa., April 23, 24.

Harold Buckwalter has been licensed to the ministry to serve the Norwiew congregation, Norfolk, Va. Installation services were held at the Mt. Pleasant Church, Chesapeake, Va., on March 27, with the combined membership of the Norwiew, Deep Creek, and Mt. Pleasant congregations in attendance.

John B. Jantz and wife, Sharon congregation, Winton, Calif., observed their 56th wedding anniversary on March 23.

Mrs. Cecil Ashley, Brazil, will be the guest speaker at the WMSA meeting at First Mennonite, Kitchener, Ont., May 10, beginning at 9:30 a.m.

New Every-Home-Plan churches for the **Gospel Herald**: Beech, Louisville, Ohio, and Kennedy Avenue, Dayton, Ohio.

The annual meeting of the Association of Mennonite Social Workers will be held Tuesday evening, May 31, at the YMCA Hotel, 836 South Wabash, Chicago, Ill. The activities will take place in the International Room, third floor, beginning with registration at 5:15 p.m. Following a dinner and business meeting, at 8:15 p.m., there will be a program featuring a report on the Ecumenical Institute of the World Council of Churches on the theme: "The Communal Nature of Illness and Health," by Dr. William Klassen, Director of MMHS.

To facilitate the serving of the meal, advance notice of your attendance for the dinner should be made known to Ray Keim, Secretary-Treasurer AMSW, R.R. 1, Box 337, Elkhart, Ind. 46514, not later than May 21.

Change of address: **Lester Weaver** from Columbia, Pa., to 1124 Willow Street Pike, Lancaster, Pa.

James Sauder, on furlough from Honduras, at South Christian, Lancaster, Pa., April 24 a.m.

The 16th Annual Bible Conference, Bair's Codorus Church, Bair's Station, Pa., April 30 and May 1. Speakers: Marion Good, Logan, Ohio, and Lloyd Eby, Ronks, Pa.

New members by baptism: two at Milford Church, Milford, Nebr.; two at Kidron, Ohio; eight at Breslau, Ont.; one

at Holdeman, Wakarusa, Ind.; three at Preston, Ont.; twelve at South Union, West Liberty, Ohio; one at Crown Hill, Rittman, Ohio; ten at East Chestnut, Lancaster, Pa.; fifteen by baptism and four on confession of faith at Hartville, Ohio; six at Berea, Alma, Ont.; four at Seventh Street, Upland, Calif.; eighteen by baptism and three on confession of faith at Steelton, Pa.

Correction: **George D. Troyer** was the third Mennonite doctor in Puerto Rico, not the first, as mentioned in the March 8 issue of **Gospel Herald**. **Delbert Preheim** and **H. Clair Amstutz** preceded him in Puerto Rico.

Myron S. Augsburg, Harrisonburg, Va., will speak at a Christian Education Promotional Dinner at the Christopher Dock High School, Lansdale, Pa., on Saturday evening, May 14. The proceeds from the dinner will benefit the Christopher Dock School operating fund. Tickets are available on a "first-come" basis at the school office.

A **Christian Teachers' Retreat** will be held Aug. 24-26, at Spruce Lake Retreat, Canadensis, Pa. "The Christian Teacher and Student Needs" will be the retreat theme with A. Don Augsburg, Goshen, Ind., as the keynote speaker. The devotional periods will center upon the "Spiritual Preparation for Teaching." Teachers from both public and private schools are welcome. For further information write to: Christopher Dock High School, Lansdale, Pa. 19446. After June 1, direct inquiries to Spruce Lake Retreat, Canadensis, Pa.

The **Lancaster Area Chapter** of the Mennonite Teachers' Association will meet April 22, 7:30 p.m., at the Locust Grove Mennonite School near Smoketown, Pa. After the business meeting, small groups will meet to discuss the subject of "Discipline in the Classroom." Please plan to attend.

Herman Campbell and wife, Springdale Church, Waynesboro, Va., observed their 58th wedding anniversary April 1.

Special meetings: **J. C. Wenger**, Goshen, Ind., at Leo, Ind., April 29 to May 1. **Kenneth Brenneman**, Millbank, Ont., at Laws, Harrington, Del., April 17-24. **Warren Good**, Ephrata, Pa., at Ridgeview, Gordonville, Pa., April 13-20. **Henry Ruth**, Harleysville, Pa., at Rock, Elverson, Pa., April 24 to May 1. **Clarence Ramer**, Duchess, Alta., at Western, Salem, Oreg., April 19-24.

The **Wesley Richards**, who were in voluntary service as teachers in Japan for three years, returned to the United States in early April. After attending the Goshen College Biblical Seminary beginning this

fall, the Richards plan to return to Japan. Their summer address is R.R. 5, Mt. Pleasant, Iowa.

J. D. Graber returned to the U.S. April 1 after a 2½-month administrative trip to Latin America. His stops included Puerto Rico, Brazil, Paraguay, Uruguay, and Argentina.

From Nelson Litwiler, Montevideo, Uruguay: "I have turned over all the books and official documents to my successor, **Ernst Harder**, who is now president of the [Evangelical Mennonite] Seminary." The Litwilers plan a permanent residence in the U.S. but will first spend a few months in Araguacema, Brazil, while one missionary family is on furlough and another is in language school.

The **Woodland Park, Colo.**, voluntary service unit has decided to "Try Hunger" each Wednesday evening. The unit has only rice or bean soup for the evening meal and the extra money for the meal is sent to Vietnam. The group had three "Try Hunger" evenings in March, it was noted in their monthly report.

Torrential 13-hour rains followed by floods left 57 persons dead and 3,000 homeless in Maan, Jordan, in early March. The floodwaters had a devastating effect as the mud brick buildings of the village eroded and collapsed from the force of the on-rushing water. The Mennonite Central Committee, with other organizations, was involved in providing emergency relief to the community. Over 3,000 blankets, 750 bales of clothing, 200 tents, medical supplies, four tons of bread and flour, and other foodstuffs were sent in.

Dr. R. W. Day, an eye, ear, nose, and throat specialist from Glenwood Springs, Colo., is spending a month in primarily cataract and other eye surgery in India, reports Samuel Janzen, executive director of Valley View Hospital in Glenwood Springs. Dr. Day made arrangements with Valley View to take along a selection of special surgical instruments which are often not available in India. Dr. Day is at McRoberts Hospital, a large Salvation Army hospital in the Punjab, and will return to his practice May 9.

Nurses are needed at Lebanon Community Hospital, Lebanon, Oreg., and Mennonite General Hospital, Aibonito, Puerto Rico. The Lebanon hospital has 121 beds and presently is expanding its emergency room, laboratory, X-ray, and pharmacy areas, and adding twenty beds. A community of 20,000 persons is served by the hospital. The Aibonito hospital has 50 beds and recently added a new outpatient clinic. It serves 18,500 persons in the area. Interested persons should contact either the hospitals or the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

A **4-Wheel Drive:** From the Arlin

Yoders in Brazil come a request for contributions for the purchase of a jeep station wagon to be used on the mission field in Brazil. Cost of the station wagon including the trade-in of an old vehicle has been estimated at \$3,500. Yoder presents his appeal for funds for the jeep, calling it "A 4-Wheel Drive." The vehicle is needed for use by "a" number of emerging churches in the Araguacema area, "4" extension and visitation in that region, because "wheels" of activity are turning at the Christian Grammar School in Araguacema, and nurses need to "drive" to carry out their work in a population area of 4,000 that has no doctor. Bicycles have been their means of travel. The Overseas Committee of the Mennonite Board of Missions has authorized personnel of the Araguacema Church to solicit funds for the vehicle. Individuals, churches, classes, and community groups are invited to contribute. Contributions should be sent to the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, and be designated for the "Araguacema 4-Wheel Drive Project." Personal letters would also be appreciated by the Arlin Yoders, C.P. 1013, Campinas, Sao Paulo, Brazil, South America.

J. C. Wenger, who prepared the 1966 Conrad Grebel Lectures, is scheduled to speak on his subject of "God's Word Written" at the following places: Mellinger's, Lancaster, Pa., May 20-22; Lowville, N.Y., area churches, June 10-12; Northeastern Missouri churches, July 22-24; Leetonia, Ohio, area churches, Aug. 12-14; Martinsburg, Pa., Oct. 7-9; West Liberty, Ohio, Oct. 14-16.

The Lectures will be published in book form by Herald Press in October.

Shirati leprosy patients are moving three miles from the shores of Lake Victoria to a new site near the Shirati Hospital. The new cement block leprosy ward is expected to be completed in April. Patients have begun building their own thatch-roofed houses in the adjoining area. A total of 150 houses will be built, 75 of them this year. An Asian contractor is staking off a leprosy children's block, to include dormitory and classroom, which will care for 30 to 60 children.

Two MCC workers were assigned to specific projects in Appalachia during December. David Bolton will initiate a rural community development program in the environs of Whitesburg, Ky. Dr. Richard Keeler has been named public health officer for Letcher County, Ky. Primary thrust of Bolton's work will be agricultural self-help projects. Dr. Keeler became the second public health officer in the history of Letcher County. He replaced Dr. R. Dow Collins, who retired after more than 30 years of service. A new health center is now under construction on the site of the

old county jail in downtown Whitesburg. The new appointments bring the number of volunteers working under the auspices of the MCC in Kentucky to 12.

Irene Bishop, Mennonite relief worker in Algeria, reports that the monthly church services held in Al-Asnam, and conducted in both the English and the French languages, are attended by persons of various nationalities. At the November meeting, for example, seven Americans, six Yugoslavs, two Germans, and one Italian took part in the worship services. Irene also recently took some time off from her busy schedule to help locate a young girl for her foster parents in Switzerland. All that was known about this child was her name and where she had lived. The youngster had spent three months in Switzerland a few years ago, but since then contact with her had been lost. This is the second time Miss Bishop participated in the search for a teenager. The first time her efforts led to the finding of an Algerian boy who was living with his stepfather. The lad later joined his foster mother at his new home in Switzerland.

Calendar

Extension Convention of the South Central Conference, 4-H Building, Kansas State Fair Grounds, Hutchinson, Kans., April 22-24.
Ohio and Eastern Conference, and Ohio Christian Workers' Conference, Lee Heights, Cleveland, Ohio, May 8-11.
Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.
Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
Western Ontario Mennonite Conference annual meeting, June 7-9.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Western Mission College, Salem, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, Titus and Anna Aileen (Yoder), Meridian, Miss., third child, Michael Titus, Feb. 16, 1966.
Boettger, David and Edith (Weber), Petersburg, Ont., first child, Kimberly Ann, Feb. 21, 1966.
Boshart, Stanley and Dorothy (Curtis), St. Jacobs, Ont., sixth child, third daughter, Bonnie Lynn, March 4, 1966.
Brunk, Alden and Violet (Kanagy), Lima, Ohio; first child, Kevin Ray, Jan. 26, 1966.
Delagrance, Paul and Verna (Delagrance), Woodburn, Ind., second child, first son, Rodney Jay, Feb. 18, 1966.

Gogron, Edwin J. and Sara Ann (Yoder), Germfask, Mich., first child, Donna Renae, March 25, 1966.

Herrfort, Mr. and Mrs. Melvin, Newton, Ont., first child, Sherri Lynn, March 16, 1966.

Histand, Merrill and Joanne (Esh), Harrisonburg, Va., second son, Ronson Dale, March 18, 1966.

Horst, Otho and Dorothy (Eby), Belize, British Honduras, third child, second daughter, Carma Rebecca, March 22, 1966.

Hostetler, Norman L. and Fern K. (Baker), Rehobeth, Md., second child, first daughter, Patricia Lynn, Feb. 3, 1966.

Lichty, Laverne and Rosina (Kueper), Kitchener, Ont., first child, Darryl Laverne, Jan. 22, 1966.

Mark, George and Arlene (Martin), Elkhart, Ind., fourth child, third son, Scott Joseph, March 12, 1966.

Martin, Kenneth and Rhoda (Kaufman), Lebanon, Pa., second son, Ronald, March 22, 1966.

Myers, Clarence and Elma (Landis), Hershey, Pa., fourth child, second daughter, Darlene Faye, Jan. 10, 1966.

Nofziger, Dean and Janeth (Nofziger), Wauseon, Ohio, fourth child, first son, Gregory Dean, March 23, 1966.

Pannell, Richard Wingate and Ethel Mariam (Zeager), New York, N.Y., first child, Anita Joy, April 2, 1966.

Penner, Charles and Sharon (Mullet), Tiskila, Ill., second daughter, Sherry Denise, March 22, 1966.

Ranck, Edwin and Rosanna (Engel), Kinzers, Pa., fourth child, second living daughter, Dawn Janelle, March 29, 1966.

Schlabaugh, Abner J. and Virginia (Glass), Charlottesville, Va., second son, Frederick Richard, March 28, 1966. (First son deceased.)

Schlabaugh, Gordon and Lois (Horrisberger), Wellman, Iowa, third son, James Kent, Jan. 19, 1966.

Schmidt, Jacob and Barbara (Albrecht), Newton, Ont., sixth child, second daughter, Joyce Edith, Jan. 14, 1966.

Schultz, Ronald and Beatrice (Weitzer), Millbank, Ont., first child, Evonne Denise, Feb. 2, 1966.

Stoltzfus, Stephen S. and Edna E. (Musser), second child, first daughter, Carolyn Elaine, March 19, 1966.

Treat, Loni and Phyllis (Knisley), Goshen, Ind., second child, first son, David Allen, March 21, 1966.

Welty, Larry and Marilyn (Kortemeier), Lebanon, Oreg., second son, Ronald LaMar, March 27, 1966.

Wengender, Loyal E. and Fannie (Stoltzfus), Hartsville, Ohio, second son, Steven Blake, March 28, 1966.

Witmer, E. Ray and Meredith (Hoover), Lancaster, Pa., third child, first daughter, Denise Yvonne, March 30, 1966.

Yoder, John E. and Grace J. (Yoder), Salisbury, Pa., second adopted son, Wendell James, born Jan. 18, 1966; received for adoption, March 30, 1966.

Yoder, Joni and Kathryn (Gingerich), Middlefield, Ohio, first child, Rodney Lamar, March 25, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Cahill-Zehr—Stephen Victor Cahill, Stratford, Ont., and Ruth Laura Zehr, Milverton, Ont., both of the Riverdale cong., by Menno Zehr, March 5, 1966.

Derstein-Leatherman—Harvey Lee Derstein, Plains Cong., Lansdale, Pa., and Mary Ruth Leatherman, Deep Run (Pa.) cong., by Richard C. Detweiler, Nov. 27, 1965.

Good-Schwartz—Carmen Good, Kouts, Ind., Hopewell cong., and Judith Schwartz, Carlock (Ill.) cong., by Harold Zehr, March 26, 1966.

Graber-Kaufman—David L. Graber, Mt. Pleasant, Iowa, and Bonnie J. Kaufman, Gulfport, Miss., by Arnold Nickle, assisted by Orlo Kaufman, Dec. 21, 1965.

Hershey-Zeager—John B. Hershey, Lancaster, Pa., Rohrerstown cong., and Ruth K. Zeager, Watsonstown, Pa., Beaver Run cong., by Paul G. Landis, April 2, 1966.

Horsch-Siemers—Joachim John Horsch, Washington, Ill., and Gretchen Rose Siemers, Peoria, Ill., both of the First Mennonite Church, Morton, Ill., by Clyde D. Fulmer, March 12, 1966.

Martin-Graber—Floyd Martin, Nappanee, Ind., and Eunice Graber, Etna Green, Ind., both of the Amish Mennonite Church, by the bride's father, Amos J. Graber, March 10, 1966.

Martin-Martin—C. Kenneth Martin and Lois Martin, both of East Earl, Pa., Weaverland cong., by J. Paul Graybill, March 26, 1966.

Martin-Slabough—Lewis S. Martin, Harrisonburg, Va., Trissels cong., and Lydia S. Slabough, Harrisonburg, Lindale cong., by Richard Martin, son of the bridegroom, March 30, 1966.

Miller-Yoder—Jesse L. Miller, Fort Wayne, Ind., Cuba cong., and Joyce Marie Yoder, Hicksville (Ohio) cong., by Ralph Yoder, father of the bride, March 26, 1966.

Yoder-Bauman—Melvin C. Yoder, Harrisonburg, Va., Springdale cong., and Martha Jane Bauman, Harrisonburg, Va., Cedar Street cong., Chambersburg, Pa., by Lloyd S. Horst, March 26, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Menno Simon, son of Justus and Barbara (Brown) Baer, was born at Masontown, Pa., April 10, 1870; died at the Erick Memorial Hospital, Mt. Pleasant, Pa., after suffering a fall at his home, Scottsdale, Pa., March 31, 1966; aged 95 y. 11 m. 21 d. In 1901, he was married to Bertha McWilliams, who died Dec. 28, 1917. Surviving are one daughter (Vivian), one son (Kenneth), and one sister (Mrs. Annie Ewert). One son died in infancy. He was a member of the Scottdale Mennonite Church. As the church was being remodeled at the time, the funeral services were held at Murphy Funeral Home, April 3, with Gerald C. Studer officiating; interment in Mt. Pleasant Cemetery, with Edwin Alderfer officiating.

Brubaker, Elam, son of Abraham and Elizabeth (Rohrer) Brubaker, was born in Medina Co., Ohio, Aug. 31, 1898; died at his home near Wadsworth, Ohio, March 17, 1966; aged 67 y. 6 m. 14 d. He was married to Sara Auker, who survives. Also surviving are 2 sons (Floyd and Raymond), 2 daughters (Mildred—Mrs. Kenneth Yoder and Frances), 2 sisters (Mrs. Ada Hanshue and Mrs. Emma Freed), and 9 grandchildren. He was a member of the Bethel Church, where funeral services were held March 19, in charge of Aden Yoder; interment in Maple Hill Cemetery.

Ehrisman, Barbara, daughter of Valentine and Magdalena (Saltzman) Burkey, was born in Woodford Co., Ill., April 6, 1883; died at Milford, Neb., March 27, 1966; aged 82 y. 11 m. 21 d. On June 9, 1904, she was married to Jacob Ehrisman, who died Aug. 12, 1914. Surviving are 2 sons (Ezra and Delmer), 2 sis-

ters (Kate Spencer and Mary Teuscher), one brother (Joe), 7 grandchildren, and 2 great-grandchildren. Two daughters died in infancy. She was a member of the Bellwood Church, where funeral services were held March 30, with John M. Landis officiating; interment in East Fairview Cemetery.

Glick, Jill Elizabeth, infant daughter of John R. and Velda (Miller) Glick, was stillborn at Minot, N. Dak., March 28, 1966. Besides her parents, she is survived by 2 sisters (Jane and Maria), one brother (Arden), and grandparents (Mr. and Mrs. A. L. Glick and Mr. and Mrs. Jason O. Miller). Graveside services were conducted by Floyd Kauffman, at the Fairview Cemetery, Surrey, N. Dak., March 31.

Hoover, Milton W., son of Daniel and Mary (Weaver) Hoover, was born at New Holland, Pa.; died at Schwenksville, Pa., at the home of his son David, March 15, 1966. He was married to Anna Maria Good. Surviving are 4 children (George W., Anna Jane—Mrs. Carl Harper, Daniel A., and Herbert J.), 2 sisters and 2 brothers (Mrs. Laura Brubaker, Edwin L., Daniel W., and Mary—Mrs. Wayne Wenger). He was a member of the Upper Skipack Mennonite Church. Funeral services were held at the Groffdale Church, March 18, in charge of Jacob Landes, Daniel Reinford, and Amos Sauder.

Mann, Myrtis M., daughter of Mearl and Moda Fletcher, was born at Middlebury, Ind., Sept. 29, 1907; died in her sleep in her home at Garver Lake, Edwardsburg, Mich., March 25, 1966; aged 58 y. 5 m. 24 d. On Oct. 11, 1928, she was married to William H. Mann, who survives. Also surviving are one daughter (Phyllis—Mrs. Maynard Weaver), 2 sons (Richard and Donald), 9 grandchildren, 3 sisters (Velma—Mrs. Virgil Good, Cleo—Mrs. Leonard Yoder, and Leota—Mrs. Vernon Miller), and one foster brother (Ervin Boyer). She was a member of the Prairie Street Church, Elkhart, Ind., where funeral services were held March 28, with Russell Krabill officiating, assisted by Dwight Conrad.

Mast, Eli D., son of Daniel E. and Catherine (Miller) Mast, was born at Berlin, Ohio, Sept. 18, 1874; died at his home, Bridgeville, Del., March 23, 1966; aged 91 y. 6 m. 5 d. On Jan. 27, 1898, he was married to Amanda Schlabach, who died in 1964. Two sons also preceded him in death. Surviving are 4 sons and 4 daughters (Dan, Alvin, Mary—Mrs. Harry Troyer, Sarah, Eli, Kathryn, William, and Emma—Mrs. Clarence Kipfer), 54 grandchildren, 80 great-grandchildren, 5 sisters and one brother (Mrs. S. Bieler, Mrs. A. Nisly, Mrs. J. Yutz, and Noah). He was a member of the Conservative Mennonite Church. Funeral services were held at the Greenwood Church, in charge of Mark Swartzendruber and Walter Campbell.

Troyer, Menno L., son of Eli and Susannah (Oswald) Troyer, was born near Eldon, Ill., May 1, 1891; died at his home near Elida, Ohio, March 27, 1966; aged 74 y. 10 m. 26 d. On Dec. 23, 1914, he was married to Elizabeth Good, who died May 18, 1953. Four children were born in this home (Leonard, Robert, Fred, and Lucille—Mrs. Warren Christophel). On Nov. 12, 1954, he was married to Ethel Zook, who survives. Also surviving, besides his wife and 4 children, are 17 grandchildren, 3 great-grandchildren, and 3 sisters (Mrs. Elizabeth Yoder, Amanda—Mrs. J. I. Byler, and Sana—Mrs. S. W. Wimer). Three brothers and 2 sisters preceded him in death. On Dec. 4, 1927, he was ordained to the office of deacon; on Aug. 18, 1940, to the Christian ministry, and on Oct. 30, 1949, to the office of bishop. Through these offices he served the Central Church for nearly 40 years. He also served as president and on various committees of the Ohio Mission Board, and as field worker and bishop for the churches sponsored by this

board. Funeral services were held at the Central Church, March 30, with E. B. Frey officiating.

Troyer, Sadie, daughter of Fred and Lydia (Stutzman) Mast, was born at Millersburg, Ohio, June 19, 1888; died at Rockingham Memorial Hospital, Harrisonburg, Va., March 20, 1966; aged 77 y. 9 m. 1 d. On Nov. 20, 1910, she was married to Herbert N. Troyer, who preceded her in death. Surviving are 7 children (Marie, Galen, Olu—Mrs. Christian Kurtz, Virginia—Mrs. Warren Burkholder, Lorene—Mrs. Weldon Martin, John, and James), one sister (Mrs. Joe Nafziger), 28 grandchildren, and 2 great-grandchildren. She was a member of the Oyster Point Mennonite Church. Memorial services were held at McMullen Funeral Home, March 23, with Moses Slabough officiating, and funeral services at Mt. Pleasant Mennonite Church, Chesapeake, Va., March 24, with Philip Miller and Amos Wenger officiating.

Items and Comments

Movements to separate church and state are under way in several European nations, a church historian from Germany reported in a lecture at Augsburg College, Minneapolis, Minn. Dr. Peter Meinhold, dean of the theological faculty at Kiel University and author of several volumes, said churches with close ties to the state have found their freedom limited.

One country in which church-state tension exists, he said, is England, where the established Church of England (Anglican) found it could not gain the approval of Parliament to change its prayer book. The problem of church-state relations is increasingly under discussion in England, Dr. Meinhold said.

He reported that a widespread movement to separate church and state also has arisen in Sweden where the state church is Lutheran. A 1961 religious liberty law making it possible for Swedes to leave the state church without joining another church is an indication, he said, that "separation of church and state cannot be avoided and will be accomplished in the not too distant future."

* * *

America magazine has urged American bishops to authorize a "reliable and impartial study by competent experts" of the Catholic Church's discipline on priestly celibacy.

In a March 26 editorial, the national Catholic weekly, edited by Jesuits, said in view of the increasing number of articles on celibacy in the secular press, it is now time that the question receive "significant and prudent scrutiny and communication on the part of our bishops."

Such a study as it was proposing, America said, "could be a persuasive sign of sympathetic and enlightened leadership, and could lift discussion above the present

level of anonymous protest and titillating rumor."

* * *

All evening services have been abolished at Immaculate Conception Cathedral, Denver, because of the threat of assault to parishioners. Crime in the streets is a growing problem there.

"It is discouraging to find that most of my parishioners live in a constant state of fear after dark," Walter J. Canavan, pastor, explained in a letter to a trustee of the Roman Catholic cathedral.

"We have had to abolish all our evening services. Even the daylight hours are not too safe. One of our women was knocked down and her purse taken as she was going to 5:30 p.m. mass," the pastor said.

* * *

Britain's Baptist churches lost 6,253 members in the year 1964-65, bringing their losses to 19,238 in the past five years, according to the annual report of the Baptist Union Council.

This drop compares with a decline of 2,545 in 1963-64, at the end of which period membership of the church stood at 301,179. Of the 6,253 members lost in the last year, some 3,560 were in England, 2,540 in Wales, and 270 in Scotland. However, the 76 churches in Northern Ireland and Eire showed an increase of 140.

* * *

A mere sampling of Roman Catholic statistical data for 1964 underscores the scope of mixed marriages in the United States. In the 27 archdioceses of the country alone, 24.9 percent of all marriages performed in Catholic churches were mixed marriages.

The archdioceses generally, but not always, cover the heaviest concentrations of Catholic population. Some dioceses are larger, notably Brooklyn which is larger than several archdioceses combined, but the archdiocesan figures would best tend to reflect the trend of Protestant-Catholic marriages.

* * *

"Non-Christian" is an arrogant, negative term which should be dropped, the Reverend C. A. S. Elliott of Edmonton, Alta., said at Toronto. He told the United Church of Canada's board of world mission that if Christians are to understand other religions, they must end the notion that all other faiths must be false if Christianity is true. "A Buddhist, Mohammedan, or Hindu is no more non-Christian than a Baptist is a non-Methodist," he said.

* * *

An unusual book of religious devotions which has reportedly sold 30,000 copies since its publication last year prompted the *New York Times* to ignore a "rule" of general literary criticism against reviewing such specialized material.

In discussing the Reverend Malcolm Boyd's "Are You Running with Me, Jesus?"

Times reviewer Eliot Fremont-Smith devoted the larger part of his review to a consideration of why "religious-inspirational books are considered outside the general book critic's proper realm."

* * *

San Francisco's assistant district attorney has ruled that ringing of bells three times a day at the Calvary Methodist Church does not constitute disturbance of the peace. The ruling was made after a neighbor complained about hymns produced by a new carillon.

Edward Plummer claimed that the bells constituted a nuisance and "an invasion of religious privacy." He said he had names of 38 other persons in the neighborhood who objected.

* * *

Three million multivitamin tablets valued at \$304,000 and weighing nearly seven tons were shipped to India famine victims in mid-March by Lutheran World Relief. The shipment, by commercial airliner, was the first of three scheduled by the end of the month. A total of about 10 million vitamins were to go to Bombay, Madras, and Calcutta.

The vitamins were received by the Lutheran material aid agency from Interchurch Medical Assistance, an interdenominational agency which solicits donations of hospital equipment, medicines, and other medical supplies for free overseas distribution.

A spokesman for LWR noted that space for the vitamins on the airliners was being provided without charge.

* * *

Religious Heritage of America will present its Church Woman of the Year Award to Miss Marian Anderson, noted Negro contralto. The presentation will be made at the annual Washington Pilgrimage of the organization on June 23.

Dr. Norman Vincent Peale, chairman of the RHA awards committee, said Miss Anderson has been "a constant source of religious inspiration to many throughout her long and successful career."

* * *

Billy Graham has requested the earnest and continual prayers of all Christians for the Greater London Crusade, scheduled June 1 to July 2, 1966, in Earls Court, London.

London, like other cities, is a city of need.

—Crime of every kind has skyrocketed out of proportion to the growing population.

—Sixty percent of criminal cases go unsolved.

—Only one crime in twelve reaches a court sentence.

—The Constabulary Chief of London says that last year was "the worst year of the century."

—New racial tensions are coming into the city.

—There is a dwindling church attendance.

—The Church of England reported less than 3 percent of London's population was in its churches on a recent Easter Sunday. One Free Church denomination reports only 27 out of 1,000 Sunday-school pupils ever become members of the church. In the same denomination Sunday-school dropouts are causing an annual net loss of 8,000 pupils, and each year the curve is plunging more steeply all over Britain.

—The number of Anglican ministerial candidates has dropped sharply.

To quote a London writer, Alan Stephens, "The biggest battle of Britain today is for the soul of Britain."

* * *

Churches and charitable organizations will have to file financial statements every year beginning Jan. 1, 1967, Canada's Finance Minister Mitchell Sharp decreed in his first budget speech at Ottawa, Ont.

Mr. Sharp told the House of Commons the new rule is aimed at those organizations which are not using their income for charitable purposes. He also plans a watchdog program involving organizations which repeatedly issue receipts for money that has never been donated.

Five years ago, Roman Catholic clergy of Quebec condemned attempts by income tax agents to check parish books against the charity receipts presented by individuals in filing their tax returns.

Three years ago, a Montreal priest testified during a trial that he had given receipts totaling \$3,025 to seven men, although they had given a total of \$7.00 to parish funds in 1960. Mr. Sharp ruled that registration as income-tax-deductible organizations must be filed by local parishes, congregations, or branches which receive donations, or by national organizations if the funds are handled on a national basis.

* * *

There are 7,325,916 Roman Catholics in the greater New York metropolitan area, including all of Long Island and New Jersey, according to the 1966 Catholic Telephone Guide, published in New York by the **Catholic News**.

The total represents an increase of 182,573 over last year. Other statistics are: 7,102 priests, a gain of 126; 2,920 Brothers; up 185; 23,961 Sisters, a 1,002 increase; and 1,480 parishes and 1,685 schools.

Listed in the directory are 40 Catholic universities and colleges having 60,625 students; 296 high schools with 161,713 students, and 1,222 elementary schools with 723,327 pupils.

* * *

The Baptist Book Store at Portland, Oreg., following the example of the Methodist Cokesbury Book Store, closed its

doors because of Oregon's tax policy. In July the Cokesbury store shut down and customers were told to mail orders to San Francisco. The Baptist outlet was to move to Vancouver, Wash., in April.

Action by the stores followed a State Supreme Court ruling that an outlet in Oregon is liable for income taxes on a share of the profits of a nationwide publishing business.

* * *

Fire swept through catacombs at Palermo, Sicily, which, for centuries, had been used exclusively for the embalming of Capuchin clergy, secular priests, and members of the nobility. The fire was brought under control only after many bodies of women — members of the nobility — had been incinerated.

The catacombs were first used for burial purposes in the fifteenth century, but in 1881 local authorities forbade further embalmings or interments. At that time it was estimated that the embalmed corpses of Capuchin friars numbered about 8,000.

As the centuries went by, the Sicilian nobility often insisted on their dead being brought to the catacombs, where a process of embalming, never divulged, plus the very dry air, has kept bodies in a remarkable state of preservation.

* * *

Anglican and Protestant newspapers in England, in their first comment on the Vatican's new instruction on mixed marriage, expressed considerable criticism of the document.

The **Anglican Church Times** called it a "sharp setback" and "a disastrous rebuff to the hopes shared alike by Anglicans and liberal-minded Catholics."

At the very least, it said, the ruling "provided the Archbishop of Canterbury with a golden opportunity to raise the subject forcefully, as His Grace could be relied upon to do, in his talks with the pope, and to impress upon him the fact that it is simply not good enough to assume that, in a mixed marriage, it is only the Roman and not the Anglican partner who has a conscience."

* * *

The United Presbyterian Church plans to revamp and expand its Sunday-school system by 1968. The plan would eliminate the one-hour class for children on Sundays. Rather, this "Sunday school" class would be given on weekdays and divided into two separate sessions.

"This is to avoid the competition of parents worshiping while their children are in the school," said Dr. William A. Morrison, general secretary of the denomination's Board of Christian Education. The board met to discuss what the Reverend Jack MacLeod of Philadelphia, director of interpretation, called its "bold new church education plan."

MEMORIAL BIBLICAL SEMINARY
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JOHN M. DRESCHER, Editor

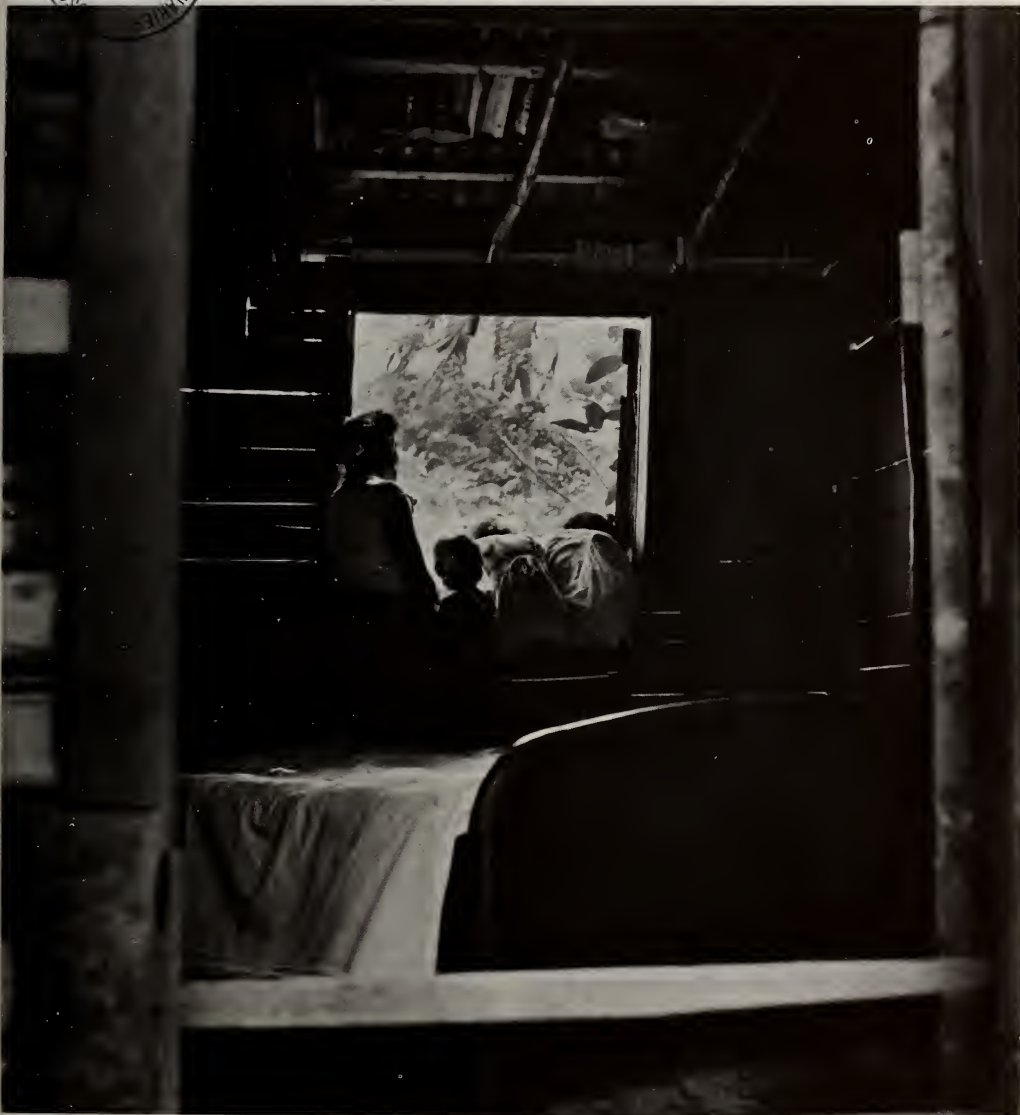
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The Poor Among Us

Poverty is a word used frequently by North Americans to describe the plight of other nations. Proudly we refer to other nations as "underdeveloped." Only in recent years has there been an awakening to poverty in our own ranks.

A group of informed churchmen have concluded that "those whose basic needs exceed their means to satisfy them are poor." Since a family's "basic needs" depend on many factors, including size, age, health, race, and place of residence, it is impossible to justifiably draw an arbitrary line and say all families whose income is below the given level are living in poverty.

To permit definition, however, the U.S. president's economic advisers consider the level of poverty to be a family income of less than \$3,000 annually. By this definition one fifth of the people (40 million) of the United States and Canada live in poverty. Every major population group and all parts of the country are represented.

Where Are the Poor?

"The other America, the America of poverty, is hidden today in a way that it never was before. Poverty is off the beaten track," says Michael Harrington, author of *The Other America*.

The poor have become invisible. They are hidden in cities transformed by modern expressways designed to avoid the beatantries of poverty. They are overlooked by a nation preoccupied with affluence.

They hide, for example, behind good clothing which they buy to escape the reputation of poverty. It has become difficult to discern the "working class" since industrial companies have installed lockers which permit blue collar workers to change into street clothing before leaving the plant. Status conscious workmen have even been known to leave their suburban homes with their lunches in briefcases instead of the usual tin lunch boxes.

If we will take the time to look, we will see that the poor literally surround each of us. But unless we are alert and sensitive, the presence of the poor will elude us.

Why Are They Poor?

Our nations are established on the supposition that all men are created equal. We have romantic notions about people rising from log cabins to become presidents and prime ministers. Those who have escaped the clutches of poverty have a tendency to feel that there is no legitimate reason for anyone in North America to be poor. A popular point of view

in Mennonite circles is that people are poor simply because they are lazy, irresponsible, or poor managers.

But this point of view is in many ways a cruel denial of the facts. While we believe that "all men are created equal," it is still true, as someone has said, that "some are more equal than others."

Some are destined for a life of poverty merely because of the color of their skins. According to Michael Harrington, so long as poverty persists, "being born a Negro will continue to be the most profound disability the American imposes upon a citizen." In 1962, 44 out of 100 Negro families had annual incomes of less than \$3,000. In 1960 in Mississippi, 83 percent of the Negro families had incomes under \$3,000; 66 percent under \$2,000; 37 percent under \$1,000.

Limited educational opportunity is another important contributing factor. Families headed by persons with an eighth-grade education or less had a poverty incidence rate of 37 percent as compared with 8 percent for those with high-school education. The penalty for being undereducated promises only to increase in an increasingly technological age.

For many, poverty results from unemployment or underemployment. Many economists are not optimistic about future improvements in employment. Figures released by the AFL-CIO indicate that in the nine years between 1953 and 1962, the United States labor force grew by eight million but the economy provided an increase of only 5.8 million jobs.

Health is another factor which contributes to poverty for many who live jammed together in inadequate housing under unhygienic conditions. They have inadequate diets and cannot get decent medical care. As a result, low income families lose more time from work and school than those with higher earnings.

Persons in families with incomes under \$2,000 lost an average of eight working days in 1960-61 compared with a national average of 5.4 days. Absences resulting from illness often contribute to school dropouts and unemployment.

Labor Under Subsistence Wages

Yet another contributing factor is the lack of economic opportunity. Many on this continent find the requirements of property ownership just beyond their reach. Figures released by the U.S. Federal Housing Agency indicate that less than six percent of the families who purchased homes had incomes under \$4,200.

Families with incomes of less than \$4,000 find it impossible to obtain the capital needed to make home ownership possible. Consequently they are unable to share in inflated property values and are easy prey for unscrupulous realtors and loan sharks. So while the rich get richer, the poor labor

Edgar Stoesz is director of Voluntary Service for Mennonite Central Committee, Akron, Pa.



It is impossible for a person to live in an affluent nation without feeling great condemnation if he is unable to compete. The result is that in most cases the poor become bankrupt inwardly.

under a ceiling which is just above subsistence.

Effects of Poverty?

To answer this question one must look at the effect poverty has on those who live both above and beneath the level of poverty. Let us look first at the effect poverty has on those held in its clutches.

The thought of eliminating poverty is relatively new. Earlier civilizations accepted poverty as unavoidable. Jesus said, "Ye have the poor with you always." Now we are told it is no longer necessary for anyone to be poor.

Imagine how such a bold statement is received by the uneducated, unskilled worker who has just been replaced by a machine, and by the middle-aged coal miner who hasn't had a job for five years and who by this time lacks both the opportunity and the incentive to retrain.

It is impossible for a person to live in an affluent nation without feeling great condemnation if he is unable to compete. The result is that in most cases the poor become bankrupt inwardly. They lose a sense of their own worth as human beings. Talk about a land of opportunity becomes mockery. Their attitude becomes one expressed in the old coal mining song, "Sixteen ton, what do you get? One day older and deeper in debt."

To bear this burden the poor have no choice but to develop a culture of their own. Before a man can sleep on the Bowery or at the side of a railroad track, a mental change must take place, and so he disguises the humiliation he feels inside. Thus, some mistake his lackadaisical appearance for a life free from modern day pressures. Nothing could be farther from the truth. This appearance is simply a defense against the dehumanization brought on by the surrounding affluent society.

While the deprived have their problems, the agony of soul of those who escape poverty may be even greater. In the eloquent words of Bishop Fulton Sheen, "Theirs is the burden of being underprivileged; ours is the burden of being over-privileged. It is their stomachs that are empty; it could be our hearts that are empty. In any case they can conceivably

do without our aid, but we cannot continue to neglect justice and charity."

Attitudes of Christians

Some Christians take comfort in the words of Jesus, "Blessed are the poor in spirit" or "Ye have the poor with you always." To find in these phrases any excuse for poverty is to misunderstand both the message and the life of Jesus. His concern for the physical as well as the spiritual well-being of people is clearly recorded in the Gospels.

Others say, "If anyone will not work, let him not eat." Historically there has been a great fear that if the loafer is not punished and his life made difficult, there will be no incentive for those who "eat their bread by the sweat of their brow." And there is a point here. But what does one do about the man who wishes to work but cannot?

It is harsh enough (and one might even question if it is Christian) to withhold bread from those who will *not* work. But it is an act even of great cruelty to withhold from those who *cannot* work because of ill health or an economy which can provide work for only 95 percent of its citizens, even in times of relative prosperity.

"Government Is Helping the Poor"

President Johnson has indeed declared "unconditional war on poverty," though at the moment he appears to be preoccupied with the war in Vietnam. Great strides have been taken in the twentieth century. We have social security, labor unions, minimum wage laws, an elaborate welfare program, and now medicare and the Economic Opportunities Act.

It is heartening to see our nation recognize such responsibility for its poor. Realistically, however, it must be recognized that the pronouncements have been much bolder than the programs. If the money appropriated for the Economic Opportunities Act were given to those classified as poor, it would amount to only \$35 per person—hardly an onslaught against the enemy (poverty) so deeply entrenched in the economic structure which cradled it.

Further there is the irony that the welfare state benefits least those who need help most. Slum clearance leaves the poor homeless as they are not permitted to occupy the housing projects which replace their "homes" but are forced to move on, and another slum is born.

The minimum wage law of 1961 does not extend to 16 million Americans (domestic workers, hotel employees, bus boys, dishwashers, and some small retail store employees) who are most underpaid. The benefits were liberalized in 1965 but as one reporter stated, "We've got the people who make \$26 a day safely covered; it's the people who make \$26 a week who are left out."

THE OTHER AMERICA . . . is a 44-frame color filmstrip with 10-minute taped narration (by Mr. Stoesz) which attempts to show the needs that exist in our own land and to stimulate Christians to consider their responsibility to the people of the "other" America. Answers are not easy, but urgent attention is required by individuals, congregations, and conferences. Order from Audio Visuals, MBMC, Box 370, Elkhart, Ind. 46514, or A.V., MCC, Akron, Pa. 17501.

Speaking Louder

A defensive approach to Christian education in the Mennonite Church has given us a great deal to say to ourselves but little that makes sense to others. It is not that we have nothing to say. But we have not really learned how to say it.

What shall we say to our world about our Anabaptist ethic of love and nonresistance? That message is sorely needed in today's world. There is really only a short step from the issue of "race" to the issue of "peace." In most religious and even nonreligious gatherings it is now quite acceptable to be for integration. In fact, it is the person who is against integration who is considered out of step. Yet if the colored man in the South is my brother *because* he is a man and because God created us equal, then the Vietcong is for the same reasons a brother too, and so is the Russian and the Chinese. In a shrunken world where the Vietcong comes daily into the living rooms of Americans, someone must help us all to see that the question of peace is akin to everything this country is learning so belatedly about race.

We have a word to say also on the current much-discussed matter of church and world. The Anabaptist concept that the church is called out of the world to go back again into the world with the Gospel is in need of clear articulation today. Only with a viewpoint that sees church and world in tension can the "gathered-scattered" concept of Christian education really make sense. The Anabaptists saw a clear antithesis. They knew they were "in the world . . . [but] not of the world" (John 17:11, 14). Their martyrdom proved that they were involved in a life and death struggle with evil. Yet they were confident that the kingdom of God would triumph. The Anabaptists took both aspects of I Pet. 2:9 seriously: (1) that the church is chosen out of the world, and (2) that it declares God's wonderful deeds to those not yet in the light.

A natural part of the "called out" concept was the idea that those who come together as "called out" persons were therefore brethren in a unique sense. They saw no qualitative difference between clergy and laity. They were *all* the *laos*, the people of God. This understanding of brotherhood, equal priesthood and therefore equal responsibility for mission, made Anabaptism the forceful, dynamic movement it was. Similarly today a powerful "scattered" ministry is dependent on a strong "gathered" life which takes the brotherhood of believers with utmost seriousness.

It is time we speak louder about what we believe.

—Arnold W. Cressman.

The Publican

*O God,
You know all things.
You know
How guilty I feel
In facing you,
Now,
In special need,
When I haven't talked
With you
For days.
It seems
I've assumed
I could get along myself
Until this came.
Now I really need you.
Forgive me
My neglect.
And what I really came for
A few moments ago,
Forget.
You are enough.*

Amen.



Plainview

Summer Bible school was first held at Plainview School, Shedd, Oreg., in 1951. The first Sunday-school service was held in June, 1953. In February, 1956, the building of the church was started. Ninety people attended the first service at the church one year later. Organization of the church group took place on June 28, 1959, with 54 charter members. Present membership is 86. Louis Landis served as pastor from October, 1958, to December, 1965. The board of elders is in charge of services until a pastor can be obtained.

The Rural Church

A rural sociologist, Glenn Nelson, from the University of Minnesota, says that rural congregations are in trouble. In studying a typical Minnesota county (Meeker), he found that only 62.9 percent of the rural residents belong to churches, compared to 94.1 percent in the county's only urban area and 79 percent in the small towns.

Among the things listed by Nelson which were apparent from his study are these: the typical rural church reached its peak in membership 40 years ago; the country congregation is plagued with inefficiency; there is a crisis in the rural congregation's inability to provide a sufficiently active youth program, because the total number of teenagers may be extremely small; rural churches, with small congregations and meager budgets, also find it hard to support full-time pastors. Because of this more than half of the country churches are part of multiple-church circuits; many of these pastors supplement their incomes with second jobs; the median rural pastor's tenure is 18 months.

Further, Nelson found that the average town and urban congregation is about twice as large as the rural church. Youth affiliated with the church are less likely to move out of the county than unchurched youth. Rural church members are more aware of their ethnic background than urban church members.

But the rural churches should not be dismayed. They need to face their problems aggressively. Some rural churches may need to merge. Country churches should conduct door to door religious censuses and cooperate more with other churches in meeting social problems. In addition, he said, rural churches must develop new ways to prepare youth for migration to the city.

While it is true that many Mennonites have gone to the city, basically our congregations as a denomination can be considered rural. Even some who work in the city, continue to live in the country and attend a rural congregation.

However, it is also true that there are areas in our church which had growing congregations 30 to 40 years ago but are now decreasing in membership year by year. This is not because people are lost to the church or even because less and less are brought into the church. Rather, it is because more and more are moving toward the town and city.

Fewer are returning to the farm not only because training calls them elsewhere but also because they could not return if they would so desire on account of lack of farmland or finances.

What does this mean for us? It means first of all that we should not be discouraged. People in the country need the Gospel. And there are probably many more around the rural church without the saving knowledge of Christ and church membership than is often realized.

Some time ago two rural Mennonite churches in two different states decided on a religious census for their community. Some members in each case protested because they felt the community was well churchd. In both instances their resulting reports showed that this was not the case. In each case membership could have doubled if unchurched families in the immediate community would have been added.

It may be that at some places several small struggling congregations should merge. Careful consideration should be given before this is done, but it should be thought of as a possibility.

Since many of the youth, in particular, do not remain in the home community, the local church must prepare its youth to spawn congregations in new areas of service. This should be a great challenge to the rural church. It can really become the mother of many other churches as its members move out as Christ's ministering body.

So an immediate and important concern of the rural congregation might be the teaching and training of its members so that new fellowships are begun wherever its members move.—D.

Still with Us

The Pharisees, so familiar in the New Testament, sought to *catch* Christ. They listened carefully when Christ taught, not because they sought new insights to truth, but in order to find error. They devoted themselves to trip Christ up on their doctrine. If what He said was slightly different from what they held, they could indict and hold Him for heresy, which to them was a crime of major proportions. But Christ spoke to the condition of man's heart and not only to the correctness of man's doctrine.

The scribes, who sat on the sidelines, made concerted efforts to *confuse* Christ. These men were the interpreters of the law. So careful were they in their study of the text and laying down rules for the observance of the law that their words came to be revered above the law. The men sought to confuse Christ with what God had said. But Christ could always see clearly between man's words and God's Word.

The Sadducees sought to *confound* Christ. They raised questions of revelation which seemed illogical and unreasonable. Denying the reality of the unseen and miraculous on this basis they could ask, "If a woman is married, over a period of time, to seven different men, whose wife shall she be in heaven?" But because Christ's faith was founded on fuller understanding of the spiritual, He was not confounded by the seeming contradictions of the natural.

These three groups of accusers are ever with us. They seek to catch, confuse, and confound us. Let these three truths also be clear to us: We must deal with the problem of man and not merely with man's problems; we must keep clearly in our minds and lives the supremacy of God's Word over man's ideas; we must realize that the things which are seen are temporal while the things which are not seen are eternal and the things of the spirit are spiritually discerned.—D.

G. Campbell Morgan on War and Capital Punishment

(Editor's note: The following written by the prince of expositors, G. Campbell Morgan, more than sixty years ago, speaks in a striking way to the church today.)

War was condemned absolutely by the teaching and action of Christ when in the garden He rebuked Peter for using the sword, commanding him "put up . . . thy sword in its place: for all they that take the sword shall perish with the sword," and when before Pilate He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

It is often argued that, in defense of the weak and oppressed, war may be justifiable; and that, surely, is a plausible argument. It is not for us, however, to take our standard of conduct from the most refined and cultured paganism, but from Christ Himself, who speaks to this age.

The Lord Denounced War

It is, therefore, of the supremest importance to remember that the point at which, in the quotations already given, the Lord denounced war, was when its possibility was suggested for His own defense against the malice and wickedness of the unholy coalition that the world has ever seen.

In His case, not by the punishment of evildoers, nor by conflict against oppressors, but by suffering, and through death, triumphs were won; and whoever is prepared to justify war under any circumstances, must do so at the cost of calling in question the wisdom of the Lord's action.

The same line of argument applies to capital punishment. Men may have their modes of government, and the world may still attempt to discover through policy and philosophy new methods of creating a nobler society, but in the purpose of God there is but one King, His anointed Son; and one code of ethics, the speech of that Son; and one principle of government, the grace of that Son; and within the economy of that kingdom all punishment inflicted by man on man is remedial and redemptive.

Not merely for the salvation of the wronged, but also for the reclamation of the one who wrongs was the cross uplifted, and when man visits man with death, he exercises a form of punishment which shuts out the possibility of a remedy.

In the light of the Christian era war finds no justification and capital punishment has no place. . . .

God has not for the last nineteen hundred years delegated to a nation His own right over human life, for among the records there is none proven that He ordained war, since His

Son declined the use of the sword for the winning of His victories. . . .

Contrary to Christ

All the aggressive force of the Kingdom of Jesus Christ is to be directed against sin, and none of it against the men who are in the grip of sin. The Church of Christ has always been renegade from the Spirit of Christ when she has attempted to carry on His warfare with the weapons that are carnal; and when in the name of the Prince of Life, life has been destroyed, He has been insulted, and this sixth commandment has been broken. . . .

The nation, the society, the individual which takes life of set purpose is guilty of murder. This is hardly the age in which such a sentiment will be popular, but it is getting to be time the church cease debating the sophistries of the age, and find her way back to bed rock principles, refusing absolutely to be frightened or cajoled into complicity with movements that are in their very nature contradictory to, and subversive of, the teaching and the Spirit of Christ.

As yet there has been no answer to the philosophy of Russell Lowell's satire:

Ez fer war, I call it murder,
There you hev it plain and flat;
I don't want to go no furdur
Than my Testymeny fer that.
God hez sed so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airy
If you want to take in God.

'Taint your eppylett an' fethers
Make the thing a grain more right;
'Taint affollerin' your bell-wethers
Will excuse ye in His sight.
Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment aint to answer for it,
God'll send the bill to you.

The Line Must Be Clear

There is a vast amount of highly respectable, cultured, and most interesting paganism abroad in the world; and it is, after all, much to be preferred to the barbarism of the past; but, in the name of God and Christ, let the line of demarcation between this paganism and Christianity be clear and distinct.

The Divine word was given on Sinai, amid the thunder and the lightning, "Thou shall do no murder." That word in gentle speech, far more searching and binding, is breathed through the Christian era, from the lips of Him who died to save life; and whenever a human life is slain upon the field of battle, or taken in the name of society, or murdered in the interests of the wealthy, His wounding is repeated, and His teaching trampled under foot. The simple facts should be kept in mind. Life is of God. To take, as to give it, is His prerogative. . . . Those, then, who are His, must decline to have any complicity with war, raise their protest against punishment which takes life, refuse to have profit or pleasure at the cost of human life, and so live in communion with Him, that anger shall be destroyed within, save as it moves in the power of His infinite love against evil in every form.

Missions Today

Pilgrims in a Strange Land

By J. D. Graber

We flew for two hours from Asuncion, the capital of Paraguay, over practically uninhabited bush country to get to the Mennonite colonies. Below us, and serving as a navigational guide, snaked the Trans-Chaco Highway, the frail land link of the Mennonite colonies with the outside world. Why did these Mennonite refugees settle so terribly far from the capital city where transportation problems have been so difficult? This question may have various answers, but the fact remains that here are these thriving colonies and churches far up in the interior of Paraguay.

Cultural problems loom large, but these also furnish the motive to mission. The cultural gap between German Mennonite and the typical Paraguayan is large indeed. But the radical diversity exists between German and the aboriginal Indian settled in and around all the villages of the colonies. In the sight of God there is only one human family, but how to build bridges of understanding and communication across these cultural barriers, and how make the Gospel an effective reconciling agent is a serious problem.

Missions to the Indians was the first obvious challenge to the Mennonite churches of the Chaco. Here were completely raw heathen on the doorstep. They were employed as laborers and it became obvious that they needed the Gospel. But how to evangelize these illiterate people who had lived a nomadic existence in the forests since time immemorial? How even learn to speak their languages? For there are several tribes with totally different languages.

Do people have to become like us when they become Christian? Is the thrifty life of a settled German Mennonite farmer the ideal for the Paraguayan Indian? Can the Indians be Christian and still be so totally different in cultural ex-

pression? To what extent and how rapidly can cultural change be introduced? Over a thousand Indians have been baptized, but the problems of Christianization and acculturation are far from solved.

A United Mennonite Mission Board administers much of the Mennonite outreach program in Paraguay. With this national board both the Elkhart and the Newton mission boards are in cooperation. Our representatives meet with them when we can and we subsidize the mission programs. This again keeps challenging the large personal and financial resources of the Mennonite churches in Paraguay and helps to develop mission interest. What little the North American churches can do toward mission work in Paraguay is multiplied as it becomes a part of the total church outreach in the country.

Not only among Indians but also among Paraguayans is Mennonite mission work carried on. There are really active mission programs across the river from Asuncion, and fifty or more miles to the east. Most of the missionaries are young people from the German Mennonite churches who have received their vision and their training in the Mennonite Seminary in Montevideo. A bookstore in Asuncion is also functioning effectively, with three Seminary graduates, or near graduates, at work. The Mennonite Church of Paraguay is bestirring herself, and she has a great mission field on her doorstep.

Prayer Requests

Pray for those individuals in Puebla, Mexico, who are regular attendants, that it will be a time of definite commitment of their lives to Christ, and for those who will attend an evangelical service for the first time.

Pray for a father who has fallen into the drink habit.

Pray for a young couple who had been concerned about and interested in mission work. Since the father's work takes him from home except for weekends, they seem to have lost interest and the spiritual homelife they formerly enjoyed has declined.

Pray for a father of three children, that he might join his wife in acceptance of Christ.

Compassion

Our surplus grain and the limitless wealth of the sea show us that starvation is needless! The chief thing we need in order to stop hunger is compassion—the compassion of Jesus. This, instead of profit, should be our objective and motive.

Just suppose that the Russians and the Chinese and the French decided to imitate us and tried to excel us in compassionate service. The world would then be moving in the direction of the millennium.—Frank C. Laubach in *War of Amazing Love* (Fleming H. Revell Company).

Are You Looking for God?

By Gertrude Huebert

Medical science has taken great strides in the preservation of life. Oxygen tents and pills aid those suffering from lung and heart diseases. New and better methods of anesthesia have replaced the pain killer pill, the only remedy at operations of the eighteenth century. No time, money, or effort is spared to nurture the body.

In comparison, how much thought do I as a Christian give to the well-being of my soul? How much time do I spend to nurture my spiritual life to keep in close touch with God? While meditating over this common problem among children of God, a verse of Scripture from II Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven," stood out in bold letters from my Bible.

Men of all generations have found it necessary to seek God. During the Babylonian captivity King Darius sent men out to gather people to pray. Throughout the ages man has revealed a desire to lean upon a higher being for security.

Today the American student is displaying a diligent search for someone who will lead him to the authority who made the trees, the rocks, the people, the very universe he studies so intensively.

Recently in Africa a group of little boys left their sheep and goats to wander the hillsides while they discussed this important problem. Suddenly Atuman's mind was made up. "When I grow up, I'm going to find God," he announced to his friends. This declaration greatly astonished his mother.

"My son will never amount to anything; he has such strange ideas," she confided to a friend shortly after his decision became known.

Many tried to change his mind but to no avail; he refused to listen. Soon the young fellow trekked through the surrounding villages in his search for God.

Deeply stirred I read this account in comparison with my own life. Atuman's fervor appealed to me. The words directed to Israel in Second Chronicles also seemed to suggest the seriousness of finding God. What was wrong with me? Could it be possible I lacked humility, or was my search for God hampered by the many activities in my home and my social life?

Into the confusion the Lord did not fail to send a ray of light which came in the form of an illustration in a magazine. Mr. Paul, a young teacher, had formed the habit of an early

morning walk to clear his mind and refresh his body. One beautiful autumn morning Billy, his five-year-old son, begged to share the exhilarating experience. Permission granted he gave a whoop of joy, whistled for his dog, and tried to keep in step with his daddy's long strides. Then suddenly the pet let out a loud yelp and disappeared in a cloud of dust, chasing a rabbit.

Panting, the dog returned, to be dragged through a fascinating culvert by his little master. By the time they appeared on the opposite side, Father was in a disgruntled mood. Finally both father and son stumbled over the deep ruts of a lonely logging road on their way home.

The same feeling of frustration that possessed that father often threatened to discourage me when something interrupted my prayer session, until the Holy Spirit pointed me to the example of the Lord Jesus during His earthly ministry. Amazed I read the story in Luke 8:40, where I found two interruptions in His plans, yet no note of impatience was manifested. Christ remained calm and unperturbed.

Inspired by the Holy Spirit through this incident, a new joy flooded my heart the following day as I faced my chores, answered the telephone calls, and listened to the prattle of the baby because I remembered the Lord Jesus had traveled the way before me. The many interruptions failed to upset my mind as I learned to know Him better.

During those blessed days John 17 became one of my favorites. As I fumbled around for a better understanding of the oneness in verse 21, the Lord used a letter from behind the Iron Curtain to explain this to me. Tears welled up in my eyes when I answered the telephone one evening and received news about an aunt who had been lost for twenty-five years. My remembrance of her was blurred, for I had not seen her since childhood days. But the family ties were so strong that distance and separation of many years could not destroy them. We were one with her in spite of circumstances.

Even so Christ Jesus displayed this belonging and oneness with the Father in those times when He spent long nights of prayer on the mountaintops.

David Livingstone, the great missionary explorer, also sought and found God. His search continued until his dying day when the Africans found him on his knees before God.

In this search for God, Christians ought to spare no time or efforts to obtain their goal. We may not be confronted with irksome interruptions to disturb us. We may not be called upon to die in Africa, or to spend time in prayer on lonely mountainsides, but the Lord is looking for a humble and contrite heart, willing to become one with Him.

By Virginia S. Kreider

"That is a good idea! I wish we could discuss this further."

This wish dots my notes from a business meeting as puffed balls dot a lawn on a warm fall day.

Bound by time and topic at the business meetings we elect officers for another year, match budget to finances, and move to adjourn.

As a church we respond to a stewardship of time. Carefully prepared agendas are our specialty. No dalliers we! I suggest that a stewardship of listening has not yet caught our attention. Congregational business meetings convince me there needs to be more provision for open discussion in our churches.

Above all people Christians should be capable and willing to engage in this type of conversation. To discover the implications of open discussion let us look at the word "discussion" itself.

It grows out of the word "discuss." The Greek athlete picked up the metal quoit, and aiming at no mark used all his might to throw it the greatest possible distance. Discussion, then, provides for the consideration of a question in open debate: it is argument (not dispute) for the sake of arriving at truth or clearing up difficulties. I like the open-endedness the word implies—it offers a proving ground for the suggestions of all our members.

Are we ready to hear suggestions regarding corporate church life that any brother may offer? Dare we provide a climate for ideas to grow?

Lawrence Hyde, in *A Diary of Readings*, says, "It takes a long time for the average over-intellectualized person to realize that in his particular sphere of reality he must be prepared to receive illumination from the most unexpected quarters. . . . Yet only at this price can spiritual be substituted for mere intellectual knowledge. . . ."¹

The church is indeed fortunate. While industry must retain idea men at a high cost, God gives these men and women to us.

Paul assured the Corinthian church, "God works through men in different ways, but it is the same God who achieves his purpose through them all. Each man is given his gift by the Spirit that he may use it for the common good" (I Cor. 12:6, 7).²

We dare not say to the creative brother, "We do not need you." He is only asking us to test his ideas. The test (discussion) will determine which ideas are best left alone and which can safely enhance our spiritual life.

Let us determine to examine ideas within our congregations and gather the good ones from the field of open discussion.

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

The Romance of Bible Scripts and Scholars, by John H. P. Reumann; Prentice Hall; 1965; 248 pp.; \$5.95.

I attempt to read constantly and extensively in the whole area of translation of the Bible. Nothing I know of on the current market provides such an engaging and comprehensive account of some of the more interesting and significant chapters in the history of Bible translation and transmission. In fact, few, if any, books in the whole field have given such fullness of information and interpretation to the outstanding periods and persons in the history of the translated Bible.

A book such as this will certainly do much to dispel the fears of those who may wonder about the continual attempts to modernize the Scriptures as well as to inform those who are simply intrigued or perplexed by the rash of contradictory comments that are constantly to be heard or read concerning the stream of versions available these days.—Gerald C. Studer.

* * *

The Holy Spirit at Work in the Church, by Lycurgus M. Starkey, Jr.; Abingdon Press; 1965; 160 pp.; \$3.00.

One cannot be other than greatly encouraged after reading this book. The churchmen have not all lost faith in the Scriptures, and in the work of the Holy Spirit as they work in the church and in the world.

The reading of this book will not only inspire the pastor but also give him ideas for his work, as well as for his personal life. These 160 pages pack a real heartwarming spiritual stimulus. It is a good book for any Christian to read and pass on to his pastor.—Nelson E. Kauffman.

* * *

The Stewardship Call, by Waldo J. Werning; Concordia; 1965; 186 pp.; paper, \$3.25.

Werning says, "When a person does not give or serve happily, he is indicating by his actions that he has a spiritual problem." Many suggestions are given in his book on how to help this person come through to a stronger faith.—Daniel Kauffman.

* * *

A Church for These Times, by Ronald E. Osborn; Abingdon Press; 1965; 192 pp.; paper, \$1.95.

It is highly necessary for our pastors and congregational leaders to read a book like this if they expect to be informed on the thinking going on in ecumenical circles. The author takes positions we could not fully endorse, but there is a great deal in this volume that challenges us. Surely it is God's will as revealed in the prayer of our Lord that His church be one in Him, and for Him to witness to the world.—Nelson E. Kauffman.

* * *

Come to the Feast of the Lord, edited by W. Herbert Kent. Augsburg; 1965; 48 pp.; paper, 50¢.

This is a brief little paperback designed to help the leader of laymen Bible study-discussion groups. It is well outlined, filled with suggestions, source materials, stories, and hymns, all related to the general theme of "The Feast of the Lord," inferring God's invitation, and man's need to respond by "coming, drinking, eating, seeing, rejoicing, living, praising, and being saved."—Glenn B. Martin.

1. John Baillie, *A Diary of Readings*, Charles Scribner's Sons, New York, 1955, p. 24.

2. Phillips, *The New Testament, Christianity Today* edition, the Iversford Associates, New York, N.Y., 1963.

CHURCH NEWS



A new building for the Honan Cho Church in Tokyo, Japan, was dedicated last year. Mr. Oniki was the architect and now serves as the church chairman. Don and Barbara Reber have served at the location for the past seven years, following Don and Dorothy McCammon. Half of the \$20,000 cost of the new building was borne by the 33-member congregation and the other half by the sponsoring mission boards of the Mennonite, General Conference Mennonite, and Brethren in Christ churches.

Tokyo Booms

By Frank H. Epp

(This is the second in a series of articles by the editor of the **Canadian Mennonite** in connection with his one-month tour in Asia.—Ed.)

The world's largest city is expected to triple to 30 million in 20 years, but it is doubtful whether the Mennonite Church will have a share in that population explosion.

At present, the capital city embraces one tenth of the approximately 100,000,000 Japanese and already it is being said that "Tokyo is Japan."

This psychological fact is one of the reasons why young people from all over rural Japan are flocking to the city.

The young folks feel that they haven't quite been introduced to life until they've at least temporarily left the quiet and conservative atmosphere of the rural community for the faster moving, more glamorous, and progressive urban society.

As one youth expressed himself, "All the glitter of Japan is wrapped up in Tokyo."

But there is more to it than that. Tokyo also represents the heart of Japanese industry, and the growing edge of prosperity.

Here are the big building projects, the large universities, and the expanding industry.

For 20 years Tokyo has had a building boom and the end is nowhere in sight. Expressways are being widened and lengthened and taller buildings are being constructed to accommodate the growth. From two to three thousand families are moving in every month.

Tokyo, however, is growing not only by influx from without but also from the natural increase within, in spite of the population control measures being employed.

One of those measures giving considerable concern to the church leaders and others is abortion which the state has not only legalized but also subsidized so that medical and hospital care costs for the patient are only a few dollars.

Abortions are counted along with other vital statistics, and in recent years, church leaders here say abortions have been higher than reported births, "and not all abortions are reported."

Serious questions are now being asked

about this traditional method of population limitation and it is hoped here that the prevention of conception through the use of pills and other modern contraceptives may find acceptance as better methods of control.

While young people from the Mennonite churches in Japan are also migrating to this vast metropolis and while a union church has been established by three conferences, no major evangelistic and missionary thrust is expected in the foreseeable future.

Again the reason can partially be explained by the North American parallel where the rural churches took their time in seeing the challenge of establishing churches in the cities.

But there are also other factors. In the early 1950's the four Mennonite and Brethren in Christ conferences carefully studied the Japanese field and deliberately selected their present areas of missionary activity. The Mennonite Board of Missions and Charities chose the northern island of Hokkaido, the General Conference selected the southern Kyushu, and the Brethren in Christ settled in the Yamaguchi prefecture on the main Honshu Island.

The Mennonite Brethren became the heirs of MCC activity in the city of Osaka, which is just several hours away by "crack" train (up to 120 miles an hour) from Tokyo.

Osaka, Japan's second largest city, with three million people, has more than half of the approximately 1,200 Mennonite and Brethren members in this country.

Tokyo has, however, not been completely forgotten. Since 1954 MCC Peace Section representatives have located here, and more recently the Honan union church has been organized here. It has about 35 members, and the work is directed by a Tokyo evangelism committee consisting of two missionaries and three Japanese Christians.

But while a union church may represent steps in the right direction, they can be slow and halting steps, for now there is not one but three mission boards to check out.

And if one mission board says that the label "Mennonite" is indispensable and another says it is intolerable, then one can understand some of the problems that may arise.

At the moment, however, there is optimism that the union church will be a success and the basis perhaps for a wider outreach in Tokyo.

Missionary workers at present in Tokyo include Carl Becks, on loan from the Mennonite Board of Missions and Charities for a five-year assignment with the MCC Peace Section; Don Rebers, associated with the Honan-cho church, about to return to North America; John Graballs of the Brethren in Christ Church; Lee Kanagys of the Mennonite Board of Missions and Charities in language study; and Ferd Edigers, self-

supporting General Conference missionaries.

The Edigers particularly are involved in numerous educational and evangelistic activities which win converts and nurture Christians but which may not add members to the Mennonite Church in particular. That, however, may not be the most important missionary contribution anyway. Adding to the body of Christ is the first priority, and that body by Protestant count in Japan includes over 600,000 members.

Camp Luz Plans—1966

Orville, Ohio

Mabel Baird, RN, from Salem, Ohio, presently serving as a staff nurse at Children's Hospital in Cincinnati, will serve as camp nurse from July 4 to Aug. 13. She served as camp nurse at Luz in 1963 and since then served in VS two years at Mennonite General Hospital at Aibonito, Puerto Rico.

Eldina Miller from Louisville, Ohio, will serve as Girls' Camp director and then continue on the staff as head girls' counselor for the two Junior High Classes. She has served on the Luz staff several weeks in both 1961 and '62 and has served in the Teachers Abroad Program, teaching in Newfoundland, Canada, for the past two years.

Bob Longenecker, Ashley, Mich., will serve as lifeguard. Bob has attended Eastern Mennonite College and has a Senior Lifesaving Certificate. He is taking a Red Cross water safety instructors' course.

Vivian Crlow, Millersburg, Ohio, will again be crafts instructor.

The head cook will be Florence Gingerich, Hamburg, Ont., now dietitian at Mennonite General Hospital, Aibonito, P.R. Assistant cook and domestic helpers will be Marjean Lehman, Karen Begly, RN, Rita Hostetler, and Gerri Lehman.

Schedule

- June 13-18
Bible Memory Camp
- July 4-9
Youth Camp, sponsored by Ohio Mission Board
Director, John Bartholomew
- July 9-16
Boys' Camp
Director, John King;
Pastor, Aden Yoder
- July 16-23
Girls' Camp
Director, Eldina Miller;
Pastor, Elvin Sommers
- July 23-30
Jr. High I
Director, Marion Bontrager;
Pastor, Wilmer J. Hartman
Speaker in a.m., Lester Graybill;
Instructor, Edwin Hartman

July 30 to Aug. 6

Jr. High II, for older Jr. High and high-school age Youth Convention. Theme: "On the Edge of Tomorrow" Director, David Eshleman;
Key Leaders, Bill Detweiler, Jim Helmuth

Instead of the usual classes, one of the following may be chosen:

Destination Dialogue—A dynamic creative approach to the Scripture.

Acts Alive—A course to help you relate the Gospel.

Growth by Groups—Both *Eternity* and *Christianity Today* magazines say that this course has proved to be most effective in solid Bible study.

Aug. 8-13

Boys' and Girls' Camp, sponsored by Ohio Mission Board
Director, Charles Kalous;
Pastor, Raymond Shank

Aug. 15-20

Mission Workers' Retreat, sponsored by Ohio Mission Board

For information and reservations contact the manager, Jack Miller, 529 Stibbs St., Wooster, Ohio. Plan now for Christian Fellowship at a church camp.

Eastern Mennonite College

With the slogan "99 plus YOU equals Science Center," the science center fund drive has totaled two thirds of the \$670,000 goal. No date has been set for completion of the new building east of the main campus until the goal is reached.

President Augsburgsbarger made this announcement following a meeting of the Steering Committee for Development Program. Architects Davis and McClintock of Harrisonburg have drawn plans calling for ten science laboratories, two large lecture rooms, four general classrooms, faculty officers, research rooms, a planetarium, and a greenhouse.

The drive for the science center initiated a new approach in soliciting for EMC. In making it a "plus program" in addition to regular fund raising, the committee worked out a plan for 100 contributors.

The 100 units of the \$670,000 goal divide as follows: 6 persons contributing \$25,000 each; 10 persons contributing \$10,000 each; and 84 persons donating \$5,000 each. The names of the 100 persons or firms contributing will be placed on a bronze plaque in the science building.

Fine Arts Festival

"Modern Japan: Art and Culture" was the theme of the annual Fine Arts Festival, March 24-26.

Three guest speakers presented various aspects of Japanese art and culture in lec-

tures, seminars, and a chapel address. Robert Lee, General Mission Board missionary to Japan now on furlough, discussed the sociological and theological implications of Japanese culture as it relates to the missionary task.

A native of Japan, Yoshiaki Tono, presented an illustrated lecture, "Art in Modern Japan," and Mrs. Joseph V. Reday demonstrated Japanese flower arrangements. Other activities during the festival included a Drama Guild production of two Japanese one-act plays, a tea ceremony demonstration, Japanese music and films, and a Japanese dinner. A display of rare Japanese pottery was exhibited.

Homecoming Weekend Events

The annual Alumni Banquet, Friday, April 29, 7:30 p.m., with C. Norman Kraus of Goshen College speaking, kicks off the Homecoming Weekend activities.

The Saturday afternoon Alumni Seminar features Kraus and Sanford Shetler of Johnstown, Pa., giving presentations on "The Christian's Attitude Toward His Government."

"The Holy City," to be sung Saturday evening, is being directed by Ira T. Zook. Soloists will be accompanied by Emily Turner at the piano.

Sunday morning, May 1, features alumni, with James and Arlene Stauffer, Eastern Board missionaries on furlough from Vietnam, and Carroll Yoder, former TAP-teacher to the Congo, giving short talks. President Augsburgsbarger will have the morning sermon.

A sacred concert by the Alleluia Singers, with J. Mark Stauffer conducting, Sunday afternoon will conclude the schedule of events for homecoming weekend.

Calendar

- Ohio and Eastern Conference, and Ohio Christian Workers' Conference, Lee Heights, Cleveland, Ohio, May 8-11.
- Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.
- Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
- Western Ontario Mennonite Conference annual meeting, June 8-10.
- Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.
- General Mission Board Meeting, Kitchener, Ont., June 21-25.
- Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.
- Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
- Virginia District Conference, Eastern Mennonite College, July 26-29.
- Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
- Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
- Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
- Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.

China Topic for Peace Fellowship

By Robert M. Schrag, assistant editor, Mennonite Weekly Review

"As Christians we must have at least as much devotion to our cause as the communist has for his—by trying to serve the world better than he does."

This is the "Christian answer to communism," declared a former missionary to China, Dr. S. F. Pannabecker, in addressing students from seven Mennonite campuses who met last week at Bethel College for the annual conference of the Intercollegiate Peace Fellowship.

The session, held March 17-19 in the Fine Arts Center on the North Newton campus, attracted delegations from Goshen, Bluffton, Eastern Mennonite, and Freeman colleges, as well as students from the three Kansas schools, Bethel, Hesston, and Taber.

Meeting under the theme, "China and Christian Concern," the conference sought to give a reappraisal of the giant oriental nation which is the home of one fourth of the human race and a chief adversary of the Western world.

"Understanding China is one of the most important things we have to do today," said Dr. Pannabecker, of Elkhart, Ind., the former president of Mennonite Biblical Seminary and a veteran of more than 20 years of mission work in mainland China. He and Mrs. Pannabecker recently spent an extended period in Asia with their daughter and son-in-law, the Robert Ramseys, who serve in Japan.

Christianity was first brought to China in the eighth century, but the church did not make much impact there until after 1844 when a trade treaty with the West opened up China to missions, stated Pannabecker in a brief historical review. "By 1900 there were a thousand missionaries in China, and they had won many converts."

Missionaries were "involved in an imperialist situation in which foreigners had many privileges," he acknowledged. "I didn't even have to show my passport when I first entered China in 1923."

During the Japanese occupation of China, which began in the early 1930's, a close feeling of brotherhood developed between the missionaries and Chinese. After World War II, communist forces won the ensuing civil war and gained control of the mainland. By 1951 all Protestant missionaries had been expelled.

Some mistakes of missions in China, said Pannabecker in retrospect, were too much reliance on treaties of the Western powers, and the failure to develop a more responsible church run by the Chinese themselves.

The former missionary told the collegians that "we must have much sympathy

for the church in China today," as many Christians there try to carry on in a communist state. He pointed out that since only a minority of Chinese are actually party members, the "rest don't have to say they are atheists" and can keep their religious practices as long as they do not proselyte.

Under communist rule the "dead wood" has been eliminated from the church in China, stated Dr. Pannabecker, who estimates there are perhaps 700,000 professing Christians in that country today.

Giving two lectures on the history and culture of China was Dr. George Beckmann of Kansas University, author of "The Modernization of China and Japan."

According to Beckmann, China's worst problem is its enormous population—more than 700 million—and the consequent lack of adequate food production. He said the most notable case of internal resistance to communist policy occurred in the late 1950's when millions of peasants refused to cooperate in setting up government agricultural communes.

Pointing also to the positive results of the revolution, Beckmann said the communist regime has made significant advances in public health, economic reform, and educational development.

"The Chinese people are generally proud of their leadership," concluded the KU professor. "The country has now found a place in the sun and feels new strength after a century of subservience to the West."

Dr. Beckmann advocated that United States policy toward mainland China should be one of "containment without isolation," similar to that currently proposed by Senator J. W. Fulbright and other students of Asian affairs.

"Does it really make sense to quarantine China?" he asked. "Perhaps it would be better to open the house and treat the patient." He acknowledged, however, that



Participants in the annual conference of the Intercollegiate Peace Fellowship March 17-19 at Bethel College, North Newton, Kans., discuss the conference theme, "China and Christian Concern." From left are Dr. S. F. Pannabecker, former missionary to China; Alice Umble, Goshen College; and Dr. George Beckmann, author of *The Modernization of China and Japan*.

China apparently will accept diplomatic recognition only under certain conditions, which are presently unacceptable to the United States.

Some 150 students registered for the session, with numerous others attending as class schedules permitted. Among the larger delegations coming from a distance were 14 students from Eastern Mennonite College, Harrisonburg, Va., and 18 from Goshen College in Indiana.

Under the sponsorship of Mennonite Central Committee Peace Section, the Intercollegiate Peace Fellowship is composed of the peace clubs at the various American Mennonite colleges. The Schowalter Foundation helps provide funds for conference expenses.

Goshen College

Seniors Named Freshman Scholars

Goshen College has awarded 74 Freshman Scholarships to high-school seniors and recent high-school graduates for 1966-67.

Among them are ten Menno Simons alternates, who are eligible to receive the Menno Simons awards not used. Fourteen Menno Simons Scholars were announced earlier.

The Freshman Scholarship is a one-year award. Depending upon need, the stipend ranges up to \$330 for the freshman year. Candidates for Freshman Scholarships had to rank in the upper 10 percent of their high-school classes.

Commencement Activities

Paul E. Mininger, president of Goshen College, released recently the artist's conception of the college's new library, for which ground will be broken in June.

The special service will be held on Saturday, June 4, at 4:00 p.m. on the lawn at the library site, weather permitting. Planning to be present will be Mr. and Mrs. Harold C. Good, of Lansing, Mich., who are the donors of the \$1 million building.

The ground breaking will be one of the highlights of the college's 68th annual commencement. Dr. Mininger also announced the speakers for the commencement activities.

Paul M. Lederach, president of the Mennonite Board of Education, will deliver the sermon at the baccalaureate service Sunday evening, June 5. Dr. Lederach is also director of the curriculum development and service department of the Mennonite Publishing House, Scottdale, Pa.

Elmer G. Homrighausen, dean, and Charles R. Erdman, Professor of Pastoral Theology, at Princeton Theological Seminary, will deliver the address Monday morning, June 6, at the commencement service. Dr. Homrighausen is well known

as a lecturer, author, and theologian.

Also in connection with commencement will be Alumni College early Saturday afternoon, June 4. All of the college's more than 10,000 alumni are being invited to attend the Alumni College, with more than 1,000 special invitations going to the classes of 1916, 1921, and all other five-year anniversary classes which will be gathering here for reunions.

Speakers at the Alumni College will be Carl Kreider, dean of the college, and John S. Oyer, professor of history. Dean Kreider will speak on "Current Econom-

ics"; Prof. Oyer, on "Historical and Current Implications in the Vietnam Affair."

President Minger will speak at the annual banquet of the Alumni Association Saturday evening, June 4. Toastmaster will be Charles W. Ainlay, attorney at law, of Goshen.

About 240 seniors will be taking part in the graduation activities in June. A few of them completed all their requirements in January and some others will have completed their requirements by the end of the summer.

Laurelville Camp

For Junior Campers

For the junior campers Laurelville is planning an exciting and fun-filled two weeks. The first one is for the 9-11-year-olds, July 17-23, and the second is for those whose ages are 12-14, July 24-30. They are being planned and directed by Mr. and Mrs. Art Smoker, both graduates of Goshen College, Goshen, Ind., and now at Cambridge, Mass.

Campers will enjoy exploring caves, blazing new trails, hiking, swimming, Bible studies, nature discoveries, group living, crafts, campfires, camping-out trips, and many other activities — educational and recreational.

The camps will begin with registration at three o'clock on Sunday and continue through Saturday morning breakfast. For more information and reservation forms write Laurelville Church Center, Route 2, Mt. Pleasant, Pa.

FIELD NOTES

Three new Every-Home-Plan churches for **Gospel Herald** are Carthage, N.Y., Flagler, Colo., and Evening Shade, Warsaw, Mo.

Mrs. A. A. Hostetler of Oak Grove, Smithville, Ohio, observed her 91st birthday on March 12.

Samuel Trauger and wife, Deep Run congregation, Deep Run, Pa., observed their 66th wedding anniversary on April 14.

Cassie Martin, Midway congregation, Columbiana, Ohio, observed her 90th birthday on April 15.

Henry S. Holsinger and wife, Lindale congregation, Linville, Va., observed their 67th wedding anniversary on April 5.

The Franconia Mennonite Board of Missions and Charities annual meeting May 1-3, Christopher Dock Mennonite School, Lansdale, Pa. Speakers include Nelson E. Kauffman, Elkhart, Ind., Claude Good, Hartford, Conn., Henry Paul Yoder, Harrisonburg, Va., and James Stauffer, Harrisonburg, Va.

Norman Yutzy, Souderton, Pa., in Home Emphasis meeting at Perkasio, Pa., May 8.

The new church building at Immokalee, Fla., was dedicated on April 17, with Michael Shenk, Sarasota, Fla., preaching the dedication sermon.

New members by baptism: eight at Metamora, Ill.; seven at Zion, Archbold, Ohio; fourteen at Martins, Orrville, Ohio; three at Stahl's, Johnstown, Pa.; one at Allentown, Pa.; eight at Roanoke, Eureka, Ill.; eight at Lyon Street, Hannibal, Mo.; eight at Marlboro Conservative Church, Marlboro, Ohio; fifteen by baptism and two on confession of faith at Ebenezer, Elverson, Pa.

Special meetings: **Arthur L. Jackson**, Norristown, Pa., at Masontown, Pa., April 24-29. **Joe Esh**, Lyndhurst, Va., at Cross Roads, Broadway, Va., May 1-11.

Correction: In the obituary of Emma Boller (April 12 issue), the name of her

surviving son (Martin) was omitted.

Kenneth E. Martin was installed as a licensed minister for the Calvary congregation near Brewton, Ala., at a service on March 27. Paul L. Dagen officiated. **John Metzler**, the former pastor at Calvary, has moved to Springville, Ala., to assist at the Straight Mountain Church.

An eight-night evangelistic crusade in Saigon's large soccer stadium April 2-10 brought evangelists and singers from the Philippines, Japan, Taiwan, India, and other Asian countries to the church in Vietnam for this special effort.

Daniel and Blanche Sensenig were commissioned for returning service in Ethiopia Sunday evening, April 10, at the New Holland Mennonite Church. Nevin L. Horst, on furlough from Ethiopia, brought the message. The Sensenigs and their son Daniel, Jr., expected to leave New York on April 22.

Alta B. Weaver, RN, was commissioned Tuesday evening, April 12, at the Indiantown Mennonite Church. Elam W. Stauffer brought the message. Sister Weaver expected to return April 20 for service at the Shirati Nursing School, Tanzania.

Teachers at Shebelli Intermediate School, Johar, Somalia Republic, held a banquet in honor of five seventh graders soon to graduate. The students came eagerly to share the foreign food, hear the teachers' advice, participate in a quiz, and see slides of northern Somalia.

* * *

Although only one fourth of the world's people are even nominally Christian, most of the great nations observe Sunday at least as a day of rest.

In both Buddhist India and Moslem Pakistan workers have Sunday off. The same has been true in Japan since 1947. Even Communist China, which is violently opposed to religion, keeps Sunday as a day of rest.



Missionary of the Week

Grace E. Hess serves as a nurse in Orange Walk, British Honduras. She arrived on the field Sept. 5, 1965.

Grace attended high school at Penn Manor, received a BS in Nursing degree from Eastern Mennonite College, and became an RN at Lancaster General Hospital. Her home town is Leola, Pa., and she is a member of the Slackwater Mennonite Church.

Grace was a nurse at Lancaster General Hospital for six years. She also worked at Rockingham Memorial Hospital, Harrisonburg, Va., and spent one summer in nursing at Mennonite Hospital, La Junta, Colo.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer—Schrock.—James Alderfer, Harleysville, Pa., and Jo Anne Schrock, Archbold, Ohio, by P. L. Frey, Jan. 1, 1966.

Bawel—Miller.—Daniel S. Bawel, Greenwood, Del., Tressler cong., and Connie Miller, Greenwood, Laws cong., by Alvin E. Mast, April 2, 1966.

Groff—Beitzel.—Donald B. Groff, Leola, Pa., Stumptown cong., and Elnora Jane Beitzel, Lancaster, Pa., Bart cong., by Titus Kauffman, Feb. 19, 1966.

Lichti—Leichty.—Ekkhard Lichti, Goshen, Ind., Willow Springs cong., Tiskilwa, Ill., and Wilma Leichty, Goshen, Ind., Bethel cong., Wayland, Iowa, by Willard Leichty, father of the bride, March 12, 1966.

Martin—Hornung.—James J. Martin, Ephrata, Pa., Martindale cong., and Erla Mae Hornung, Ephrata, Weaverland cong., by J. Paul Graybill, April 2, 1966.

Mast—Kauffman.—Ervin Mast, Lagrange, Ind., Amish cong., and Dorothy Kauffman, Plato cong., Lagrange, by Melvin Coil, April 9, 1966.

Rooney—Siebert.—Kenneth Rooney, Toronto, Ont., United Church, and Joyce Siebert, Kitchener, Ont., First Mennonite cong., by Robert Johnson, April 2, 1966.

Sommers—Stutzman.—D. Merle Sommers, Milersburg, Ohio, Martin's Creek cong., and Harriet Stutzman, Sugar Creek, Ohio, Walnut Creek cong., by Paul R. Miller, April 9, 1966.

Steckley—Hannah.—Reynold Steckley, Harrisonburg, Va., Park View cong., and Diana Hannah, Harrisonburg, Peoples Baptist cong., by C. B. Hall, March 19, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, LaRoy and Lynn (Ross), Tavistock, Ont., second child, first son, Shawn Luke, March 4, 1966.

Brenneman, Elmer Isaac and Nellie (Stidham), Accident, Md., third child, second son, Charles Elmer, April 1, 1966.

Deihl, Ned C. and Janetie (Martin), State College, Pa., second child, first daughter, Laura M., March 5, 1966.

Dettweiler, Glenn and Joyce (Lambke), Breslau, Ont., fourth child, second son, James Isaiah, Dec. 14, 1965.

Eby, John W. and Joyce (Rutt), Salunga, Pa., first child, Carol Lavonne, April 6, 1966.

Foshang, Richard and Beatrice (Yoder), Camrose, Alta., first child, Dawn Joy, March 28, 1966.

Frey, Rodger and Mildred (Ebersole), Hanover, Pa., fifth daughter, Jerlene Dawn, March 26, 1966.

Gascho, Norman and Alice (Shantz), Breslau, Ont., sixth child, first son, John Boyd, March 5, 1966.

Gingerich, Clayton and Eileen (Conrad), La Junta, Colo., fifth child, third daughter, Karen Eileen, April 3, 1966.

Gingerich, Melvin and Mary Ellen (Schlegel), Zurich, Ont., second child, first son, Darrel Dwayne, March 9, 1966.

Hershberger, Daniel LeRoy and Nancy (Steckley), Goshen, Ind., second son, Daniel LeRoy II, March 6, 1966.

Hershberger, Tillman and Dorla (Oswald), Casselton, N. Dak., fifth child, first son, J. Daniel, March 31, 1966.

Jantz, Orland and Eleanor (Erb), Kitchener, Ont., first child, Thomas Orland, April 3, 1966.

Knouse, Samuel E. and Lillian (Swartz), Richfield, Pa., third child, first daughter, Linda Kay, March 26, 1966.

Kropf, Floyd M. and Darlene (Turner), Harrisburg, Oreg., sixth child, second son, Galen Joe, March 18, 1966.

Leaman, David and Jean (Heisey), White River Junction, Vt., first child, Gretchen Jane, Jan. 25, 1966.

Lehman, Emmett R. and Eunice (Hurst), Burtonsville, Md., fourth child, second son, Douglas Paul, Nov. 9, 1965.

Longenecker, Dale and Ellen (Landis), Lancaster, Pa., second son, Philip Andrew, March 29, 1966.

Martin, B. Ibra and Catherine (Norris), Elmira, Ont., second child, first son, Peter Dean Ibra, March 21, 1966.

Martin, Millard and Betty (Blank), Lancaster, Pa., first child, Eugene Ray, born Feb. 17, 1966; received for adoption, March 22, 1966.

Miller, Arlen and Gwen (Hershberger), Grove City, Ohio, first child, Scott Alan, March 8, 1966.

Miller, Floyd W. and Joyce (Doble), Elkhart, Ind., first child, Mark Eugene, March 14, 1966.

Peachy, Paul L. and Shirley Jean (Troyer), Sarasota, Fla., fourth child, first son, Paul Stephen, March 27, 1966.

Stauffer, Thurlow and Inez (Beckler), Beaver Crossing, Nebr., fourth child, second son, Vincent Ray, March 29, 1966.

Stutzman, David and Donna (Yoder), Shipshewana, Ind., third child, first son, Lyle David, April 3, 1966.

Weber, Lewis and Margaret (Shantz), Preston, Ont., third child, second son, Gregory Ross, April 3, 1966.

Yoder, Wayne and Gladys (Selzer), Mountain Home, Ark., fifth child, second son, Ernest Dean, April 8, 1966.

Zook, Merlin W. and Maxine (Hartzler), Mechanicsburg, Pa., first child, Kevin Ray, March 16, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, B. Clement, son of Milton and Hannah (Nyce) Alderfer, was born in Lower Salford Twp., Pa., Oct. 19, 1883; died at the Grand View Hospital, Sellersville, Pa., March 10, 1966; aged 82 y. 4 m. 19 d. His wife, the former Martha Alderfer, survives. Also surviving are 6 children (Bertha—Mrs. Joseph Gross, Florence—Mrs. Jacob Kulp, Miriam—Mrs. William Stover, Marian—Mrs. Conrad Filling, Jacob M., and Sallie—Mrs. Winfield Ruth), 13 grandchildren, 14 great-grandchildren, and 2 sisters (Mrs. Allen Groff and Mrs. Alvin Halletman). He was a member of the Souderton Church, where funeral services were held March 13, with Norman E. Yutzy and Russell B. Musselman officiating; interment in Salford Mennonite Cemetery.

Brubaker, Aaron S., son of Abraham B. and Leah (Stiller) Brubaker, was born in Middle Co., Ont., Feb. 11, 1879; died at McMinville, Oreg., April 3, 1966; aged 87 y. 1 m. 23 d. He was the last of a family of 12 children. On Aug. 25, 1966, he was married to Emma Yoder, who died Dec. 17, 1965. Surviving are 3 daughters (Leona Reimer, Ruth Hamilton, and Mary Hamilton), 2 sons (Melvin and John M.), 20 grandchildren, and 27 great-grandchildren. He

was a member of the Sheridan Church. Funeral services were held at the Adamson Funeral Home, April 6, in charge of Raymond Mishler.

Martin, Eden, son of Manasseh and Magdalene Martin, was born near Waterloo, Ont., July 5, 1894; died March 14, 1966; aged 71 y. 8 m. 9 d. On March 3, 1920, he was married to Valina Shantz, who survives. Also surviving are 2 sons (Mervin and Clare), 2 daughters (Erma—Mrs. Ward Shantz and Vera—Mrs. George Weber), 2 brothers (David and Ephraim), 4 sisters (Rebecca—Mrs. Moses Martin, Lucinda—Mrs. Clayton Martin, Valina—Mrs. Jeremiah Bauman, and Saloma—Mrs. Harvey Bauman), and 13 grandchildren. One brother predeceased him. Funeral services were held at the Erb Street Church, conducted by J. B. Martin and Milton Swartzendruber.

Nyce, Carrie, daughter of Jacob S. and Caroline (Bean) Alderfer, was born in Upper Salford Twp., Pa., Sept. 23, 1891; died at the Grand View Hospital, Sellersville, Pa., April 5, 1966; aged 74 y. 6 m. 13 d. On Feb. 12, 1910, she was married to Tobias W. Nyce, who died July 20, 1963. Surviving are 2 sons and 2 daughters (Curtis, Walton, Verna—Mrs. Laadan Godshall, and Ruth—Mrs. John Bergstresser) and 3 sisters (Susan—Mrs. Rein Alderfer, Martha—Mrs. Clement Alderfer, and Mary Ellen—Mrs. Zephaniah Bucher). She was a member of the Plains Church. Funeral services were held at the Salford Church, April 9, with John E. Lapp and Wayne N. Kratz officiating.

Rosenberger, Emery, son of Mr. and Mrs. Isaac Rosenberger, was born at New Dundee, Ont., Jan. 17, 1877; died at Fairview Mennonite Home, Preston, Ont., Feb. 23, 1966; aged 89 y. 1 m. 6 d. Surviving are a number of nieces and nephews. He was a member of the Blehm Church, where funeral services were held Feb. 26, in charge of Vernon Leis.

Rupp, Robert Lee, son of Levi W. and Laura J. (Miller) Rupp, was born near Archbold, Ohio, Nov. 25, 1914; died instantly as a result of a train-car crash near Delta, Ohio, March 16, 1966; aged 24 y. 3 m. 19 d. Surviving are his parents, 5 sisters (Betty—Mrs. Richard Falkenburg, Elaine—Mrs. Joe Nofziger, Judith—Mrs. Gene Metz, Emogine, and Lauren), and 3 brothers (William, Tommy, and Peter). He was a charter member of the Inlet Mennonite Church, Wauseon, Ohio. Services were held at the Tedrow Church, March 19, with Dale Wyse and Roy Sander officiating.

Sanders, Jess, was born in Madison Co., Ky., July 23, 1886; died at Lone Tree, Iowa, Jan. 25, 1966; aged 79 y. 6 m. 2 d. On Aug. 8, 1907, he was married to Anna Fletcher, who survives. Also surviving are 4 daughters (Mrs. Dorothy Owens and Mrs. Marjorie Barrett), one brother (James), one sister (Mrs. Molly Thompson), 5 grandchildren, and 8 great-grandchildren. Funeral services were held at the Sordon and Adams Funeral Home with Henry Yoder officiating; interment in River Junction Cemetery.

Sherman, Amanda Louise, daughter of Perry and Bell (Cullers) Shippe, was born at Mathias, W. Va., Aug. 25, 1882; died at Staunton, Va., April 2, 1966; aged 83 y. 7 m. 8 d. She was married to Frank Sherman, who died in 1936. Surviving are 4 sons (Wade, Raymond, Lester, and Walter), 2 daughters (Mrs. Lena Patterson and Mrs. Ruth Ware), and 3 sisters (Mrs. Dora Sherman, Mrs. Ida Loomis, and Mrs. Ruth Grover). She was a member of the Mt. Hermon Church, where funeral services were held April 5, with Linden M. Wenger and Wendell Mathias officiating; interment in Detrick Cemetery.

Yancey, Veronica, daughter of A. B. and Mary (Moser) Zehr, was born in Lewis Co., N.Y., June 8, 1892; died at the Sarasota (Fla.) Memorial Hospital, Jan. 8, 1966; aged 73 y. 7 m. She was married to Chris E. Yancey, who survives. Also surviving are 2 daughters and 2 sons (Arletha—Mrs. Russell Knechtel, Beulah—Mrs. Clarence

Edward, Clyde, and Lester), one sister (Rose—Mrs. Edward Yancy), one brother (Aaron), 24 grandchildren, and 15 great-grandchildren. She was a member of the Conservative Mennonite Church, Dadville, N.Y. Funeral services were held at the Palm Grove Mennonite Church; interment in Palms Memorial Park, Sarasota, Fla.

Yoder, Rebecca, daughter of J. J. and Jennie W. Harshbarger, was born at Mattawana, Pa., April 25, 1875; died at Sarasota, Fla., Jan. 4, 1966; aged 90 y. 8 m. 10 d. On Dec. 18, 1901, she was married to John T. Yoder, who died in April, 1944. Since then she resided with her daughter, until several months before her death when she was a patient at a nursing home. Surviving are 2 daughters (Verna—Mrs. Ben Kaufman and Lorna—Mrs. O. M. Kaufman), 6 grandchildren, 22 great-grandchildren, 3 brothers and 2 sisters (Israel, Milt, Elmer, Nannie, and Mrs. Ida Miller). She was the oldest member of the Tuttle Avenue Church, where funeral services were held Jan. 5, in charge of H. Michael Shenk. Services were also held at Mattawana, Pa., Jan. 8, in charge of Newton Yoder.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

I want to commend you for your excellent editorial, "Is the Church Done?" (March 29 issue). We Mennonites tend to be terribly self-critical. While constant self-evaluation and improvement is always in order, it is time that we also accept the positive and build upon what we have.

Now it is popular to speak of "Mennonite ghettos" and the "irrelevance of the church" as though the fellowship of the Christian community is to be abhorred (rather than provide a place for nurture and base for witness), and the church is all but dead (along with God!). Again, let's work with what we have, and by the help of God improve it, rather than shake our heads as though it is done for, thus discouraging needy men everywhere from seeking salvation or entering the fellowship so essential to healthful life and fruitful witnessing, and encouraging further neglect of the church and community on the part of believers. In my book the church is not done, and will continue to fulfill its purpose until our Lord comes—sometimes not as well as it might, perhaps, but still doing the most important job in our world today.

Your March 8 issue with its articles, "Confession of a Liberal Turned Conservative" and "Eschatology in the 21st Century," was also very stimulating and timely. I believe firmly in being involved in our world and in meeting its social ills, but it is so easy to lose our perspective and fail in our primary mission (which cannot be performed by the government or other social and intellectual organizations). We dare not fail in, or be diverted from, this mission. Continuing to look to the coming of the Lord, "with sincere faith, steadfast hope, and fervent love," will help us keep proper perspective in both faith and action.—J. Robert Kreider, Goshen, Ind.

The article by Virgil J. Brenneman on "What Is Wrong with Higher Education?" appeared well written and insightful. Some of the most pressing problems faced by colleges and universities were carefully summarized. However, his concluding statements did not seem very clear. He seemed to be saying that Christian teachers (as opposed to secular teachers) have an opportunity to further educational

freedom because they are interested in matters of faith and truth. He also seemed to be saying that the "mechanistic and deterministic views of life" of most secular teachers prevent their interest in these matters.

This may be true, though I doubt it, but the assumptions upon which the conclusions are based are inconsistent. On the one hand, he appears to say that technical and materialistic approaches result from "the deeply normative character of education." On the other hand, his statement that "only people, not institutions, are Christian" seems to imply that Christian approaches are not normative.

It is probably more true that all views of life are to some extent influenced by group norms. . . . If the church college is not in some measure a Christian community, a Christian student may as well go to any other secular school.—John Wickey, Detroit, Mich.

The new face of the Gospel Herald is good, but I still miss the old: the single-column picture with poetry or verse below it.

Above my desk there hangs part of the Sept. 24, 1963, cover which pictures a small girl with her broken doll and the poem, "Alike in This." This has been a frequent help to me in checking my reaction to failure in others (which is too often one of impatience) with God's reaction (which is always one of deep caring).

So thanks for all the good, a part of which is in the past.—Dorcas S. Miller, Greenwood, Del.

Items and Comments

An influential and "semi-official" Roman Catholic newspaper, **The Advocate**, has taken an uncompromising and surprising stand against the Australian government's policy of conscripting youth for military service in the Vietnamese war. In an editorial, the journal branded the government's decision to send such servicemen overseas as a violation of human rights.

"The government has no mandate whatever for sending conscripts into battle outside Australia, particularly since no war has been declared," it said. "Conscription is in itself an evil thing, justified only in an emergency. Military conscription without this necessity is a violation of a basic human freedom and leads to a militarization of civil life and civil mentality."

Officials of the Syrian Orthodox Church in India have temporarily released Father Verghese, an official of the World Council of Churches, from taking up duties as a bishop of the church. Nominated by the Kottayam diocese and elected last December, the 43-year-old clergyman subsequently asked authorities of his church to delay the consecration "for some time to come, since I feel that I could be more useful as a simple priest. . . ."

An associate general secretary of the WCC and director of its Division of Ecumenical Action, Father Verghese said he

preferred to remain in that position until his term expires in May, 1967, and then return to India to work "in some humble corner of our church."

The century-old evangelical weekly, **The Christian**, published in London, will be merged with the U.S. fortnightly, **Christianity Today**, beginning with the Good Friday edition in Great Britain.

Although merged, the British magazine will not be sublimated to the much larger American conservative Protestant publication, but will be an independent journal "edited by and for Britons."

To be known as **The Christian and Christianity Today**, the merged periodical will be edited by Dr. J. D. Douglas, the American magazine's British editorial director. **Christianity Today** is closing its British office due to the merger.

A new edict by Burma's military government which orders all foreign missionaries out of the country by May 31 will not end Christian work in the country, a National Council of Churches official said in New York. The edict will affect 58 American missionaries—23 American Baptists, 23 Roman Catholics, seven Seventh-Day Adventists, and five Methodists—according to Addison J. Eastman, Asia mission director for the NCC's Department of Overseas Ministries.

While the departure of the missionaries "marks the end of an era," Mr. Eastman said, "there is now in Burma a Christian church of approximately 600,000 members, and it is growing rapidly in some parts of the country. This church itself has become a missionary community, and has developed a strong indigenous leadership."

Of all countries of the world, India probably has the most severe problem of overpopulation. The increase at present is a million a month. If this rate continues, India's population will reach one billion by the end of the century—as many people as there were in the entire world in 1840.

Editor of **Operation Understanding**, Catholic weekly, writes:

Religious News Service carried a news story early in March that interested me. Billy Graham is conducting one of his Crusades in Greenville, S.C., and the news story reported that officials at Bob Jones University had ordered students not to attend.

What a topsy-turvy world we're in right now. In the Catholic Church a new emphasis has been placed on the singing of hymns. Almost at the same time some Protestant groups urged there be less hymn singing. In the Catholic Church the laws of fasting were relaxed. Almost at the same time some Protestant bodies called for a renewed emphasis on fasting.

Cardinal Cushing gives a blanket permission for Catholics to attend a Billy Graham Crusade. Bob Jones University, a Protestant institution, forbids its students to attend Billy Graham Crusades.

Of course, I understand that Bob Jones University is a fundamentalist institution. Dr. Bob Jones, Jr., says he considers the crusades to be "unscriptural" and "harmful to the cause of Christ."

Now as a Catholic I'm not always in accord with the theology of Dr. Graham but as a Christian I've never considered anything I've read by him or anything I've heard him say to be what I'd call harmful to the cause of Christ.

Quite the contrary, it has seemed to me that Christians of all groups should be able to see where the overall effect of Dr. Graham's work has been helpful to the cause of Christ.

I'm not going to try to figure all of this out. What Bob Jones University does is the business of Bob Jones University. I believe completely in their right to say what they think and I don't in any way criticize them for it.

I only note many things are happening in the world that are passing strange.

* * *

Drastic revision of U.S. policy toward Red China, including diplomatic recognition and admission of Red China to the United Nations, was called for in a resolution adopted by the General Brotherhood Board of the Church of the Brethren. The statement also urged reestablishment of full communication, travel, "normal trade relationships in non-strategic goods," cultural exchange, and cooperation in technical and scientific developments.

Another resolution adopted by the church's top administrative body called for a cease-fire in Vietnam, to be supervised by the United Nations "or another third party," and a reconvening of the Geneva Conference on Vietnam with the National Liberation Front (Vietcong) as one of the negotiating parties.

The U.S. was urged to begin the withdrawal of troops in Vietnam "even before a settlement is reached, as a measure of good faith."

* * *

How would the World Council of Churches answer if the Roman Catholic Church should now ask to be admitted into its membership?

The general secretary-elect of the WCC said that it is "quite certain . . . I would predict it now . . ." that the World Council "would say 'Yes, they are eligible.'"

"We would have to say yes, or go out of business," said Dr. Eugene Carson Blake, stated clerk (chief administrative officer) of the United Presbyterian Church in the U.S.A. On Dec. 1 he will succeed Dr. W. A. Visser 't Hooft in the top WCC executive position.

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The Greatest Career—Motherhood

Motherhood—Its Meaning

By Pauline Lehman

One can pose numerous questions and answers as to the "why" of cracking home foundations. One aspect of this may be the failure of many Christians to face realistically the changes taking place today. We would like to believe that the beautiful storybook concept of marital love developing in a setting of pure courtship and culminating in the "holy bonds of matrimony" is still around. But is it? The rapidly increasing number of young mothers, many without husbands, among us is not because of our increased respect for motherhood. It is likely just the opposite.

Called or Caught?

Writers have been loquacious about the high and noble calling of motherhood. However, it is difficult to reconcile this sense of calling with our preoccupation of making a living rather than living; our willingness to work outside the home rather than in it; with the growing acceptance of delayed and planned parenthood; with the growing number of girls becoming mothers without marriage. To be realistic we must admit that too many girls today are "caught"—snares into becoming mothers. How does the "high and holy calling" fit into this realism? It is easy to talk on one level on the second Sunday in May and to be living on another.

Is motherhood a calling, a special task to which one should be completely devoted? If so, why is it not planned for, prayed about, and prepared for as are other callings and professions? In the past much more of this preparation was given in the home. Daughter learned "mothering" from the example of her mother. Today the often unrealistic demands of school curriculums, extra and otherwise, keep the daughter from these home lessons. Even the church succumbs to the modern whirl and helps to fill the family schedule so completely that there is little time to be a family.

More daughters leave home earlier for college or service. When, where do they learn mothering? Often in today's thinking motherhood is relegated to a second-rate job, necessary because of marriage, but which can be easily handled in spare time. The tragic thing is that too often Christians take their cues from current thought rather than following through with candid action based on God's guidelines for motherhood.

A mother is co-creator with the Creator of all. She is in partnership with God in the continuing of His creation for His praise and glory. This should fill us with a solemn joy. And mothers do feel this to varying degrees after each triumphal travail. They realize it often during those first months of caring for the new miracle. The challenge is to know this

thrill in the role of co-creatorship with God during the "Terrible Two" and the "Turbulent Teen" years as well!

God doesn't say much about motherhood per se, but the important place given to children in the Bible raises mothering to a lifetime profession. To be barren was disgraceful. Children were named in the light of being gifts from God. With the first child Eve said, "I have gotten a man from the Lord." Children are pronounced a blessing, a reward. Deut. 7:12, 14 promises, "There shall not be male or female barren among you if ye hearken to these judgments. . . ." One way to make the calling of motherhood more than a worn-out cliché is for the present generations of mothers to instill in their children the assurance that they are gifts from God—not the result of a gamble for pleasure.

Another aspect of the calling of motherhood is something which Paul mentions in I Cor. 1:27.¹ "God selected—deliberately chose—what in the world is foolish to put the wise to shame. . . ." We hear much today of finding happiness through fulfillment. The world's way to fulfillment is freedom, emancipation, glamour, self-development, equal rights for women. God's way is so completely different that it seems foolish.

Paul has a lovely way of expressing it in I Cor. 11:7: ". . . but woman is the expression of man's glory (majesty, pre-eminence). . . ."

Nowhere in the Bible do we read that the married woman finds fulfillment within herself. Always it is in relation to the husband. Her joy, her contribution to the world is through being the expression of her husband's majesty! Through her honor to him, her identification with him in his leadership in the church and community, her husband becomes the majestic being God intended him to be.

This union also means other lives are created. Thus the process of self-fulfillment through the giving up of self for the husband begins anew in the mother's giving up of herself for her children. In a sense the mother is like the acorn—a split life. Her life continues, but more important is the fact that part of her now lives in the child. This must be nourished and nurtured and for this the mother lays down her own life—finding fulfillment for now and eternity. This is the calling of motherhood.

Parent or Parrot?

The loss of respect for motherhood results also in the loss of wise parental authority. Often we allow ourselves to be reduced to the intelligence of a parrot. Instead of being the authority for our children we repeat helplessly the common complaints—"There is too much going on." "I never did that

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when I was a child." We complain that children grow up too fast. It was refreshing to read of a group of parents in Dallas, Texas, standing together "to slow down the pace at which youngsters mature and perhaps lessen the pressure to conform. . . ." ² Here are parents being parents instead of parroting the pressures of this present society.

The one particular responsibility of a mother to her child mentioned in the New Testament is that of loving. Titus 2:4. Love takes many forms. For the mother it appears in physical care, in discipline, in justice, and in hope. Love turns women into Midnight Madonnas, weary but watchful at suffering bed-sides. Or perhaps it is only the Madonna of the Midnight Glass of Water!

Another important factor in love is identification—real understanding. Many a trail of teenage lostness begins years before when the child "lost" his mother in the kitchen while attempting to confide in her. Perhaps she was too busy to listen. Perhaps she listened, but he knew she wasn't hearing. Perhaps she dismissed his confidences as unimportant. In any case, the mother is often "lost" first.

And too many are parroting parents in the sense that we like to hear ourselves repeat what we think about the matter without giving the child the opportunity to express his thinking. Even a parrot can learn new words. There is a wider gap between the generations today than there was a decade ago. The sooner we admit this and accept it, the better we can identify with our children in the complexity of life in today's society.

A mother is a mirror, too, reflecting the love of God to her child. Someone has said, "Many a child's prayers are said to 'Someone' whose face looks like Mother's." This is an awesome responsibility. It cannot be done by parroting the pastor's phrases. It takes personal union with God through the Holy Spirit. As the child sees Mother revealing godlike qualities; as he sees problems solved through believing the Word; as he hears prayers go and sees answers come, he can more easily and with certainty come to the decision for himself, "Thy God shall be my God."

Esteemed or Estranged?

Very little is written about the special privileges of motherhood. We need more writers like the psalmist in 113:9, where in listing the great deeds of the Lord he says, "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."

Perhaps a reason for this lack is that mothers are too busy to enjoy the honor which is rightfully theirs. The channel for a natural flow of esteem is choked and the family becomes estranged. To deserve the honor of this queenly position, mothers must also accept graciously and gratefully the homage rendered. Tokens of love flourish in the sunshine of an accepting smile and quick kiss for the giver. Four-year-old is delighted to rush back to his room and laboriously carve out a second grubby Mother's Day card because "you like the first one."

There is the temptation to downgrade a compliment sincerely given. Mothers may be so painfully aware of their

shortcomings that an appreciation is regarded as an insincere attempt to make one "feel good." It should be an encouragement to mothers to note that the Apostle Paul in praise or blame did not judge himself. "It is the Lord himself who examines and judges me" (I Cor. 4:4). Being overly concerned about praise or blame one becomes mired in the depths of self-pity. It can cause doubt of one's calling. This leads to estrangement of family ties rather than to the flowering of esteem.

A privilege perhaps a bit special to mothers is that of being a comforter. Especially in the Old Testament is the picture of God comforting His people likened to that of a mother and child. There is no comfort anywhere to be compared with that of a mother's lap or shoulder.

Some time ago in a fellowship group made up of persons from the country, the city; from the East and the West, the question was asked, "When you were seven years old, where was the center of warmth in your home? Where did you go when you stubbed your toe?" With perhaps only one exception this center was not so much a place as a person. And that privileged person was mother. To bring comfort, however small it may seem at times, is a prized privilege in our sick world.

Every Mother's Day, too, we dust off the maxim, "The hand that rocks the cradle rules the world." The next morning mother wearily walks off to rule the world herself, leaving a hired hand to rock the cradle. Because the hand in whose responsibility it is to rock the cradle is busy elsewhere, it is contributing more to the ruling and spread of the underworld than to the building of any other kind of world.

Froebel has been credited with saying, "The destiny of nations lies far more in the hands of women—the mothers—than in the hands of those who possess power. We must cultivate women who are educators of the human race, else a new generation cannot accomplish its task."³ It seems that we are living in that generation today. Countless mothers living now in the pages of history are held in high esteem because of the contribution of a son. It should not be counted a passing privilege to be the architects behind the builders of the world. Perhaps even more significant is the privilege of molding the mothers of future generations as daughters are molded to carry on the God-given task of building boys.

Rise up, O Mother, fresh courage take! You are among the privileged of the land. As a Christian mother—one of the privileged few—you are called to be co-creator with God; the glory of your husband and children; and the force most potent in the destiny of the nations. You are among the greatly esteemed. Accept, enjoy, and turn this into fuel for fresh courage to accept your calling; fresh daring to be a parent rather than a parrot. Enjoy a mother's esteem. "Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:21).

1. All New Testament quotations are from *The Amplified New Testament*, by permission of The Lockman Foundation.

2. Mrs. Hilton Painter, *Kanhakee Sunday Journal*, Feb. 20, 1966.

3. Froebel, quoted in *Quests and Conquests*, p. 121; Life Service Publishing Co., Guthrie, Okla., 1933.

"Nachfolge"

At the very heart of all that the Anabaptists believed was the doctrine of discipleship. They built a system of revolutionary thought around that one central doctrine. The late Harold S. Bender introduced the term "theology of discipleship." Robert Friedmann says in the book, *The Recovery of the Anabaptist Vision*, "The idea of discipleship or *Nachfolge* does not yet constitute a theology in the proper sense of the word. It is rather an element of that implied theological system which enabled the Anabaptists to carry on so forcefully." Instead of focusing on man's sinful nature as the reformers did, the Anabaptists paid more attention to Christ's command to "follow." And they were certain that the command could be carried out.

It might just be that the recapture of a robust theology of discipleship would provide the key to the kind of dynamic Christian education for adults that is being sought for not only by our denomination but by many. Paul Vieth says, "The prevailing present-day opinion is that evangelism and education are inseparably bound together and that in true Christian education they both exist." This view has been gaining strength in the last several years. Some of the best recent Christian educational objectives sharpen this conviction. They see Christian education as a function undergirding the church in mission. But what provides the dynamic? What is the magnet that polarizes both concepts and draws them forward together? What is the one great idea that gives dynamic, forward movement both to mission and to Christian education which undergirds mission?

Some see the Gospel as the needed organizing principle. That is good. But "discipleship" is a much more precise and creative organizing principle. It catches up both nurture and evangelism in dynamic movement after Christ in *whatever* direction He chooses to lead. This latter point is extremely important because any static long-range objective is just not adequate in terms of flexibility to allow for the varied kind of obedience that is needed in a rapidly changing world.

When Jesus said to the Twelve, "go" and "teach," they understood exactly what He meant because they had experienced both while following Him. They were "disciples"; so both evangelism and nurture were inherent in their commitment to *Nachfolge*. They saw no alternative as a source for the dynamic they needed but to get their message from Him in the process of following. When asked about it, they replied, "To whom shall we go? You have the words of eternal life" (John 6:68, RSV).

—Arnold W. Cressman.

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The Publican

O God,
Thou who knowest
My frailties,
Fortify me
For the unexpected
And the unexplained.
Amid the things that change
Keep clear and dear
To me
The things that remain.
Free me from every chain,
Forged by the failure
Of my human nature,
So that I might
Better do Thy bidding.
Give me faith
To face the future
Unafraid
In the knowledge
That nothing can separate
From Thy love.

Amen.



Oley Valley

The Oley Valley congregation, Oley, Pa., is located ten miles northeast of Reading in an agricultural setting. It was organized in 1942, in Bertolet's Union Chapel. The building was built in 1950. Ministers serving are Omar Kurtz and John Glick; membership, 115. More than 50 former members are serving the church in more than 16 states, including Hawaii; also in India, Somalia, Canada, and Mexico. Pax men are presently serving in Honduras and at Red Lake.

The Cry for Leadership

Fanatical leadership takes over, not because such leaders have the right answers, but because persons in leadership do not provide answers to pressing problems. People want answers. And leadership will seek to provide answers. If leadership is too lazy or lax to find or share answers to present problems, there are always those who will furnish answers and assume leadership in one way or another, and usually in extremes.

This proves true in one nation after another today. Because pressing problems of social injustice or inequality are not met by existing leadership, other leaders rise up, many times with wrong answers, to take control. And many people follow because any cause appears better than no cause and any answer seems superior to no answer.

Such is also true in the church. While it is certain that no one person can state a position and expect people to follow with little or no question, it is still true that people want leadership. And while the approach of some, no doubt in true humility, is that we must not tell people, but rather let people think through problems themselves, the fact is that people mold their opinions by what leaders say and do, and look to leaders to lead in their thinking.

To refuse to give answers may mean that one does not have an answer, or has not put forth the effort to search for an answer, or that one is fearful to give an answer. But leadership dare never take the safe path of noncommitment or continual suspended judgment.

If leadership gives no direction, put it down as certain, there will be others arising who will proclaim answers, which, even though they may be wrong, people will follow.

No doubt some leaders shy from giving any answers to their people for fear of being called naive or old fogey. Others, it may be, simply do not search to find answers. Still others fear because they may be labeled heretics. Because of this, people feel at sea, become frustrated, and soon look for answers elsewhere.

It is no time to hang our hands and heads and bemoan the times and cry about conditions. It is time to lift holy hands in confession to God and to lift our heads in recognition of the power of God.

Today is no time to cry that the people of God are without answers to today's problems. It is now that we are called to discern the times and proclaim God's remedy.

In this day of uncertainty it is no time to say, "We don't know." It is a time to lay claim to all that God has said, believing it and preaching the unsearchable riches of Christ as the answer to the human dilemma. It's time to declare that *we know* whom we have believed and to declare His purpose for today and forever.

There are at least three steps which must be taken. Leader-

ship must bring the Scripture to bear on the concerns of this century and the present-day problems of persons and the church. This does not mean merely "using" the Scripture. Rather, it means accepting the Scripture. The Scriptures are strangely absent in much of our problem-solving. The reason some are at sea is that there is too much weighing man's opinion against man's opinion—one philosophy against another. The Scriptures still provide a great norm, stimulus, and unifying force where they are believed and proclaimed. The task of spiritual leadership is not so much to preach up the times as to proclaim the Word.

Also if answers are to be found to problems facing us, we must join our hands in our search for truth. There is always the temptation to individualism. Unless leaders and people are willing to diligently and honestly search together for truth as well as commit themselves to the truth, regardless of the cost in sweat or blood, dark days are ahead. We do not do enough sitting together before the Scriptures, speaking of things which really matter.

Third, unless leaders and people are willing to prevail in prayer together before God until the fire of God burns in their souls, there will be little rising to declare, with great assurance, "Thus saith the Lord."

What these words are intending to say is that people look for leadership and go astray without leadership. Perhaps all this editorial does is raise a concern which needs to be looked at today. Jesus described those of His day as sheep without a shepherd. A shepherd, in the spiritual sense, is one who cares for and leads his sheep. To lead, one must not only give clear direction but must go before. Of course there must be sheep who will follow. Today's cry is for leaders who really lead with humble but courageous confidence; leaders who live so close to God, His Word, and His people that they sense His will and do not fear to proclaim it.—D.

Good Old "Daze"

Just this morning again someone spoke of the good old days. You know—the days when all were religious and righteous. There always are those around who pine for the past. But once in a while some old-timer even suggests all was not well even then.

Perhaps the point I'm bothered with most is the "daze" some live in concerning the church of the past and the church of the future. A. B. Simpson said, "He [God] expects us to understand the meaning of our generation, the meaning of our age, and, like David, to serve our own generation by the will of God. Many people are an anachronism. They are out of joint with their times. They belong either to the past or the future—more frequently they should have lived a hundred years ago."

I'm just naive enough to believe Jesus when He said that the church will stand and the strongholds of hell will not stop its ongoing. What saint was it who said, "The church of God is not a candle. Blow on"?—D.

Our Family Bridges

By Millard Osborne

Today's jokes and cartoons would have us think of an average home as having all sorts of conflicts. Some of these conflicts are portrayed as being outward and some are hidden. There may be a subtle power play going on between father and mother, between children and one or both of the parents, or between the children themselves. The humor of the joke is an exaggeration of one of these conflicting relationships. The significant thing, however, is that there must be a grain of truth in this, or the exaggeration would not be so entertaining.

Conflict does shatter and scar many family relationships and may be present to some degree in most homes. But it must be said that there remain today homes where warm, supportive, and understanding relationships exist between family members. These are families where the Christian experience takes on real strength and significance. Here the bare concepts of honesty, trust, love, forgiveness, hope come alive in real persons and in ordinary family situations.

Our Concepts

Many terms used in referring to our Christian faith are tied to family relationships, such as father, little children, brothers, sons and daughters, the family of God, and the household of God. How we personally define these terms in our Christian experience depends largely on the meaning of them in our family relationships.

I was chatting with a man who had grown up in a difficult home situation because of an inconsistent father, but more recently was learning to know God as his heavenly Father. He said, "I used to think of God as an angry old man, a tyrant. Now I believe He is my real Friend."

A Sunday-school teacher was telling her class about God and referred to Him as our Father. A little boy responded, "If God is like my father, I hate Him."

The average Christian family then is a maze of relationships against which the Christian faith is projected as it is lived out in the lives of the family members. These relationships are bridges, spanning the distance from one family member to another. In addition, these bridges span the distance from one generation to another.

Sociologists remind us that today's homes are influenced by a number of changes. Because of these changes the former settings for family relationships are becoming fewer. Whereas in earlier years the occupation of the family was a strong tie,

now the main energy of the home and family is not the family work. The family farm, business, or trade no longer plays as important a role in keeping the members together. The chief interest seems to have shifted from an economic one to one of companionship in the home.

In addition, certain former functions of the home have been centralized in an outside agency. Schools have assumed the educational functions; churches have taken over the religious functions; community clubs and parks have assumed the recreational direction of our families. Both husband and wife may also be involved in separate circles of interest and contact outside the home. All of these changes mean that the bridges, or relationships, are still there, but are to be seen in new shapes and settings.

At this point in history, few persons would recommend that we return to the days of our grandfathers and attempt to escape the problems of today's world. What then are the things we must work to preserve to keep our homes fundamentally Christian? What values do we place on maintaining good family bridges?

The Bridge of Respect

One of the basic tenets of the Christian faith is that each person, in the purposes of God, has infinite worth. What better place to begin than in the early experiences of a child's life to learn this truth? He is important as an individual person in the family relationship. As a parent, I owe respect and appreciation to each of my children. This is necessary so that they will mature to be useful servants of God in their own experiences, not to meet my own needs, not to fulfill some long-cherished ambition of mine.

This means that in growing up my son or daughter may make some decisions which I would not make. Aside from the normal help which a Christian parent must give, I must respect his/her right to make independent choices and bear the responsibility of such choices.

One of the ways a family member shows respect to other members is to recognize each one's right to have personal secrets. Undue pressure in prying into another's affairs, no matter how childish they may seem, undermines this right. Each person, young or old, needs a little world which is just his own. He may choose to share a secret or two, but it must be his choice.

Another typical way the bridge of respect is seen is in the way I listen to my family members. Do I listen with undivided attention or is my mind also busy with other things, checking off the unfinished business of the day, glancing

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through the evening paper, visiting with a neighbor who comes over to chat, or deciding what needs to be repaired on the car?

If I would keep open the lines of communication with my spouse and children, then I must respect their right to be listened to wholeheartedly. Children and parents who do not spend time listening to each other grow up as strangers in the same house.

The most effective authority is the kind which earns our respect and does not need to demand obedience. How we respond to authority as adults is largely determined by the patterns of response we formed as children to our parents, our primary authority figures. If we were respected as persons, loved and understood, we probably responded with joy. Then it was so much easier to obey with an inner desire.

The implications of this respect for authority are exciting, but also disappointing at times. A child's early responses to his parents carry over, quite naturally, to other authority figures, such as God, the church, teachers, or the civil law. The bridge of respect is basic in a Christian home. What kind of perspective does my child have of God because he has known me?

The Bridge of Forgiveness

Another bridge which spans the gaps between family members is forgiveness. Forgiveness is not denying the guilt of a wrong committed, but accepting the guilt as real. Suppose a child willfully disobeys and is confronted by his doting parent. The parent may deny the guilt by saying, "Oh, no, my son didn't do that! He wouldn't do such a thing!" But in this way the parent blocks the only way that forgiveness can come, between himself and the son.

Forgiveness is not excusing, shielding, or disguising, but it is facing the problem as real and working through it in a loving, helping way. We see this when Jesus Christ was confronted with the woman taken in adultery. Rather than excuse her from her sin, He forgave her in a strong supportive way. This God has done for all of us in Jesus Christ. God took seriously the matter of sin and provided a way for man to be forgiven. God accepts me as a fallible man.

The bridge of forgiveness means that I accept my family members as they are and they accept me as I am. Wonderful things happen as family members allow each other to be human. Confession and forgiveness are both painful because they are so real, but only in the atmosphere of accepting love are these made bearable. Forgiveness then is neither condemning nor condescending, but is understanding and opens the way for confession.

This is a two-way bridge between each family member and the others. Sometimes it is the parent who needs to ask forgiveness. One time I made a premature judgment in a matter, and punished one of my children wrongly. When the truth was known, the only honest thing to do was to go to that child and ask forgiveness. The strength of Christian love in forgiveness leaves little room for the sweet, sticky, sentimental love of the slick-paged magazines. Perhaps together we can learn more about God as we strengthen the bridge of forgiveness in our homes.

The Bridge of Trust

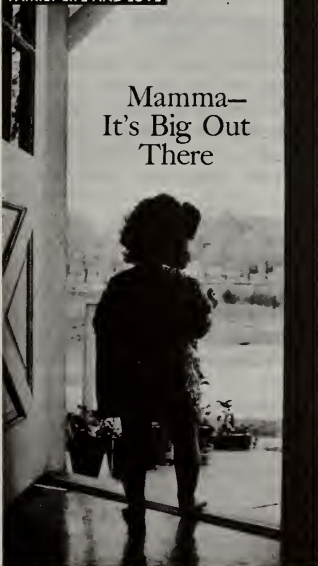
Dr. Raymond Cramer, a Christian psychologist, has said that the purpose of the parent-child relationship is to prepare the child to be given away. This is real life. The first few years the child is closely attached to his immediate family. Then the circle of acquaintances broadens out in the next dozen years or so. Most of this time is geared to preparation for adulthood when each person, ideally, will become a useful servant of God in his own sphere.

The process of "giving away" demands trust on the part of parents. The bridge of trust says, "I believe in you. I release you to God. I want you to learn to know Him as I know Him. I want you personally to respond to Him." This does not mean absolving myself of my responsibility as a parent. It means that I bring to bear in each child's experience all the resources of Christian nurture and growth available.

But I recognize that all the really important decisions of his life must be his own alone and I respect his right to make them. So I release him to God and trust him to make the decisions which determine the direction of his life. In this way I encourage him to personally grow in his understanding of God and in his commitment to Him.

So we build and strengthen bridges which are valid in any setting or experience. And in this way the members of the family minister to each other as they grow in their relation to God, their heavenly Father.

FAMILY LIFE AND LOVE



Mamma—
It's Big Out
There

*I know, my love.
Sometimes cold too. And stormy.*

"Dear God, help Jim and me to be the kind of parents Lorie needs.

"Help us to fill her life with love, to warm her through and through against the chill of snubs and loneliness and hate—out there.

"Teach us well, Father, the pathway of your will so we can show her the right way to go. Give us understanding of your Word. Make us the right kind of guides into the big world of her tomorrow.

"Hold us in your hand, O God. Let our confidence in you be the light to point out for her a simple faith. A faith in your goodness and power that will anchor her in times of storm.

"Lord, it's big out there."

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Be Fair to Mothers

By Glenn H. Asquith

"All that I am, or hope to be, I owe to my sainted mother," et cetera.

How many times have we heard this or similar quotes and have basked in a great sentimentality with the word MOTHER flashing in neon lights on the horizon of our emotions?

And, certainly, Mother's Day has done its part (along with some worthy and lovely things) to perpetuate the heresy that mothers are saints.

As a matter of cold fact, mothers are persons and must be allowed to be such.

One expression of being a person is to want things. We call this being human, and that is exactly what mothers are. Even though they may scrape and skimp to see that the children and the husband have good clothes, books, music lessons, and other advantages, this does not mean that they are glad to go about in shabby attire or stay in the back-ground and be willing to take their pay in fulsome quotations or be taken to dinner one Sunday in May.

And mothers feel things. Slightings that hurt others hurt mothers. Being neglected and left out of the center of "doings" can make a mother feel insecure just as much as any other person. She has the same sense of guilt as she strives to live up to what is expected of her simply because nature has given her the function of motherhood. Indeed, her nerve ends may be far more perceptive because of the ordeals through which she must go.

A mother even hates certain things. She tolerates much, and is a "good sport" perforce, but she has no joy in a house turned topsy-turvy and left for her housekeeping skills to bring back to near normal; she hates being left alone while the male of the house and his progeny go out to do great things in the world—she cannot help feeling that she has a contribution to make to the world as well. She hates to be forgotten or left behind.

Not Perfect

All of this is leading up to the statement that mothers are far from perfect and know it and want others to know it. They feel the unchosen hypocrisy of the exaggerated image that many bring to Mother's Day, and would like all to know that they cannot go forty days and forty nights on the strength of a corsage or carnation. They want love which realizes that God has not left them out of the humbling statement, "There is none that doeth good, no, not one."

Even so, there is something different and special found in the role of the mother which she accepts and which her family too often takes for granted. Even though a father or

other family member were willing to try to take over some of the duties and obligations he could not do it—no one can usurp the God-given prerogatives that belong to the mother.

Take the task of constant companion, for instant. Home base is the most important part of the day's life of a husband or children. And it is important because *someone* is there. And that someone is the mother. When boys and girls come home from school, when father comes home from a "hard day" at the office or from a spectacular triumph off on the field of labor, someone is needed to be at home in order to establish a contact with the familiar and permanent. When there is illness, the mother is the companion until healing comes. And yet, when she is ill, school and work take the other members of the household out as usual and she must fight the depression and uncertainty too often alone.

And how about the post of "servant-in-ordinary"? Three meals a day, always the beds to make, the wash to do, the shipping to manage, the cleaning and laundry to be carted back and forth. All of this can get pretty monotonous even though faithfully and cheerfully done. If a family had to pay in cash for all services rendered by a mother, bankruptcy might ensue. Gratitude, offers of help, a little extra care in lightening the load might not change the work problem too much, but would certainly change the outlook of the "servant" in the house. Even a maid gets a day off, and being taken to dinner or for an outing is not too much to expect by the mother.

A Listening Post

When all is said and done, however, one of the noblest privileges given to a mother is to be a "listening post." What she hears from her family as they come in from contact with the outside world is not always good news. There are grouches to share, "unfairness" to relate, hopes, fears, plans. This is good therapy for the one getting it all "off his chest" and some sympathy or understanding from the mother often makes the unpleasant thing forgotten or put into proper perspective.

In a great majority of situations, a mother is easier to talk to because she knows so well what her loved ones are from having been with them so constantly from the beginning. A father may say, "Come, son, tell me all about it," but the father has been in a different atmosphere and may not know just what the boy's frame of reference is. In today's world the father (unless he is a rare and happy exception) is out on the firing line trying to keep his job and make the home financially secure.

But this composite picture of motherhood is not all. A mother serves, too, as a link to nostalgia. A recent TV program was entitled, "I Remember Mama." Father was in the

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picture, but the woman who wrote the book on which the series was based could recall her childhood chiefly by remembering her mother and what she had said and done. Most of our later "do-you-remember's" must be centered around mother. This is her reward as well as part of her ongoing function.

We Blame Her

Going on from here we find to our shame and sorrow that mother often is made the scapegoat of the family. If anything is lost, father or a child will bellow, "Mother, where did you put it? Why don't you leave my things alone?" Or, "Why didn't you remind me, Mother? You knew I had to be there early today!" It is often satisfying to be able to charge up to poor mother's account the errors and lapses of memory. And, happily, mother understands and comes to the rescue knowing that eventually, because she is so constantly depended upon, her brood or spouse will quietly make amends for the quick work spoken.

As a last peculiar function of motherhood we may give thought to the teaching of religion and ethics. Father sets a good example and speaks profoundly on good and evil and what the preacher said today, but mother inculcates her own faith and high ideas in thousands of small ways open only to her.

The world could not turn without mothers. They are essential, loving, loyal, and hard-working.

I would conclude that mothers prefer to be on a basis with others who have somehow fulfilled their function in life and in the world, fully aware that they could have done better but knowing too that they have showed considerable courage in the doing of the job.

Surely they need the love that any other person needs. They want someone to reach out with understanding of the frequent desperation that must come to a woman who knows how much depends on her to rear the boys and girls in her keeping. She needs to be assured that even though she does her best the children are not going to be perfect and that some will come to grief—and that this cannot be blamed on a person who has sincerely tried each day to do her best. Children have two parents, they inherit from the long line of ancestors behind them, and they are molded by many forces outside the home.

And, finally, as the family grows, a mother needs to be helped by those who love her to accept age as something that does not change her in the eyes of her husband and children. The work she has done as a mother, the illnesses through which she has passed, the many worries that life brings will take their toll—but still to her family she is mother and that is all that matters.

* * *

Wit and Wisdom

During a recent thunderstorm, a four-year-old boy climbed onto a chair and watched through the window. With each streak of lightning, a broad smile came over his face. When asked by his mother to come away from the window, he replied, "Just a minute, Mom. God is trying to take my picture!"

Missions Today

In Toba Land

By J. D. Graber

There are perhaps 15,000 Toba Indians in Northern Argentina with whom the Mennonite missionaries are in contact. But these are spread over an area about 250 miles long and 100 miles wide. Some live on reservations, some are small farmers with fixed habitation, a few live in cities and towns, and a large number continue the traditional seminomadic existence, moving about from place to place where they can find work. Cotton picking and other agricultural work are the commonest employment.

Two thousand are baptized members, by estimate, and from 30 to 40 percent of the tribe are in some contact with the church. It would not be far wrong to say that all the Tobas have heard the Gospel and are in some way under the influence of the church. But this does not mean that the work of evangelization is complete. There has been a "people movement" into the church, that is true, and it continues, but there are still many who have not taken the step into church membership, and the task of nurture and of leading these new and simple believers beyond that of nominal church membership is a colossal one.

The church is central in the life of the Toba believer. It may be partly because he has so few other social functions and so little to break the monotony of bleak existence that church services mean so much to him. This church interest is expressed in several ways:

1. *His church building is usually a better structure than his own home. It is a rule of thumb that our churches should be at least of the same quality as our homes. David already saw this principle when he wanted to build a temple because he said, "I dwell in a house of cedar while God dwells in a tent." The Toba believer feels that God's house should be better than his own simple house. But this does not mean that Toba churches are expensive or elaborate structures. It is only by comparison to their poor homes that the churches are an improvement. They still have mud walls, mud floors, a thatch roof, and the benches are mere logs chopped flat on the top side.*
2. *Long church services are the usual custom. This is particularly true on special occasions. It is not unusual for a service to begin at nine in the forenoon and continue until one in the afternoon. There is much singing, testifying, and prayer and there may be five to a dozen sermons. Physically they may become tired, but spiritually these are the believer's times of real refreshing.*
3. *The Toba Evangelical Church holds an official charter from the government. This recognition means a tremendous lot to the Toba. He has been ignored and discriminated against for so long that now belonging to a*

church, besides being his spiritual family, also gives him status in the community, a tremendously encouraging factor. This is the only institution in his life. He belongs to no other club or society. The church thus assumes a position of supreme importance in his life, and the work and worship of the church take precedence over everything else.

Bible study and nurture are the keys to the building of the Toba Church. Our missionaries are not pastors of any church. They visit, counsel, fellowship, and teach. They are the

"circuit riders" of Toba land, often traveling long distances and living for frequent periods with their Indian brethren, sharing their simple, generally primitive, life.

The Gospel of Mark has been translated into Toba and will soon be published. But literacy work is needed, for only a few can read. Many of the men speak some Spanish, but women and children know only the ancestral tongue. Missionaries, therefore, struggle with this difficult language and by word, by gesture, and by deed continue the hard but rewarding task of nurture unto the full stature of Christ.

Tomorrow . . . The Echoes

By Ruth Hayward

Pat stamped a size-four foot with frustration. She was fourteen, and had been forbidden to go with an unchaperoned group to the beach. "Other mothers aren't so strict! Why do you treat me like a baby?"

I don't remember my answer, but I'm sure I stuck with my beliefs. That was a number of years ago. Today, this same daughter has two small children of her own. Not long ago she said to me, "Mother, I thought you were too strict with me . . . but I'm going to be twice as strict with Patty and Tim!"

Echoes of another day. And what gratifying echoes these are: the beliefs we tried to instill, the characters we tried to mold, the habits we drilled. How often we wonder if it is worthwhile. Would our children do as well if we were less diligent? Maybe the only way we can be sure is to wait, but, in the meanwhile, we can get encouragement from the Bible. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

A young neighbor of ours had a frightening experience some time ago. On a solo fishing outing on the Gulf of Mexico the outboard motor fell off his small boat. He had no oars, no radio, no means of communication. Hour after hour, he waited, hoping someone would come for him. Back home his parents alerted the coast guard. It was a three-day search over the choppy waters before he was found. Though he had had no water or food, he was all right and in good spirits. "I remembered how you told me of repeating the Twenty-third Psalm when you were in trouble, Dad; so I did that, over and over." This was the boy whose family had to nag to go to church; yet their training and teachings came back as an echo when a real test came.

A small boy found a quarter in the yard of a friend. He said nothing about it but went home and told his mother he had found the money. She questioned him at length until she found exactly where he had found it and insisted he take the money back to his friend. This was hard. But many years later he found a wallet with considerable funds in it. It never entered his mind to do anything but trace down the ownership of the purse. This he did, leading to a lifetime friendship that was gratifying and professionally profitable. What if

that first sounding of a need for absolute honesty had not seemed important enough to that mother? The echo today might be far different. The boy might have turned into a thief.

The training of a child to do a little more than is required at school will have an adult echo of greater accomplishment than just getting by.

A time for nightly prayer will start a lifetime of prayer life, echoing through time, bringing strength and refuge. One who has learned early to pray, finds that he can "pray without ceasing" when life needs that support.

The habit of work—chores around the house, earning one's own spending money, giving a lift to a parent or neighbor with an extra heavy load—in later years lends dignity to the idea of working.

Lessons are easier in youth.

A boy or girl learns early to praise and show appreciation and to say "thank you," and a gracious habit becomes part of the man or woman.

"It's just too much trouble to get Jenny to write thank-you notes at Christmas and birthdays," one mother complained; "so I end up writing them for her." If her mother continues with this attitude, Jenny's echoes will be those of a thoughtless adult, self-centered and lacking in all consideration.

How can we be reasonably sure of pleasant echoes tomorrow from today's sounds of living? Some ways are:

1. Make churchgoing a regular family habit.
2. Help the Bible to become familiar literature: learn verses, psalms, Christ's teachings.
3. Have nightly prayers from earliest babyhood.
4. Say grace at meals.
5. Say "thank you" and "please" to your own children.
6. Teach them to share.
7. Stress honesty in all your dealings and theirs.
8. Accept all God's children as equal. Children follow your attitudes in interracial acceptances.
9. Teach children that work is natural, needed, and healthy.
10. Teach them habits of clean minds and bodily health.

The *echoes* in the lives of our loved ones depend solely on the *soundings* of today.

The Greatest Career—Motherhood

By B. Charles Hostetter

Being a good mother has never been more complicated nor more important!

Our rapidly changing world is taking its toll in our families. A new pattern of family life is emerging and mothers are left with greater responsibilities than ever before. The octopus of change reaches into our families and affects our living.

Many parents rebel and fight it, but discover sooner or later that change has taken place and there is no going back. This is very frustrating and defeating.

This natural process of change has been accelerated by television, radio, newspapers, and magazines which reach into every home selling new ideas, new standards, and new fashions.

Like it or not, movies, schools, radio, paperbacks, and television are influencing our lives and the lives of our children.

With father out of the home so much of the time and these things reaching into our homes with their powerful teaching and persuading powers, a tremendous task is laid upon today's mother.

No person in our society has a greater or more far-reaching responsibility. And it is God-given!

The Bible says that women are "to love their husbands and their children, to be sensible and chaste, home lovers, kind-hearted and willing to adapt themselves to their husbands—a good advertisement for the Christian faith" (Titus 2:4, 5, Phillips).*

This challenge for mothers has never been revoked. It is the basis of the Christian home, and a strong stable society.

It seems as if our families are losing their importance and dignity in our modern culture. Too many parents have lost the vision of what the home and family ought to be. Not only are fathers seen less in the family circle, but more and more mothers are now working and functioning outside the home.

Many women who do stay at home are frustrated with their job of being a wife and mother. It is a demanding vocation. She often spends about all her time with little people, her children . . . and feels deprived of adult company. Many mothers unconsciously react to their role of homemaking, feeling that they are wasting their education and talents on "housework."

If men and women are equal, they argue, why should a woman be stuck at home?

Women get about as much education as men—they are just as talented; so why should they spend their time changing diapers, wiping noses, washing dishes, and cleaning floors?

Why waste good minds on such menial tasks?

But—are they really menial? Any more than the routines of any job? Mother needs to see the importance of what she calls simple household tasks and not be lured by the false standards of a materialistic world.

Those simple everyday routines are the framework of security and stability so very necessary to a happy growing child. "A mother's holding and handling of her infant are just as important to growth as the food she provides."

Until a mother feels the challenge of her vocation, she will fail herself, her husband, her children, and her Lord.

If she carries on a "cold war" of reaction and wants to escape to the world outside, she will be unhappy and so will be her home.

When a woman desires to get out of her home to be a professional person, a wage earner, she is ignoring her real responsibilities. She has lost sight of God's standard of values. She is too much concerned for things—and not enough for developing lives and personalities.

The old proverb from the Bible is still true. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

As a high-school principal said, "If young people are on the right track, they were put there in the home."

The old statement, "Give me a child until he's seven and I'll mold him for life," may overestimate the time it takes to make a groove for character development.

Two psychologists, reporting to a recent annual meeting of the American Psychological Association, figure that three years are really enough—in fact, they say, "By the time a child has learned to talk, his mother has indelibly stamped his personality."

Mother, no one has a greater responsibility than you. The future of civilization is in your hands.

Oh, how we need parents today who will realize the majesty of their calling, who will dedicate themselves to build Christian homes, and will let nothing interfere with their first loyalty to their God and their families. This is God's program for happiness.

Try it, Mother.

It really works!

B. Charles Hostetter is pastor of the Mennonite Hour and Way to Life radio broadcasts originating at Harrisonburg, Va.

*The New Testament in Modern English, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

A Theology for Working with Delinquents

By Clifford E. King

The dastardly things "juvenile delinquents" commit are heard or seen almost daily on radio and TV, in newspapers and magazines. The occurrences are commonplace and cut across all strata of society.

On the one hand they shock us; on the other they don't because they occur so often. We "respectable" citizens shudder at the thought of our encountering a pack of these leather-jacketed, long-haired servants of the devil on a dark night. We are glad our boy is not one of these "tough" kids.

So a wall is erected between ourselves and a boy whom God created. We don't even know him. We just hate the term "juvenile delinquents." Somehow we would like to personally do something about his plight but don't know exactly what to do.

Just who is this boy anyway? What made him so unreachable? Will nonresistant love work with him? Can we break through his shell? If so, how? Our real problem isn't whether we *ought* to help him; our problem is *how*? It takes more than good intentions.

Is he mentally ill? Some think he is. Others are not sure. Still others would say he is not—that he is groping for meaning in life—is in revolt—or has had inadequate social opportunities.

A psychologist characterizes him in psychoanalytical terms. *Psyche* is the Greek word for "mind." Psychology is the "study of the mind." He probes into the boy's mind through testing and interviewing. What are the factors causing this behavior? If a boy understands why he acts as he does, he might be able to correct unacceptable behavior patterns. There is the tendency to pin mental illness labels on him.

An educator looks at the philosophical problem. The delinquent is not primarily sick, disobedient, or the product of his environment. (He does not eliminate these, however.) Rather, certain cases of delinquency result from an attitude of mind which is in revolt with the legally sanctioned mores of society.

Crime is not essentially a leisure-time activity, or a profession to gain money or power. It is a revolt aimed to destroy certain customs of society. This revolt is to destroy without the obligation to build.

These roots are found in the teachings of certain pessimistic philosophers such as Schopenhauer, Nietzsche, and in nihilism. In a sense one might characterize certain recent campus demonstrations as examples of the philosophical problem.

A social worker characterizes the delinquent boy from what is called "a psychiatric case work approach." This tends to focus upon the boy's immediate environment. Social workers stress the importance of working with a "total" situation made up of the individual interacting with his environment. Delinquency is likely to be viewed as the result of inadequate social opportunities.

Delve into Moral, Spiritual Dimension

The psychiatrist is the most highly trained of all professions working with delinquents. He is a medical doctor (MD) with further training specializing in the study of the mind. "Psychiatrist" means literally "mind healing." He aims to bring together social work insights with psychological insights.

He puts these insights together with a knowledge of the physical and chemical bodily makeup. More recently he is delving more into the moral and spiritual aspects of life. There is getting to be considerable interaction between certain psychiatrists and theologians.

A theologian characterizes the problem boy in Augustine's classic words, "Thou hast made us for Thyself and our hearts are restless until they find their rest in Thee." A layman would say simply, "He is 'lost' and in need of Jesus Christ."

He lacks a Higher Power giving him direction and meaning and help in life. The boy can rise above his environment and background through help. That help comes from putting one's faith and trust in Jesus Christ, and He will help him in the real problems of life. His basic problem is a spiritual problem.

How does a delinquent boy describe himself? Listen to these words written by one of these boys after a psychologist got near to him:

I look back through the
years and what do I see?
Somewhere, somehow
I lost a part of me.
I think, oh, how I think
of the life I have lived,
The life of the devil.
Will anyone ever forgive?
Can I do right, is there
a chance, can I ever
be free and yet I think, what
happened to that part of
me? The kindness and
gentleness that I was
gifted with. Will
anyone ever give me

Clifford E. King, formerly director of Frontier Boys Village, Woodland Park, Colo., now serves as the Village's Public Relations Director and as a resource person to the planning committee for future development.

a lift?
What made me steal,
cheat and lie? Will I
carry this secret never
knowing when I die?
I know, I know,
I lost a part of me.¹

What Can the Church Do?

Fortunately for the church, we are getting a number of highly trained persons in the various mental health professions—psychiatrist, psychologist, social workers, psychiatric nurses, and others. Educators are also giving us insights. It is time we cease viewing with suspicion these trained and gifted people.

It is time the church recognizes the insights of the behavioral sciences. These Christian professionals are just as interested in bringing their faith to bear on social problems such as delinquency, retardation, emotional problems, as untrained lay people.

But the problem is not all one-sided. Mental health people need to recognize the need for the church with its understanding of God and man as we have learned from the Bible. No longer can professional people ignore the spiritual dimension of man.

If we "live, and move, and have our being" in God, then spiritual and moral values are important in the field of mental health. Churchmen need social workers but social workers also need churchmen.

Because a delinquent boy will not come to us, however, a concerted effort will mean something far more radical than we have ever tried before. Mental health approaches and church evangelization have never been tied together. Perhaps it is time to modify both to meet the boy's needs.

We believe delinquent youngsters are salvageable. We can change a whole life at a crucial point in life. We ought to be more involved in helping them than we are. They should not be condemned to a continued hell because of their circumstances. God created them, too, for a purpose. That purpose is the same as it is for us—that of serving and worshipping our Creator eternally.

Guidelines for Church Involvement

I would like to propose some guidelines for a creative Christian approach to the delinquency problem as well as to the mental health field.

1. *Freedom to Make Mistakes.* A prerequisite to a creative delinquency program is the freedom to make mistakes. We as a church can learn from the medical profession. Note what Kubie says:

Those who represent the world of the mind and of the spirit must acquire the humility which led medicine to study its defeats at the autopsy table. This was a unique moment in human culture. We need now to acquire the same self-scrutiny to all of culture. And as we do, let us stop to remind ourselves that when a patient dies the doctor does not blame the patient; he blames himself. But when humanity fails, the artists and writers scold, the theologian

thunders angry denunciations of human deficiencies, when they should be turning a pitiless scrutiny on themselves, their beliefs, their techniques. . . .²

Old wineskins will have to give way to new. Making honest mistakes without feeling guilty is somewhat foreign to us Mennonites. This attitude, however, is how the modern-day scientist learns. Those of us who work in the realm of healing broken and distraught relationships need the same attitude toward our work.

2. *Experimentation in the Delinquent's Natural Habitat.* We must go to him. He will not voluntarily come to us. If we bring him to us through court orders, he is submitting to a forced approach. Love cannot be forced. Furthermore we are removed from his environment.

A recent series of articles in the *Youth's Christian Companion* gave the experiences of a Mennonite youth going to the delinquent's habitat in New York. This requires raw courage. But this is "sitting" where the delinquent sits.

This will mean taking highly motivated persons—trained and untrained—out of the sheltered environments of the classrooms and the clinics to the cold world of the murderer, the thief, and the prostitute.

3. *Church Adopt Scientific Methods: Scientist Adopt Theological Presuppositions.* There needs to be an assumption by all working with the juvenile delinquent that religious faith and some capacity for religious experience provides the best and most helpful setting for psychotherapy. Otherwise the church has no business in this field.

The church, on the other hand, needs to listen to the social worker, the psychologist, and the psychiatrist as they gather new insights toward understanding the human mind. God does not limit knowledge to His church.

Behavioral sciences are unlocking fascinating and exciting insights into human personality. The sciences are much more open to experimentation and doubt in personality studies than churchmen. This is why they can be creative.



John Regier supervises arts and crafts work at Frontier Boys Village, a rehabilitation center for youth in Colorado operated by the Mennonite Board of Missions.

Psychiatrists, educators, theologians, social workers, psychologists—all need to be involved and be counted a part of the mental health team. When it comes to outlining a program for helping a given person, the superior airs of training will have to be erased.

The title, social worker, psychologist, or psychiatrist, does not automatically unlock the marvelous mysteries and interactions of the mind any more than the term "minister" guarantees a life free from sin. We all need each other.

Elmer Neufeld in the keynote address at the recent annual MCC session in Chicago spoke to the point, as it concerned the Congo program. "I have often thought in the Congo that many of our young people are not adequately prepared in the matter of a deep and strong Biblical faith. We have in recent years in our overseas programs emphasized the importance of technical skills, competence in language, knowledge of culture and anthropology. These are very important and should not be neglected. But more basic is an adequate Biblical faith—a realistic Biblical understanding of the world in which we live and a deep trust in God."

4. *The Common Denominator . . . People Help People.* It will take flesh and blood to cure juvenile delinquency. We can research the "hell" out of him and still not help him.

Highly motivated lay people can be helpful to the troubled boy. True, they need counsel and help from professional people. But the magnitude of the need is much too great to expect the entire task to be done by professionals. Besides, they are recognizing their need for the dedicated lay person.

Richard Benner reports in the February-March issue of *Mission Service Newsletter*: "After sending VS-ers away because of their lack of professional training, the administrator of a Pennsylvania home for brain-damaged children came back to the VS office with the confession: 'You can't buy dedication.' He wanted his VS-ers back."

Untrained lay people have been in error in thinking the job could be done by them without help from the professionals. Professionals have been in error in not giving a great role of work to the lay person. Mentally ill people are helped by the common Christian virtues of love, forgiveness, patience, kindness, and a feeling that someone thinks they are of worth.

The Apostle Paul said, "If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, . . . but had no love, I tell you I should amount to nothing at all" (I Cor. 13:2).³

A juvenile delinquent senses the difference between a "knowledgeable interest" in him and a "loving interest." "Natty little tricks for nasty little tics" will not work permanently. No one is cured by an investigation. In personal problems people are cured only by personal relationships.

Conclusion

The Mennonite Church has the tools to work in the field of delinquency. These tools include an understanding of God and human nature grounded in Biblical teaching. We now possess a number of highly motivated trained professional people in the mental health field.

Not to be ignored are the many dedicated lay persons who want to put their faith to work in helping people with broken

human relationships. We have the tools to be leaders in mental health research. And we will be leaders if we stick to the century-tested words of Scripture, "In him we live, and move, and have our being."

1. Ralph Schitzgebel, *Streetcorner Research: On Experimental Approach to the Juvenile Delinquent*. Harvard University Press; 1964; p. 36.

2. *Ibid.*, p. 109.

3. From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

WHO CARES ABOUT JAMIE . . . is a 16-minute black-and-white motion picture portraying what happens to a child when life's problems overtake him. A sensitive look at a six-year-old whose day isn't going well, the concern is Jamie's mental health as adults attempt to relate to him in this period of stress. Order from Audio Visuals, MBMC, Box 370, Elkhart, Ind. 46514.

Mother's Resources

Christian mothers do not want Mother's Day to be one of self-congratulation. It is a day for heart searching and for a new awareness of the vital role God has given them in the home, in the lives of their children, and in the life of the nation as a whole.

The resources of the Christian mother are limited solely by the love and grace of God. It is to Him that she turns in prayer, not only for the strength needed for each day, but also for blessings for her children. Through prayer, come vision, understanding, and patience.

Children sense the prayer lives of their mothers, and they too learn the vital importance of communion with God. When God and His Word are given their rightful place in the home, it is then that mothers have in some measure discharged their responsibility to those entrusted to their care. Then, and only then, can they look at their children and the future with confidence.

A House or a Home?

It has been said that the mother is the heart of the home. This expression springs from a basic concept of the mother's place in the home, since undoubtedly the character of the mother determines the character of the home. If she is temperamental, or tempestuous, or floundering, or afraid, or undependable, the home is like that. If she is self-contained, and confident, and steady, gentle and loving, the home is like that, and a happy one.

The greatest task to which anyone can be called is that of being the mother of a happy family. As civilization advances, there is a tendency to discredit the role of the mother. In the modern home, all too frequently, she is only a figurehead: the house only a stopping place. If the home and mothers are not reclaimed, civilization perishes. What makes a house a home? A Christian mother.

Dear Mother-in-Law

By Alice J. Kinder

She was an understanding mother. Most certainly she was a praying one. She was one who walked her faith day by day and surely climbed just a step higher with each successive moment, since others about her came to accept and live the faith she loved.

As a young mother she perhaps watched her two sons playing on the hillside beneath blue skies of Bethlehem. Like mothers everywhere throughout all ages, without doubt inside her heart bright flames of ambition for their future welfare glowed at intervals like fireflies flitting here and there in twilight dusk. They would go far in life, she knew. Watching them play, she prayed for both of them, remembering their likenesses, also the contrasts and individual desires of the respective two.

When famine struck their homeland, she pondered much on her husband's decision to leave their native home and journey to a strange land. Was it really the best thing to do, perhaps the only wise course to follow? Meditation and the attempt to foresee ahead brought sorrow only to her aching heart.

On the last morning before they departed, she crept from room to room, leaving a farewell touch on all she had held dear—the door through which her husband stooped to enter, the corner where the two boys lay at night, the spot where she had stood preparing food for the family. Yet as the family journeyed toward the new country, she held her head high with hope and smiled with anticipation when speaking to her husband and their sons.

Unuttered prayer walked with her all the way. Above all she knew, they must retain their faith in this new land to which they sojourned. Above all else, they must certainly not succumb to idol worship.

Thus, in the days which followed she walked her living faith, step by step, in the strange land. And with her help her husband and sons walked it, too. More than likely, the climbing upward day by day was difficult, since others about them walked a far different pathway. But the woman who had dreamed dreams in the land of Bethlehem for her sons knew from reading the scrolls of her forefathers and from her own experience that following the one true God was all that really mattered in the end.

All too quickly the days and months were molded into years, and the boys reached manhood. Each chose as wife a lovely girl from the land to which they had sojourned. Al-

though the mother would have preferred daughters-in-law from their own native Bethlehem, she respected her sons' wishes. And in the home she continued to practice the faith and love she ever had held dear so that the two young women who came to live with them early learned their mother-in-law's faith was indeed a contrast to the worship on which they had been nurtured. They soon observed her faith caused her to be more kind and gentle, more thoughtful of others. And seeing this, they came to love her and respect her belief.

In the course of time the father died and the two sons also. Then, at last the mother knew she would be returning to her old home in Bethlehem. Therefore, she called her daughters-in-law and prepared to say farewell.

But because the girls had come to love their mother-in-law, they clung to her and begged to accompany her homeward. She pointed out to them, however, that the wisest course for each was to return to her own people. At length, one of them agreed to obey the older woman's plan.

But the other one, the one called Ruth, continued to cling to the woman whom she had come to love, whose faith had shone forth always as a bright and shining example to follow.

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Reading this story anew last night, I felt again, as I have felt so many times, a sense of wonderment in meditating on the possibility of all the scenes that might have taken place between the lives.

On Mother's Day each year we read innumerable stories relevant to the sacrifice and devotion of mothers. There are many such stories in the Bible. The story of Naomi in the Book of Ruth concerning a mother's love and faith is a very special one, I think. Not only was her faith so abundant that it influenced her own sons, her own immediate family; but because she lived and walked her faith day by day, it made a difference in the lives of others. Because of her faith she became one of the most loved characters in Biblical history—a cherished mother-in-law—something we do not read about frequently in contemporary literature.

Today, it would be well, I believe, for us mothers everywhere to dwell thoughtfully upon the story of Naomi and to pattern ourselves after her daily walk in faith. Then perhaps certain uncomfortable relationships with daughters-in-law and sons-in-law would cease to grow; and Mother's Day could truly come to be celebrated for all mothers everywhere—and for all mothers-in-law. □

Alice Kinder is at home near Pikeville, Ky.

CHURCH NEWS

Famine and Disease in the Congo

Congo's populous Kwilu province 200 miles east of Leopoldville spawned the ill-fated rebellion which swept across the Congo in 1964 and 1965, and now it is reaping a tragic harvest of famine and disease.

John Gaeddert, MCC director in the Congo, estimates that half a million people in the province are in need of assistance.

"No area in the Congo is more needy," reports Malcolm McVeigh, material aid director of the Congo Protestant Relief Agency. "It is impossible to overemphasize the need in the Kwilu today," he said. Kwashiokor, a disease caused by protein deficiency, exists in epidemic proportions and actual famine is not uncommon.

The Congo Protestant Relief Agency, of which the Mennonite Central Committee is a member, began emergency shipments to Kikwit, the capital of Kwilu, in May, 1965. Large quantities of clothing, blankets, medicines, and food have been sent to the victims of the uprising since that time. And CPRA plans to continue to ship large quantities of material aid supplies to this area for at least another two years.

CPRA is now adding a supervised program of agricultural and community rehabilitation to its activities.

Archie Graber, who served under Congo Inland Mission for many years and who headed up the highly successful CPRA relief program among Baluba refugees in Bakwanga (now Mbuji Mayi) following Congo's independence in 1960, returned to the Congo in February, 1966, to supervise the relief and rehabilitation effort in the Kwilu. He is being assisted by Pax men Alvin Dahl, Yarrow, B.C., and Elmer Beachy, Goshen, Ind.

John Kliwer, a Mennonite Brethren missionary at Kikwit, gave leadership to the relief work prior to Graber's coming. He continues to serve as chairman of the local relief coordinating committee consisting of Protestant, Catholic, Red Cross, and government welfare agency representatives.

Dahl is in charge of the warehouse at Kikwit and assists with food and clothing distributions. The province has been divided into sections, with well-informed persons in each area keeping CPRA up-to-date on the needs of the villagers in their locality.

A number of churches, dispensaries, hospitals, and school buildings were destroyed or had their roofs burned during

the rebellion. Beachy will supervise the rebuilding of some of these structures.

Accompanying Archie Graber on many of his visits to Kwilu villages will be a Congolese pastor who will preach to the villagers in their native dialects of Kituba, Kipende, or Tshiluba. The two of them will also distribute and sell Christian literature and Gospels. Graber hopes to set up bookshops at several locations.

Self-help Projects

CPRA is planning to plow many acres of farmland in a number of the province's most needy villages before the planting season begins in September. A diesel tractor with a disc plow and other farm machinery is now being procured for this phase of CPRA's program.

Villagers will also be provided with machetes, hoes, and seeds at nominal costs. They will pay for these items after the crops have been harvested.

Additionally, in Kikwit a poultry project is to be initiated with the help of Heifer Project, Inc., which will send CPRA 2,000 chicks per month for ten months. The rebellion seriously decimated the animal population in the province. The chicken project will help alleviate this shortage. Later CPRA may branch out into other animal projects, such as rabbits, goats, sheep, and cattle.

Twenty-five thousand people in 50 of the neediest villages in the Kwilu are expected to benefit this year from these agricultural projects.

The emergency self-help efforts will cost an estimated \$18,000.

Material Aid

The Mennonite Central Committee, in addition to providing CPRA with doctors, Pax men, and other personnel, contributed substantial quantities of material aid to the Congo relief program during 1965. Shipments totaling 75 tons and valued at \$165,000 were sent to the Congo last year.

Among the items provided were 39 tons of canned meat, 17 tons of clothing and blankets, 15 tons of bandages, 3½ tons of medicines, and half a ton of sewing supplies. One of the most popular commodities was the MCC canned meat.

MCC's shipments to the Congo during 1966 are likely to be about the same as last year.

The other agencies which contributed material aid to the CPRA program were

Church World Service, American Friends Service Committee, Baptist World Alliance, and a dozen European relief agencies and churches. Receipts in 1965 totaled over 3,000 tons and were valued at \$1,940,000.

CPRA's 1965 annual report indicates that at least 60,000 children and Angolan and Congolese refugees received such items as food, clothing, medicines, and seeds during the year.

Kwilu's Time of Trouble

The Kwilu's time of trouble began in January, 1964, when the seeds of rebellion germinated in the little provincial village of Idiofa and were quickly transplanted to other parts of the province and the country.

At one point the rebels controlled most of the province except the capital, Kikwit. They sacked, burned, and destroyed hundreds of villages, mission stations, hospitals,



Congolese await medical help and food at the Kikwit hospital.

dispensaries, and schools. All except one of the residences of Congo Inland Mission personnel at the Mukedi and Kandala stations, for example, were damaged beyond repair.

Rebel activity continues east and north of Idiofa and in some sections around Gungu even now, but the rebels seem to be retreating as the army advances cautiously. More refugees come out of hiding as the rebels are pushed back. Malcolm McVeigh anticipates a continuing crisis in the Kikwit-Idiofa area for at least two more years.

The Kwilu villagers faced a terrible dilemma when the rebels controlled much of the forest around them, writes John Gaeddert. Often the rebels demanded food under threat of death. Later, when the Congolese army moved in, they abused the villagers for having given aid to the enemy.

Fear drove many villagers into hiding in the forests. They did not come out until they were quite certain of their safety, but by that time they were frequently terribly emaciated, and furthermore, they often had no place to go. Their homes had been destroyed, their fields were grown under, and they had no seeds with which to make a new start.

Some of these refugees, afraid to return to their home villages, have congregated in makeshift settlements. Approximately 50 miles east of Kikwit, for example, a new refugee colony of about 1,000 people has sprung up. They live in small shacks made of straw and reeds. CPRA has been feeding them since before Christmas, but the signs of malnutrition are still present. As many as eight people a day die here. They have already received blankets. Later they will be given clothes and simple farm tools and seeds.

The Church in Kwilu

Protestant mission efforts are carried on primarily by three groups in the Kwilu: the American Mennonite Brethren Mission, the Congo Inland Mission, and the Baptist Mid-Mission.

Irvin Friesen, chairman of the Mennonite Brethren mission in the Congo, described his group's efforts, which are largely concentrated in the Kwilu area, as follows in the October-December, 1965, issue of the **Congo Mission News**:

"By 1959 (we had) 63 missionaries on the field. Then came independence and evacuation. . . . At present there are 32 missionaries. . . .

"The Mennonite Brethren area has 67 churches with a total membership of 9,770, shepherded by 14 ordained pastors and 42 unordained preacher-evangelists. . . .

"Literature has held a prime place in the Mennonite Brethren work since the beginning. With the destruction of the Kafumba print plant during the Kwilu rebellion, the literature program has under-

gone change. The literature staff is now concentrated at Leopoldville. . . .

"Four stations have been completely destroyed and three others are still in the hands of the rebels. After 22 months, however, many of the people are beginning to come out of the forests, and there is an increasing hope for return to normalcy and to freedom to minister once again to the people."

In the same issue of **Congo Mission News**, James Bertsche, field chairman of the Congo Inland Mission program, wrote:

"Prior to 1960 Congo Inland Mission personnel averaged 70 to 75 people on the field and 15 to 20 on furlough. Currently missionary personnel runs at about two thirds of the above figures.

"The church established by the mission is known as the Eglise Mennonite au Congo, or E.M.C. . . . With approximately 35 ordained pastors and 50 lay overseers, it counts an active membership of over 20,000. . . .

"The Eglise Mennonite au Congo has been hit hard on two occasions in the turmoil of the Congo's post-1960 days. The Baluba-Lulua warfare of 1960-61 cut squarely across the church. With the mass evacuation of the Baluba people, E.M.C. lost a significant percentage of its most mature leadership. This left gaps that have been difficult to fill.

"Then in January, 1964, the Kwilu rebellion also struck the E.M.C. as it swept the Bapende people with it. While the rebel grip on the Kwilu has been broken, the hidden psychological and spiritual scars remain yet to be evaluated."

Year Ends with Deficit

Preliminary contribution figures for the General Mission Board for the fiscal year ending March 31, 1966, were \$33,757.69 higher than contributions the year previous, David Leatherman, assistant treasurer, said on April 5 at Elkhart, Ind. This marks approximately 2.2 percent increase. This figure will still be below the increased costs of program although disbursement costs had not yet been completed for the year. Administrators now estimate that even using approximately \$80,000 in estate funds available, Board operating funds will end up with a small net deficit balance.

Board officers appreciate deeply the keen mission vision of the Mennonite Church and the continued, increasing support congregations and members continue to extend. They request that the church pray for them as they now draw together the final fiscal figures for the year and project the program and budget for the coming fiscal year.

School Starts at Montevideo

By Sara Ann Claassen

The Evangelical Mennonite Seminary, Montevideo, Uruguay, opened the scholastic year on March 17, 1966, with an enrollment of 34 students: six from Brazil, seven from the city of Montevideo, three from other parts of Uruguay, one from Argentina, and seventeen from Paraguay.

While there is always a large majority of Mennonite students, the Methodists, Baptists, Lutherans, and Armenian Evangelicals are also represented. Of these, the Methodists represent the largest group. It is a source of much joy to have among the students three from relatively young Mennonite Spanish-speaking congregations. Two of these come from churches where former Seminary students are pastors.

There are 15 students in the advanced courses offered at the Seminary and 19 in the Bible course. Five students from last year are doing their year of practical work in Argentina and Paraguay, after which they return to the Seminary for a final year of study. Their work includes Sunday-school teaching, visitation, preaching, etc.

The first three days of the new year were spent at a fellowship and orientation retreat near the beach. These are perhaps three of the most important days of the year, when students and faculty get acquainted, and the tone of seminary life is set. At night around a campfire, students share their summer activities or tell of how the Lord has led in their lives and why they have come to study.

The day following the return of students and faculty to the Seminary, the inauguration of the second president of the school was held. Ernst Harder assumed the responsibility for the directorship of the Seminary as it begins its second decade of service. Guest speaker for the significant event was Dr. Miguez Bonino, president of Union Seminary, Buenos Aires, Argentina. Representatives and pastors from many of the churches in Montevideo helped celebrate the installation.

This year's full-time faculty includes Ernst Harder, B. Frank Byler, Laverne A. Rutschman, Daniel W. Miller, and Sara Ann Claassen. Ernesto Suarez Vilela serves as part-time professor and librarian. Other part-time teachers are Mrs. Eunice Miller, pastor David Corvino, Mrs. Ruth Harder, and Mrs. Harriet Rutschman. Daniel Comas is student assistant in the music department. Mr. and Mrs. Herman Dyck assist with administrative responsibilities and serve as houseparents.

—General Conference News Release.



Dewitt Heatwole, chairman of the Board of Trustees of Eastern Mennonite College, officially inducts Myron S. Augsburg as fifth president of the college.

E.M.C. President Inaugurated

"The resources of this college are not to be found in its institutional structures, but in the students who come to us and in the spiritual dynamic to be shared here. While we only start people, we do not finish them, we purpose to send them from these halls knowing both their field and their faith, with the ability to share meaningfully with their fellows. By the grace of God this college stands as a temple of learning which seeks to enrich the world by preparing men and women who will live and serve under the mandate of the eternal King."

With these words, Myron S. Augsburg concluded his presidential address "Education for Meaning" given on the occasion of his being officially installed April 16, as the fifth president of Eastern Mennonite College, Harrisonburg, Va.

Presiding over the ceremonies attended by representatives of 38 colleges and universities, Dewitt Heatwole, chairman of the college Board of Trustees, inducted the president who responded with, "I have been chosen to undertake duties which someone else could do much better. But God, in His strange providence, has called me to fill this office, and by His grace I will do my best."

Guest speaker at the inauguration was Hudson T. Armerding, president of Wheaton (Ill.) College, who, in an address entitled "The President as Leader," emphasized the need for Christian leadership in higher education and said, "The president must exercise leadership through qualities that are intensely personal."

Defining leaders as "those who provide a service for others," Dr. Armerding in a word of advice to the new president said that as a leader he must be prepared to make decisions, which requires a degree of isolation, and provide spiritual and intellectual stimulation to guide the college "into new theological and educational thought."

Five persons brought brief messages of greetings: from the Mennonite Church, Harold E. Bauman; from the Harrisonburg community, Lewis E. Strite; from the student body, Senior Class President Douglas Hostetter; from the alumni association, John A. Lapp; and from the faculty, Dean Ira E. Miller.

One highlight of the convocation was an academic procession of approximately 200 persons which included representatives of colleges and universities, representatives of educational organizations, representatives of church and community, Board of Trustees, faculty and administrative staff.

Dr. Augsburg expressed appreciation for John R. Mumaw, whom he succeeded as president last July. Dr. Mumaw, on a year's assignment to overseas missions and churches, was not present at the inauguration, but sent greetings to the new president.

In addition to holding a degree from EMC, Dr. Augsburg also received a bachelor of divinity degree from Goshen (Ind.) Biblical Seminary and a doctor of theology degree from Union Theological Seminary, Richmond, Va.

Gospel Herald Honored

Gospel Herald was placed in the top five religious magazines of the Associated Church Press in the category of consistency in good writing. The ACP has a membership of 174 religious magazines with a circulation of over 19,000,000. The five included **Motive**, **The Christian Century**, **Gospel Herald**, **One**, and **Greater Works**. **Motive** won the award. Editors of **Look** magazine selected the award winner.

The report read in part, "I realize that all the magazines I examined operate under limited editorial budgets. The editors of **Greater Works**, **Gospel Herald**, **One**, and **The Christian Century** have shown that it is possible to produce impressive issues despite this handicap."

Motive also won the award in the category of excellence in physical appearance. In the second category of relevancy of contents for intended readership, **Christianity and Crisis** won.



Missionary of the Week

Erma Clymer teaches the middle grades at Pine Grove Academy, a school for missionary children in Tegucigalpa, Honduras. She arrived at the location Sept. 5, 1965.

Erma's home address is Quarryville, Pa., and she attended the Oak Shade congregation. Her parents are Mr. and Mrs. John Clymer, Quarryville.

Before entering the mission field Erma served for four years as an elementary school teacher at Manor Mennonite School in Mountville, Pa. At her home congregation she was a Sunday-school and Bible school teacher for five years.

Erma graduated from Lancaster Mennonite School, attended Millersville Teachers College, and graduated from Eastern Mennonite College with a BS in elementary education.

\$5,000 for Church

A total of \$5,000 was authorized by the overseas committee of the Mennonite Board of Missions toward the construction of an educational wing of the Mennonite church in Coamo, Puerto Rico. The action was taken in a meeting of the committee April 19 and 20 in Elkhart, Ind.

An additional \$15,000 is to be borrowed by the congregation to purchase land and build the educational facility. A sanctuary is to be constructed after the educational building is completed.

The Coamo congregation, begun in 1953, has a membership of 38. They have been conducting services in a rented house in the town.

The committee also learned that Dr. Jack Jones will join Dr. Glen Brubaker for two months of medical service in Ghana. Both are being excused from their last six weeks of medical training at the University of Pennsylvania to serve at a clinic in Somanya.

One physician is needed by the clinic in May and June as Dr. James Snider, the current director, plans to return home in May and his replacement, Dr. Ralph Zehr, is not due in Ghana until July.

It was announced earlier that Dr. Brubaker would fill the assignment but, because of Dr. Jones's interest in the work, the two physicians decided to share Dr. Jones's transportation costs so that both could serve at the clinic. Dr. Jones earlier served with the United Churches of Christ in Southern Rhodesia.

Administrator on Leave

The Board of Directors of Brook Lane Psychiatric Center, Hagerstown, Md., has granted a two-year leave of absence to the administrator, William R. Zuercher, to undertake a graduate program in hospital administration at Duke University, Durham, N.C., beginning July 10, 1966. To replace Zuercher as interim administrator will be Gene E. Schmidt, Kansas City, Kans.

Mr. Zuercher has been administrator of Brook Lane since April, 1962. Prior to that time he served as assistant business manager of Goshen College, and European area business manager for the Mennonite Central Committee. A graduate of Goshen College, he is married to the former Joyce Gingerich, and has three children.

Mr. Schmidt is a native of the Newton, Kans., area, having graduated from Bethel College. Since June, 1964, he has served on the staff of the Kansas University Medical Center in Kansas City, as admitting officer and assistant director of personnel. Mr. Schmidt will undertake his duties at Brook Lane about May 1. He is engaged to Marcia Hiebert, of Newton, Kans., who is currently in nurse's training.



Mrs. Olga Velasquez teaches Marco Opimi to read in Bolivia as part of the Alfalit program. The purpose of Alfalit is to reach persons so that they can read the Bible.

Bolivia Literacy

Every Saturday since August, 1965, the Mennonite Central Committee volunteers at Santa Cruz, Bolivia, have gone to a nearby village to teach the adults how to read and to tell the children Bible stories.

Their service is part of an "evangelism in depth" effort of Alfalit, a literature and literacy program which has its headquarters in Costa Rica. The volunteers first became interested in the venture in the summer of 1965 when an Alfalit caravan consisting of a doctor, nurses, an agriculturist, evangelist, and literacy worker visited a nearby settlement for several days.

Since that time the workers have gone to Tajibos every Saturday to teach the 40 adults who have registered for the literacy course. They recently graduated their first students.

The main objective of the Alfalit program is to teach illiterates to read the Bible for themselves. Nearly 80 percent of the Bolivians are illiterate.

Tajibos has no evangelical Christians. Arthur Driedger, director of the MCC work in Bolivia, and the other volunteers feel that their efforts could play an important part in the evangelization of the people in this community. Their hope is that a missionary will be sent to this area soon.

Greencroft Villa

In a drizzling rain April 19 ground was broken at the site of Greencroft Villa east of Goshen College, symbolizing the start of a retirement community for citizens of northern Indiana as well as elsewhere.

First to be constructed will be the circular Central Manor, which will lie at the center of the villa and contain 86 efficiency apartments. Later construction will include apartments, duplex and individual housing units, and a nursing center.

Central Manor is scheduled to be completed in 15 months. The other phases of construction are in the planning stage.

At the ground-breaking ceremony Rev. A. E. Kreider, Goshen, a member of the Greencroft Villa board of directors, noted that the retirement community is the realization of a dream and hope of older people.

He said it will be something "new and different," a lively, interesting community where a person can participate in local activities or retreat in privacy as he prefers.

In an editorial the *Elkhart Truth* noted that "all of Elkhart County will be following with interest the construction and development of Greencroft Villa, a truly far-sighted program of the local Mennonite churches."

Laurelville Church Center

Family Camp for Retarded Children

Laurelville Mennonite Church Center this summer is sponsoring its second Family Camp for Retarded Children. The children will participate in hiking, nature study, games and recreation, singing, Bible stories, swimming, and crafts. These will be structured on a level which the children can appreciate and achieve. For the parents there will be lectures, talks, discussion periods, wholesome and relaxing recreation, and devotional periods.

The dates for this camp are July 18-23. On Monday at 10:00 a.m. registration will begin. The camp will end following Saturday morning breakfast. Laurelville's setting is very conducive to purposeful encounter of parent and child, parents with parents, and parents and children with their leaders in a variety of activity.

Raymond Troyer, director of Adriel School, West Liberty, Ohio, is again going ahead with planning for this camp. He and many of the other staff persons are parents of retarded children and/or persons who have had experience in working with these children and their parents. They hope to broaden the child's horizons, increase his spiritual awareness, and help him to laugh, compete, cooperate, discover, and commune with dedicated camp leaders and with children like himself. They want to help parents find acceptance and help for their handicapped child, to help them be understood, and to help them to learn new insights and techniques in the handling and care of their child.

FIELD NOTES

Thank you for the many heartwarming greetings and letters for the 62nd anniversary of ordination to the Christian ministry March 27, and for your faithful fellowship in the work of the kingdom through the years.—I. W. and Christina Royer and family, 313 Merrimac Ct., Up-land, Calif. 91786.

At Fairview, Reading, Pa., a special meeting will be held May 13, 7:30 p.m., in the interest of Way distribution. The program includes reports of Way distribution by group leaders, an inspirational message by J. Otis Yoder, Harrisonburg, Va., and a discussion period. All Way distributors are welcome.

Paul and Kathryn Snyder, Hesston, Kans., planned to leave Argentina on April 30, with stops in the Chaco, Asuncion, Sao Paulo, and Rio, arriving in New York on May 7.

Women's Spring Retreats: May 19-21—**Camp Hebron**—Mrs. Samuel (Margaret) Bucher, Harman, W. Va., speaker. May 25—**Camp Tel Hai**—Mrs. Ruth Krall, Mt. Joy, meditation leader. Theme: "A Tree Planted by the Waters." Plan now to attend. For information or application write Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone: 717 687-6019.

Correction: In the March 1 issue, p. 192, the caption under the picture has an error. The man between J. Robert Kreider and Norman Baugher is Howard Palmatier, executive secretary of Elkhart County Council of Churches—not Albert Farmer as stated.

Joe Miller and wife of the Sugar Creek congregation, Wayland, Iowa, observed their 56th wedding anniversary on April 14.

Erie Renno, bishop of the Locust Grove Church, Belleville, Pa., and the members of the churches in that area have received high recognition from the Mifflin County Court for their leadership in influencing Mennonites to offer foster home placement of juveniles from the court.

Dale Helmuth has resigned as pastor at the Northridge Fellowship, Springfield, Ohio, effective June 1.

John Steckley and wife of the East Zorra congregation, Tavistock, Ont., observed their 50th wedding anniversary on April 4.

Bible Instruction meeting, Hereford Mennonite Church, Bally, Pa., May 13-15. Instructor: Richard E. Martin, Elida, Ohio.

Ascension Day meeting, Conestoga Church, Morgantown, Pa., May 19. Speakers: Charles Gogel, Phoenixville, Pa.; Joseph Gross, Doylestown, Pa.; R. Clair

Umble, Coatesville, Pa.; and Raymond H. Charles, Lancaster, Pa.

David Augsburg, Broadway, Va., speaker in Christian Life Conference at Conestoga, Morgantown, Pa., May 14, 15.

Personnel needed: Camp Counselors. At the Eastern Regional Mennonite Camping Association Conference, the following camps indicated openings for counselors this summer: **Black Rock Retreat**, Quarryville, Pa.—contact Clair Hollinger, 145 Rose Drive, Lancaster, Pa. **Camp Hebron**, Halifax, Pa.—contact Henry Benner, R.D. 2, Ronks, Pa. **Laurelville**, Mt. Pleasant, Pa.—contact A. J. Metzler, R.D. 2, Mt. Pleasant Pa. **Camp Luz**, Orrville, Ohio—contact Jack Miller, 529 Stibbs St., Orrville, Ohio.

In addition to contributing to the spiritual growth of youth, the counselor can gain valuable personal insights. Students, consider camp service an enriching educational experience. Career persons, consider counseling a meaningful use of vacation time. Retired persons, permit youth to benefit from your Christian pilgrimage. If interested in other church-operated camps, write to Edith Herr, Executive Secretary, M.C.A., Charlotte St., Millersville, Pa.

Urgent—One or two cooks and nurse for the summer. **Secretary** beginning June 10. An opportunity for meeting the needs of people as they are experiencing renewal and relaxation. Agency: Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa., 15666.

The second annual Pensipensational meeting will be held at Bossler's, Elizabethtown, Pa., Saturday evening, May 14, and Sunday afternoon and evening, May 15. Daniel Hertzler, editor of **Christian Living**, and Esther Eby Glass will serve on this program, which is sponsored by the Lancaster Conference Writers' Stimulus. Because of these sessions there will be NO separate Lancaster Area Writers' Fellowship meeting until July.

New Every-Home-Plan for Gospel Herald: Maple Grove, Topeka, Ind.

Four students from Central Christian High School, Kidron, Ohio, received high ratings in the State Solo and Ensemble Contest: Peter Amstutz, Piano—I; Frederick Yoder, Cello—I; Larry Diener, Tuba—II; and Doris Steiner, Vocal—II.

The choir from Akron, Pa., Mennonite Church will give a program at Faith, Oxford, N.J., May 8, 7:30 p.m.

Edward Stoltzfus, Goshen, Ind., in Home Emphasis weekend, at Kingview and North Scottsdale, Scottsdale, Pa., May 21, 22.

New members by baptism: four at Beavertown, Corry, Pa.; three at Moorepark,

Three Rivers, Mich.; one at Longenecker, Winesburg, Ohio; two by baptism and seven on confession of faith at Bethany, East Earl, Pa.; three by baptism and one on confession of faith at Seventh St., Upland, Calif.; one at North Main St., Nappanee, Ind.; one at Weavers, Harrisonburg, Va.

Mrs. Harold Zehr, Normal, Ill., passed away April 18.

Investigations have been initiated by Mennonite Central Committee (Canada) to see if that organization is qualified to obtain low-cost air fares for Canadian Mennonite and Brethren in Christ members who plan to attend Mennonite World Conference in Amsterdam, July 23-30, 1967. Daniel Zehr, summer service director for MCC (Canada) reports that interest in summer service is good. Fifteen assignments had been made by mid-April and an equal amount still were pending, he said. The seven members of the MCC (Canada) executive committee met in Winnipeg, April 15, 16.

Mennonite Disaster Service volunteers in Manitoba contributed about 6,000 to 7,000 man-hours in flood control and evacuation at Rosentown, a community near Morris, Man. High water flooded the Rosentown community and surrounding farms. Persons living in the Red River Valley also are preparing to help in the flood cleanup.

Mrs. John Beachy, Latehar, Bihar, India, reports: "It has been interesting to notice in the papers that officials cannot agree as to when malnutrition ends and starvation begins. Our daily prayer is that we may know how to share what we have. The last two days the paper has had accounts of water shortages. Mobs stopped trains to get water from the engine. Today I read of a group fighting over a bucket of water. One can't imagine what suffering would follow a severe scarcity of water."

The 49th annual meeting of the Franco-Canada Mennonite Board of Missions will be conducted May 1-3 at Christopher Dock Mennonite School. There will be an evening session on the first day and afternoon and evening sessions on the final two days. Moderators for the conference are Isaiah L. Alderfer, president, and Harold K. Weaver, vice-president.

The Lee Heights Church, Cleveland, will host the Ohio and Eastern Mennonite Conference, May 8-11. The sessions will be conducted at the church with the exception of the opening meeting which will be at John Kennedy High School. Speakers include evangelist Ernest Wilson, missionary Elam Stauffer, and church consultant Lyle Schaller. Contact Vern Miller (216 581-1434) for further information on the conference.

A I-W Weekend Fellowship, an orientation for I-W men entering service this year,

was conducted at the YMCA Hotel and First Mennonite Church in Indianapolis, April 29 to May 1. Staff persons present were Cleo Mann, Jesse Glick, Myron Eber-sole, Ellis Croyle, and Bradley Yoder. Young men from Indiana, Michigan, Ohio, and Illinois were at the fellowship.

A total of \$115 was raised in an offering by the Japan Mennonite churches and contributed for relief in India. A letter was received by the Mennonite Board of Missions office in Elkhart, Ind., from Joe Richards, Sapporo, Hokkaido, Japan, indicating that this amount had been collected and asking that it be forwarded to India. Wilbert Shenk, assistant secretary for overseas missions, noted that this is not the first time the Japan churches have responded to needs beyond their borders "but it is gratifying to see them growing in their concern and compassion for those in other parts of the world."

"The Biodynamics of Prejudice" was the theme of the last in a series of public forums at the Oaklawn Psychiatric Center, Elkhart, Ind., April 21. Speaker for the forum was Dr. Louis Jolyon West, Oklahoma City, Okla. Dr. West is head of the department of psychiatry, neurology, and the behavioral sciences at the University of Oklahoma Medical Center.

From James Kratz, Argentine Chaco (April 9): "We are in the midst of a month-long mail strike. There are some signs of a solution to the problem. Today we received several airmail letters after not having received any mail for over two weeks. Many of the letters received today were dated in February."

Calendar

Ohio and Eastern Conference, and Ohio Christian Workers' Conference, Lee Heights, Cleveland, Ohio, May 8-11.

Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.

Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.

Western Ontario Mennonite Conference annual meeting, June 8-10.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Readers Say

Future submissions to the Readers Say column should comment only on printed articles and must be limited to 200 words. Letters commenting on printed Readers Say items will not be used.

There is much criticism of the Mennonite Church today. It seems we are concentrating on the weaknesses of the church to the detriment of the strengths—or qualities. This is causing the church to become neurotic, and becoming such a burden to the brethren that the whole church has developed a "guilt complex." This creates a tense atmosphere, largely annulling the free, and glorious, work of the Spirit.

A certain amount of constructive, balanced criticism is very good—and in some areas, very essential—but to lose sight of the amount of true Christianity and the richness of God's Spirit within our church body, by continually fretting about our own inadequacies, is only destructive.

Those of us who are sensitive to the hungers around us are impatient of the security, simplicity, and peace of the established Mennonite heritage—but to anyone who has wandered into the "family" as we did, from the insecure, bewildered, cold outside, these very qualities are truly precious. One of the true missions of Christians is to "hold fast to that which is good," and value that which has been proved good, not withholding these riches from the world, but so refining and enriching them by living more and more in the Spirit, that the church becomes indeed the body of Christ, the unchanging source of all God's mercies, an oasis in a desert world. . . .

We have much to attain to reach the "fullness and stature of Christ," but this is not attained by the continual dwelling on our weaknesses, which is death to any body, but in giving thanks and rejoicing in our strength—through Christ. . . . Searching for answers, we turn and condemn our very heritage, thereby throwing aside our great testimony to the power of Christ in human lives! Can we not accept our weaknesses as part of our growth, and fix our eyes on Christ? . . . —Phyllis M. Rogers, Grove City, Ohio.

* * *

I wish to thank you for printing Bro. Kreider's article on "The Congregation in a Changing World." It contains a vast storehouse of information.

I would appreciate, however, a little more simple language. Some words I couldn't find in my dictionary. . . . —Dean Hochstetler, Napanee, Ind.

* * *

We can't refrain from expressing our appreciation for the brief but keen editorial response to our current "doubting Thomases," "We Are Dead—Not God! More power to you and the good old Herald."—Ben H. Palmer, Minneapolis, Minn.

* * *

I was encouraged by your editorial to plan a series of messages on "What's Good in the Church."—Paul Voegtlin, Ryley, Alta.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Alvin and Leona (Miller), Blackduck, Minn., fourth child, third son, Dennis Elwood, March 26, 1966.

Coblentz, Owen and Lorene (Nisly), Mogadore, Ohio, second child, Steven Scott, born

July 7, 1965; received for adoption, Nov. 5, 1965.

Hartman, Dennis D. and Lenore (Johnson), Red Lake, Ont., third child, first living son, Christopher Paul, March 29, 1966.

Krupp, Kenneth and Marilyn (Kratz), Souderton, Pa., first child, Randall Scott, April 2, 1966.

Martin, Delvin and Margaret (Burkey), Hesston, Kans., second son, Chad LaRay, April 8, 1966.

Martin, Roy B. and Esther (Rohrer), Lititz, Pa., fourth son, Delmar, April 6, 1966.

Mast, Amos and Betty (Mullett), Greentown, Ohio, first child, Dale LaVon, March 31, 1966.

Miller, David I. and Erma (Bender), Flint, Mich., seventh child, third daughter, Linda Louise, April 7, 1966.

Miller, Harold D. and Judy (Myers), Portland, Oreg., second child, first daughter, Lori Ann, Feb. 6, 1966.

Schmidt, Howard and Myrna (Esch), Denver, Colo., first child, Carol Denise, born March 2, 1966; received for adoption, March 11, 1966.

Wenger, Loyal and Fannie (Stoltzfus), Hartsville, Ohio, second son, Steven Blake, March 28, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Denlinger—Sauder.—Mark E. Denlinger, Intercourse, Pa., Paradise cong. and Ruth S. Sauder, New Holland (Pa.) cong., by Mahlon Witmer.

Derstein—Leatherman.—Harvey Lee Derstein, Hatfield, Pa., Plains cong., and Mary Ruth Leatherman, Pipersville, Pa., Deep Run cong., by Richard C. Detweiler, Nov. 27, 1965.

Finkbeiner—Herr.—Christian H. Finkbeiner, Lancaster, Pa., Mountville cong., and Myra A. Herr, Salunga, Pa., Landisville cong., by H. Raymond Charles, April 16, 1966.

Horst—Martin.—Norman Horst, Clear Spring (Md.) cong., and Lois Martin, Hagerstown, Md., Reiff cong., by Mahlon D. Eshleman, March 17, 1966.

Leis—Martin.—Joseph Edward Leis, Millbank, Ont., and Dorothy Ann Martin, Linwood, Ont., both of the Bethel C.A.M. cong., by Valentine Nafziger, April 9, 1966.

Martin—Clugston.—Omar R. Martin, Chambersburg, Pa., and Anna Blanch Clugston, Shippensburg, Pa., both of the Chambersburg cong., by Amos E. Martin, April 1, 1966.

Martin—Martin.—Harvey A. Martin, East Earl, Pa., Weaverland cong., and Elmeda B. Martin, New Holland, Pa., Groffdale cong., by Mahlon Witmer, March 12, 1966.

Metzler—Sauder.—Marlin Metzler, Springville, Ala., Straight Mountain cong., and Bertha Sauder, Birmingham, Ala., Calvary cong., by Paul L. Dagen, March 12, 1966.

Miller—Wilson.—Loren Dale Miller, Wellman (Iowa) cong., and Dorothy Carol Wilson, Methodist cong., by Gideon C. Voder, Jan. 29, 1966.

Petersheim—Miller.—Tobe Petersheim, Chardon, Ohio, and Katie Miller, Huntsburg, Ohio, both of the Pilgrim Mennonite cong., by Valentine Nafziger, April 2, 1966.

Reyes—Yoder.—Steve Reyes, Portland, Oreg., Burr Oak cong., Rensselaer, Ind., and Miriam Yoder, Portland (Oreg.) cong., by Marcus C. Smucker, Feb. 12, 1966.

Zimmerman—Reed.—Jay Zimmerman, Honey Brook, Pa., Mt. Joy cong., and Irene Reed, Honey Brook, Cambridge cong., by J. Paul Graybill, April 9, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brosey, Mabel, daughter of John and Barbara (Stumpf) Grossman, was born in Conestoga Twp., Pa., May 31, 1889; died at the Lancaster (Pa.) General Hospital, March 27, 1966; aged 76 y. 9 m. 24 d. She was married to Albert Brosey, who died April 17, 1942. Surviving are 5 daughters and 3 sons (Anna—Mrs. Gardiner Splain, Edith—Mrs. David Chambers, Evelyn—Mrs. Earl Keckler, Helen—Mrs. William Gearhart, Dorothy—Mrs. Harvey Ebersole, Paul, Albert, and Robert), one brother (John), and one sister (Ida Grossman). She was a member of the Landisville Church, where funeral services were held March 30, in charge of Barton B. Gehman and Arthur Miller; burial in Salunga Mennonite Cemetery.

Chupp, Fanny H., daughter of Benjamin and Mary (Kline) Hochstetler, was born in Elkhart Co., Ind., April 1, 1892; died at Phoenix, Ariz., April 10, 1966; aged 74 y. 9 d. On May 8, 1913, she was married to Menno Chupp, who survives. Also surviving are one son (Delos), 2 daughters (Dorothy—Mrs. Johnny Miller and Pauline—Mrs. Clayton Yoder), 2 brothers (Levi and John), one sister (Mrs. Lydia Harschberger), 10 grandchildren, and 11 great-grandchildren. One son preceded her in death. She was a member of the Burr Oak Church, Rensselaer, Ind. Funeral services were held at Phoenix, Ariz., April 11, in charge of Theron Weldy, Melvin Ruth, and Floyd Weaver, and at Rensselaer, April 13, in charge of Harvey Chupp and William Miller; burial in Burr Oak Church Cemetery.

Fischer, Emma, daughter of Henry J. and Mary Anne Lechlimer, was born near Wakarusa, Ind., Jan. 5, 1887; died at her home in Wakarusa, March 2, 1966; aged 79 y. 1 m. 25 d. Surviving are one sister (Veronica Fischer) and a number of nieces and nephews. Even though crippled by disease for many years, she attended services regularly as long as she was able and took a keen interest in the work of the congregation. She was a member of the Holdeman Church, where funeral services were held March 4, with David Cressman and Simon G. Geringer officiating; interment in Olive Cemetery.

Hooks, Clara B., daughter of Charles and Nancy Ogburn, was born Dec. 11, 1876; died at Princess Anne, Md., March 29, 1966; aged 89 y. 3 m. 18 d. She was married to A. John Hooks, who died in 1941. Two daughters also preceded her in death. Surviving are 6 daughters and 2 sons (Mrs. Raymond Long, Mrs. L. J. Koffman, Mrs. Daniel Koffman, Mrs. Le Roy Graef, Myrtle Hooks, Mrs. Alice Phillips, Amos, and Claude), one sister (Mrs. Lula Kenney), one brother (Otis), 20 grandchildren, and a number of great- and great-great-grandchildren. She was a member of the Holly Grove Church, where funeral services were held March 31, with Amos C. King and Abram D. Minnich officiating.

Horst, Maggie, daughter of Abraham and Tillie (Kreider) Frey, was born at Sterling, Ill., Dec. 14, 1896; died at her home in Flint, Mich., March 11, 1966; aged 69 y. 2 m. 25 d. On Jan. 26, 1921, she was married to Caius A. Horst, who survives. Also surviving are one daughter (Dorothy—Mrs. Simon G. Geringer), one brother, and 7 sisters. The Horst family lived on a farm near Newton, Kans., and were active in the Pennsylvania Mennonite Church, until they moved to Sterling, Ill., in 1946, and to Flint, Mich., in 1953. At the time of her death, she was a member of the Riverside Tabernacle Assemblies of God Church, where funeral services were held March 15, in charge of Ivar

Fricks and A. E. Kreider; burial in Flint Memorial Park Cemetery.

Horst, Moses K., son of Samuel E. and Elizabeth (Martin) Horst, was born in Washington Co., Md., Sept. 23, 1882; died at Maugansville, Md., April 3, 1966; aged 83 y. 6 m. 8 d. On Oct. 26, 1905, he was married to Annie Weaver, who died Aug. 29, 1964. Their only daughter preceded him in death. Surviving are 5 grandchildren, 26 great-grandchildren, and one brother (Aaron). He was ordained as minister in 1927 and as bishop in 1938, to serve the Washington Bishop District. For 16 years he was moderator of the Washington Co., Md., and Franklin Co., Pa., Conference. He was a member of the Reiff Church, where funeral services were held April 7, in charge of Reuben E. Martin, Nelson H. Martin, and Samuel Martin.

King, Oliver Herman, son of Elmer Monroe and Sarah Elizabeth (Blank) King, was born at East Lynne, Mo., April 2, 1902; died of cancer at Westmore, Md., April 8, 1966; aged 64 y. 6 d. On Dec. 24, 1927, he was married to Genevieve Detwiler, who survives. Also surviving are one daughter (Marolyn Joyce—Mrs. Abram Minnich) and 6 sisters (Elsie, Nellie, Mrs. Albert Schrock, Mrs. Ralph Stutzman, Mrs. Archie King, and Mrs. Glen King). He was a member of the Holly Grove Church, where funeral services were held April 10, with Kenneth Good officiating.

Lambright, Mabel Elizabeth, daughter of Josiah J. and Mattie (Yoder) Miller, was born at Shipshewana, Ind., Sept. 20, 1900; died of a heart attack at the Lagrange (Ind.) Hospital, April 6, 1966; aged 65 y. 6 m. 17 d. On June 28, 1919, she was married to Fred Lambright, who died Jan. 29, 1966. Surviving are 6 children (Janice—Mrs. Robert Ropp, Lowell, Robert, Stanley, Gerald, and Verda—Mrs. Howard Kauffman), 24 grandchildren, 2 brothers (Irwin and Percy J.), and 4 sisters (Orpha—Mrs. Jerry Troyer, Clara—Mrs. Cletus Berkeley, Rachel—Mrs. Samuel Miller, and Alta—Mrs. Perry Berkeley). She was a member of the Shore Church, where funeral services were held April 8, with Orvin Hooley and Arnold Roth officiating.

Martin, Aaron H., son of Amos M. and Amanda (Horst) Martin, was born in Washington Co., Md., May 15, 1901; died March 31, 1966; aged 64 y. 9 m. 16 d. On Nov. 25, 1926, he was married to Ethel L. Horst (daughter of the above Moses K. Horst), who died April 27, 1952. On June 6, 1956, he was married to Susan (Lehman) Martin, who survives. Also surviving are 5 children (Oliver H., Carl H., Corine—Mrs. Lehman Martin, Ammon H., and Caleb H.), 26 grandchildren, 32 stepgrandchildren, one brother (Samuel L.), 3 sisters (Hettie Martin, Bertha—Mrs. Edward Coss, and Mabel—Mrs. Ira Eby), and 10 stepchildren (Lehman, Walter, Ivan, Mrs. Lester Martin, Mrs. Ray Martin, Isaac, Earl, Nelson, J. Luke, and Lois Ellen Martin). He was a member of the Reiff Church, where funeral services were held April 4, in charge of Reuben E. Martin and Nelson H. Martin.

Miller, Eli Abram, son of Levi and Ella (Mast) Miller, was born near Millersburg, Ohio, Jan. 30, 1896; died at his home in Benton, Ohio, March 31, 1966; aged 70 y. 2 m. 1 d. On June 30, 1925, he was married to Elizabeth Kandel, who survives. Also surviving are one son (Ohlen), 3 daughters (Mabel—Mrs. Reuben Hamsher, Nina—Mrs. Myron Gerber, and Mary—Mrs. Dan Lapp), 11 grandchildren, and 2 brothers (D. Frank and Milford). Two brothers and one grandchild preceded him in death. He was a member of the Martin's Creek Church, where funeral services were held April 2, in charge of Roman Stutzman and Warren Miller.

Redcay, Elmer W., son of Martin and Elizabeth (Wenger) Redcay, was born at Terre Hill, Pa., Nov. 18, 1921; died of a heart attack at

Lancaster, Pa., March 12, 1966; aged 44 y. 5 m. 22 d. On Nov. 28, 1946, he was married to Grace Brooks, who survives. Also surviving are 3 children (Jacqueline, Brenda, and Robert). He was a member of the Monterey Church, Leola, Pa., where funeral services were held March 15, with Gordon Zook and J. E. Lewis officiating; interment in Eby Cemetery.

Schrock, John Floyd, son of Harvey and Amanda (Helmuth) Schrock, was born at Garden City, Mo., Nov. 5, 1904; died of a heart attack at Garden City, April 11, 1966; aged 61 y. 5 m. 6 d. On Jan. 1, 1931, he was married to Ruby Bernice Hartzler, who survives. Also surviving are 2 daughters (Carolyn and Rosemary), one sister (Ruth—Mrs. Ruben Yoder), and one brother (Wilbur). Two sons preceded him in death. He was a member of the Sycamore Grove Church, where funeral services were held April 14, with Earl B. Eberly officiating; interment in Clearfork Cemetery.

Sensenich, Fannie M., daughter of Amos W. and Hettie (Miller) Sensenich, was born near Lititz, Pa., July 7, 1899; died unexpectedly at her home in Lititz, Pa., Feb. 4, 1966; aged 66 y. 6 m. 28 d. Surviving are 5 brothers (Abram M., Amos M., Elam M., Ira M., and Martin M.) and 3 sisters (Anna—Mrs. Jacob Garber, Hettie M., and Mrs. Bertha Wenger). Two sisters and 2 brothers preceded her in death. She was a member of the Lititz Church, where funeral services were held Feb. 8, in charge of Isaac Sensenich, Melvin Lauver, and Lester Wenger; interment in Hess Cemetery.

Smith, Ellen B., daughter of John E. and Martha (Bossler) Landis, was born in Lancaster Co., Pa., May 1, 1877; died at Elizabethtown, Pa., April 12, 1966; aged 88 y. 11 m. 11 d. She was married to Albert S. Smith, who died Feb. 9, 1957. Surviving are one daughter and one son (Martha S.—Mrs. Leslie Brehm and Walter L.), 2 grandchildren, one brother (Simon B.), and one sister (Mrs. Martha Keener). She was a member of the Elizabethtown Church. Funeral services were held at the Miller Funeral Home, April 15, with Walter L. Keener and Clarence E. Lutz officiating; interment in Bossler Cemetery.

Stauffer, Jacob S., son of Moses and Savilla (Stahl) Stauffer, was born in Chapman, Pa., Sept. 13, 1879; died as the result of being struck by a car near his home at Wooster, Ohio, March 29, 1966; aged 86 y. 6 m. 16 d. On Feb. 18, 1902, he was married to Fannie A. Weaver, who died Jan. 29, 1913. To this union were born 5 daughters (Mrs. Bertha Stauffer, deceased; Lydia Haines, Eva—Mrs. Horace Wanner, Vera—Mrs. Shelby Smith, and Lucy Heyer) and one son (Menno). Later he married Susie M. Keller, who died Jan. 1, 1937. To this union were born 3 daughters (Esther—Mrs. Oscar Morrisberger, Beulah—Mrs. Mahlon Zuercher, and Hazel—Mrs. Lavern Nussbaum) and 3 sons (John, Paul, and Mark). In 1943, he was married to Susie Petersheim, who died May 18, 1955. Also surviving are 53 grandchildren, 129 great-grandchildren, one great-great-grandchild, and 2 brothers (Harvey and William). He was a member of the Salem Church, where funeral services were held April 1, with Richard Ross and Dan Hilty officiating.

Stauffer, Magdalena, daughter of John and Lizzie (Miller) Steider, was born at Metamora, Ill., Aug. 25, 1865; died at Duchess, Alta., April 1, 1966; aged 100 y. 7 m. 7 d. In Feb., 1884, she was married to Benjamin Stauffer, who died in 1913. Surviving are 3 sons and 2 daughters (Joseph C., John B., William, Emma—Mrs. Dave Roth, and Lydia), 17 grandchildren, 69 great-grandchildren, and 7 great-great-grandchildren. She was a member of the Duchess Church, where funeral services were held April 4, with C. J. Ramer officiating, and at Salem, Tofield, Alta., April 5, with H. R. Boettger, M. D. Stutzman, and S. D. Shantz officiating; interment in Salem Cemetery.

Terwilliger, Willis LeRoy, born at White Cloud, Mich., Dec. 7, 1896; died at his home in Freeland, Mich., March 26, 1966; aged 69 y. 3 m. 19 d. On Nov. 14, 1920, he was married to Katie A. Hochstedler, who survives. Also surviving are 3 sons (Raymond, Otis, and LeRoy) 2 daughters (Clara—Mrs. Lloyd Miller and Frances—Mrs. Leslie Shetler), one sister (Mrs. Lloyd Douglas), and 29 grandchildren. He was a member of the Midland Church, where funeral services were held March 30, with Ralph Stahly and Clarence Yoder officiating.

Weaver, Samuel, son of Christian and Lucinda (Schrock) Weaver, was born at Peach Orchard, Ark., Dec. 25, 1890; died at the Salem (Ohio) Hospital, April 9, 1966; aged 75 y. 3 m. 15 d. Surviving are 6 brothers and sisters (Lena, who lived with him, Clarence, Amos, Melvin, Lizzie, and Mrs. Pearl Scheuffer). During the last months of his illness, he stayed at the home of his brother Melvin. He united with the Mennonite Church in his youth. Funeral services were held at the Soderly-Bellhart Funeral Home, April 13, in charge of David Steiner; interment in Midway Cemetery.

Yoder, Elva, daughter of William J. and Frances (Gerber) Miller, was born in Holmes Co., Ohio, Aug. 26, 1886; died at the Lagrange (Ind.) Hospital, April 5, 1966; aged 79 y. 7 m. 10 d. On Nov. 24, 1914, she was married to Ira T. Yoder, who survives. Also surviving are one foster daughter (Grace—Mrs. Harry Yoder), 5 foster grandchildren, 7 great-grandchildren, one sister (Mrs. Mary Hershberger), and 2 brothers (Orus W. and Mose G.). She was a member of the Shore Church, where funeral services were held April 7, with Orvin H. Hooley and William D. Hooley officiating.

Items and Comments

Like Lazarus, the poor of the world are crying out for pity and getting fewer crumbs from the rich man's table, religious leaders from around the world warned at South Bend, Ind.

An appeal to conscience signed by many of the participants in a conference on the Second Vatican Council said the growing gap between rich and poor nations constitutes a burning scandal. Roman Catholic, Protestant, Orthodox, and Jewish scholars prepared the document at Notre Dame University.

Signers pledged themselves to the work of eradicating "an evil so vast that it could, unchecked, knock down upon the nations the terrible judgment of a just and compassionate God." The increasing affluence of the West and deepening misery of the rest of the world "makes a mockery of all pretensions to be a Christian and humane society," the statement said. "It threatens the resort to violence. It even carries within itself the apocalyptic risk of wider war and ultimate destruction."

The appeal noted that while the white, Christian, and western nations constitute less than 20 percent of the world's peoples, they consume some 75 percent of the world's income.

Pope Paul VI is the world's largest stockholder, according to Charles Foley, former editor of the **London Daily Express**. One of Britain's best-known foreign correspondents, the latter recently spent several weeks in Italy trying to find out just how rich the pope actually is.

The Vatican holds blocks of shares in booming real estate, in plastics, building, electronics, airways, chemicals, transport, radio, and TV. In Italy it owns \$560,000,000 in stocks—one fifth of the country's total stocks. This, however, is only "the tip of the iceberg," says Mr. Foley.

"We are already a lot bigger than Ford, Shell, and Bethlehem Steel put together," is the way one U.S. prelate puts it. "Some people were surprised at Pope Paul saying mass in Yankee Stadium. They didn't know we own that too."

Mr. Foley says estimates vary widely, but the lowest figure he has been given by financiers places the value of the Holy See's stocks in various lands at more than five and a half billion dollars. This is more than enough to make the pope by far the largest stockholder in the world.

* * *

With children, responsibility doesn't "just happen," it must be learned, a psychologist told a city-wide child guidance program sponsored at Fort Wayne, Ind., by the St. John the Baptist Roman Catholic parish. A nun educator cited practical examples for supporting his views.

Children must be allowed to handle money, select clothing, make decisions to some extent before they can develop responsibility in these areas, Dr. L. R. Witsaman, the psychologist, advised. "It is the parents' responsibility to recognize when the child is ready for these experiences," he emphasized.

Dr. Witsaman listed ten ways in which parents can help a child to begin to acquire responsibility:

- (1) Make it easy for the child to begin early in life to acquire responsibility.
- (2) Make use of the young child's desire to help.
- (3) Try to keep the child willing to take responsibility.
- (4) Let responsibility grow with the child.
- (5) Family emergencies often bring out unexpected ability to take on responsibility.
- (6) Try to see how responsibility looks to the youngster.
- (7) Search to find the challenge in responsibility.
- (8) Let the child face up to the results of failure to take responsibility.
- (9) Be prepared to give necessary reminders but be prepared to take steps to cut them down.
- (10) Avoid letting the child become too dependent upon these reminders.

* * *

Of the 70 million persons who drink alcoholic beverages in the U.S., latest figures show that there are 5,015,000 alcoholics. This represents nearly 1 in 15 persons who drink.

Alcoholism is the fourth major health problem in the U.S. Death rate among alcoholics is 2½ times higher than the normal rate.

While an average of \$380 annually is spent on each tuberculosis patient, only 16 cents annually is spent to treat and rehabilitate alcoholics.

The "skid row" image of the alcoholic is deceptive in that it represents only a small portion of those afflicted. Some 250,000 persons join the ranks of alcoholics each year.

New York state has 14 percent of the nation's alcoholics, although it has less than 9 percent of the total population. Of this state's 700,000 alcoholics, approximately 260,000 are in New York City. On this basis, the city's rate per million population is not appreciably higher than for the rest of New York state, however.

* * *

In Asian countries where Scripture distribution is often impossible due to inaccessible mountains, jungles, political restrictions, or for other reasons, people are laboriously writing down God's Word by hand as it is heard over the airwaves, reports the American Bible Society.

* * *

Today the Scriptures are Japan's non-fiction best seller and the Christian Church there is approaching the million mark in membership, reports the American Bible Society. The ABS is devoted exclusively to translating, publishing, and distributing Scriptures.

* * *

Dr. Emil Brunner, world famous Swiss Protestant theologian and author who lectured at many European and American universities, died at Zurich, Switzerland, April 6, at the age of 77.

He was a professor of theology at the University of Zurich from 1924 until his retirement some years ago when he was named professor emeritus. Later he suffered a stroke which left him with a speech impediment.

From 1935 to 1955 he was a visiting professor of religion at the Japan International Christian University in Tokyo. He had visited Japan previously to lecture at leading state and Christian colleges and universities.

* * *

Something must be done to restore preaching to a place of influence or the parish church is going to lose out, one of America's best-known preachers told 250 area clergymen at Minneapolis, Minn.

Dr. Ralph W. Sockman of New York urged the ministers to spend more time in sermon preparation, to give laymen more opportunity to react to sermons, and to gear preaching to worship.

In his breakfast talk, Dr. Sockman, who preached for nearly 25 years on NBC's

National Radio Pulpit, told the ministers they cannot expect to produce a good sermon with less than 18 to 20 hours of work. The supreme test of any sermon, he said, is whether it makes the hearer "feel the presence of God."

Seminarians must realize, Dr. Sockman said, that "the man who stands among the laymen has the key place in the church."

He reviewed the different emphases in preaching over the past 50 years and said the present search for the meaning of religious faith indicates the need for greater stress on the teaching ministry. He warned that theologians "are talking about questions in an ivory tower and are not communicating with the laymen."

As a result, he said, the lay people are "just getting the messages from the popularizers of religion. Somehow, we must reach them with an intelligent, reasonable faith."

* * *

Franco Perna writes from Milan: It is not easy to catch up with events concerning CO's in Italy; too many things are happening at the same time, but they are all interrelated. It is, however, possible to express a note of satisfaction and optimism concerning the situation of CO's as a whole.

The successful outcome of the trial of Don Milani, the priest who came out in defense of CO's, attacked as cowards by some military chaplains, has made a great impact on the government. But the real and primary achievement of the trial is that from now on in Italy no person can be prosecuted for defending CO's with all the mass media of communication available in a democratic society. This is a luxury which is not to be found even in France, where there is a law recognizing CO's.

* * *

According to the **American Brewer** (January, 1966): "Transit advertising, which is carried by more than 66,000 vehicles throughout the U.S. urban areas, announced ad volume had gone up 9.4 percent for the first half of 1965, with alcoholic beverages leading top spenders in that medium. The group moved from 12.4 percent to 13.7 percent during the first six months."

This means that two out of every fifteen ads carried by buses, taxis, etc., are to sell beer, wine, or hard liquor. These ads are not read by adults only, but by thousands of school children who ride buses and observe taxis, as they move in city traffic. These children are thus further conditioned to believe that alcoholic beverages are an approved part of the American way of life. The ads give no word as to the potential damage to health and happiness attendant upon continued use of these addictive products.

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Coming Next Week

The First Requirement of Church Renewal—A Symposium

What Is the Key to Renewal?

Restoration in the Church

Co-workers with God at Trinity

Donald E. Yoder

Cover photo by Paul M. Schrock.

Photo on page 393 by *Gazette-Telegraph*, Colorado Springs, Colo.

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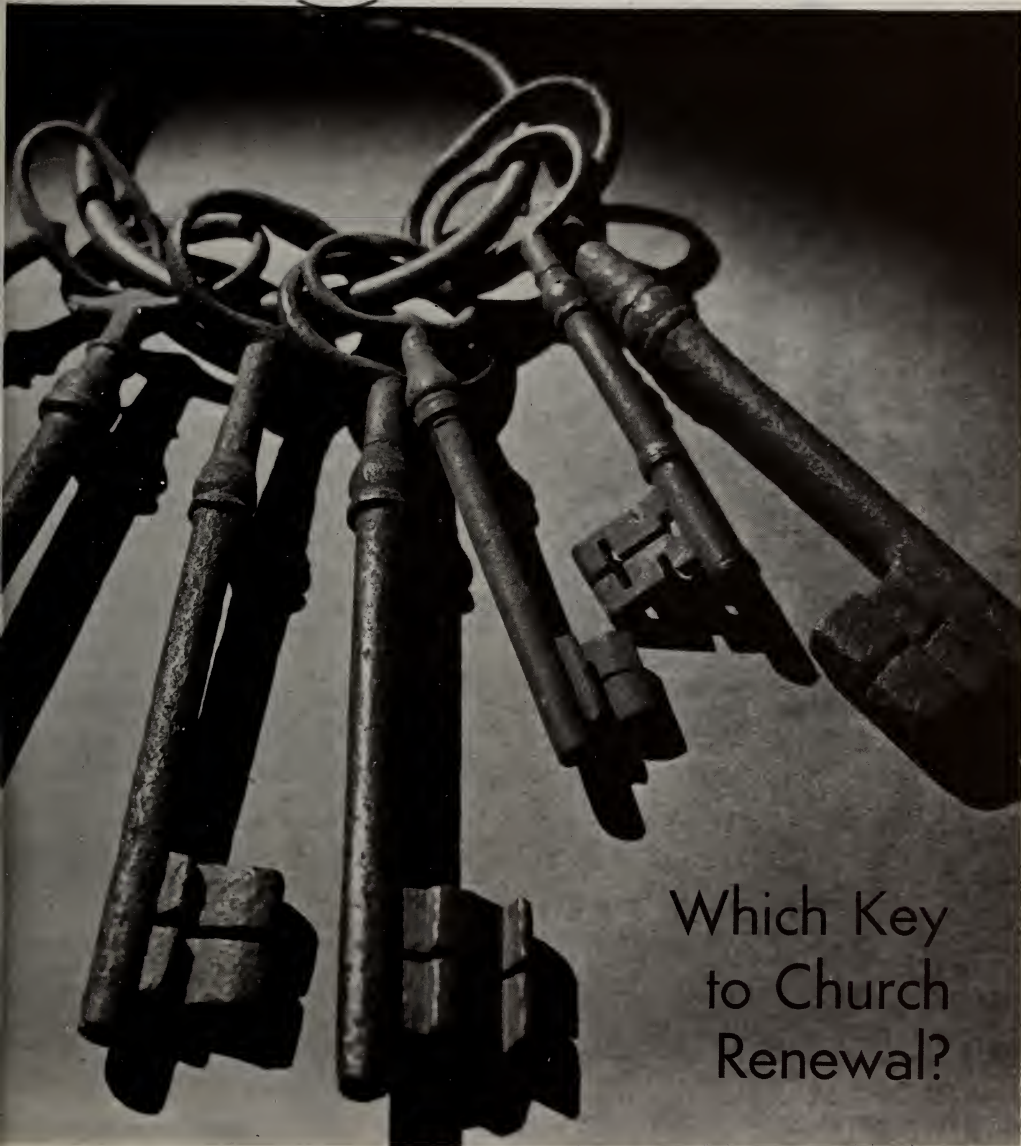
Bertha Nitzsche, *Editorial Assistant*

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Which Key
to Church
Renewal?



Rearrange or Revitalize?

By Wilbert R. Shenk

The remarkable preoccupation of theological thinkers recently with the nature and meaning of the church has brought a consensus of feeling that the state of the church is not satisfactory.

Intuitively many of us know there is much cause for concern, but we come back somewhat helplessly to the question: How bring the change?

What is to be renewed? Is there a certain slogan around which we should rally? Or do we want to attempt to recreate a certain period in church history—a generation of the sixteenth-century Reformation, the primitive church of the New Testament? Or is there a particular vision of the church which should be emphasized and developed? Is the problem possibly within the organizational framework of the church? What ultimately should be the bench mark?

The feeling pervading much of church life today is low vitality. The church has been overtaken by the aging process. This is fatal.

The life-force of the church is the Spirit's action within people. Experience within the church moves along at a variety of levels—from the less mature to the mature. But what makes people become the church rather than a stagnant grouping of people is that the church takes on the character of Jesus Christ because the Spirit is at work calling, convicting, refining, inspiring, revealing, and empowering.

In this respect the church is "ageless," affirming in every aeon that God is available and present through His people in the world.

Look Back to Moments of Vitality

From time to time, we nostalgically glance back through the history of the church and discover afresh that these were moments when the church's encounter with God was especially vital.

But this looking back should never become a preoccupation. The fact is that the church has never kept pace with God. The church is revitalized as God's people open themselves to the Spirit's action among them.

Wilbert R. Shenk is assistant secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Ind.

It is when we begin to speak about all of this in concrete terms that we get into difficulty. Almost from the very beginning of the church there has been organized activity carried on as "church work."

The use of institutions, boards, and committees has been accelerated in this age to enable even more ecclesiastical activity.

An interesting point about much of the current literature and thinking regarding church renewal is that it deals primarily with the need to rearrange, reorganize, or discard existing forms. This is justified by the development of new definitions regarding the church and theology.

Admittedly, it is important to think through what we have been saying and doing. Our thinking does become corroded; our action uninspired. On the other hand, the church is not really the church if faith does not find expression in witness and service.

A serious question must be raised, however, about a program for renewal that is couched merely in terms of rejuvenated organization and new institutions or which simply promotes new activity propelled by a new banner.

In a complicated age, we easily idealize the church in New Testament times. The lack of superstructure and relatively uncluttered vision seemingly allowed for a spontaneity and ability to follow the Spirit's leading not known today. We cannot relive the experience of the early church, but this example should give us the courage to clear away some of the underbrush whenever we discover it.

The New Often Less Demanding

As we seek to renew the church today, we run the risk of settling for a new "program" which may be perfectly logical and legitimate but which obscures root causes or does not require a costly commitment. In fact, one of the greatest disservices rendered by the introduction of new ideas or projects all too often is that an easier, less demanding means has been found to do the work of the kingdom.

The first step in renewal is bringing into focus what God expects and longs for His people to be and do while simultaneously recognizing where the church has fallen behind or become unfaithful.

We speak of the church in a variety of ways: local congregation, conference, denomination, the church universal. The primary working unit of the church is the congregation. It is here where new life must be generated. It is through the life of the congregation that the faith we affirm finds verification in action.

Attitude Determines the Life

The congregation is largely responsible for shaping the experience of the new Christian and young person.

If the congregation assumes an attitude of being a vehicle for God's grace to flow out into the lives of others, one kind of attitude is developed. If the congregation is concerned with program, another kind of outlook is formed.

Renewal, to be genuine, must result in a new faith commitment on the part of individuals in the church. This commitment is of a quality that impels witness and service.

One of the key indications of low spiritual vitality in the church is the easy tolerance of the status quo. The church not seeing people's lives radically changed by the Holy Spirit is at a low ebb. Any effort at renewal which does not alter this condition is not renewal.

IN HIS STEPS . . . is a 74-minute, black-and-white Ken Anderson motion picture of what happens in an "average" congregation that becomes involved in efforts to live "in His steps." Used by Life Team III in its congregational contacts, this film is worth an evening to any Christian fellowship. Order from Audio-Visuals, MBMC, Box 370, Elkhart, Ind. Rental: \$30.00 (large congregations); subsidized rental: \$18.50 (small congregations). Rent-free for schools, VS units, and I-W groups.

Following Christ into the World

If we are to see nurture and evangelism in terms of discipleship, it may help to talk in very simple terms. What was going on as twelve men followed Jesus? They were His committed disciples; they followed where He led. As they followed, they gained an increasing sense of mission. His mission became their mission. When His face was set toward Jerusalem, their faces were inevitably set in the same direction because they followed Him.

Although they did not fully understand His mission, they were committed to follow. The very lack of clarity made them ask questions. When He answered questions that arose during mission, they learned. Christian education was happening.

Sometimes He asked questions like, "Who do men say that I am?" His disciples were able to answer clearly and fully because they were in touch with the world. When He asked, "But who do *you* say that I am?" they answered just as clearly because they were in touch with Him. When they were sent by twos to different cities, their mission was undergirded with all that they had learned from Him.

Finally, when He said, "*Go and teach,*" they understood exactly what He meant because they had experienced both while following Him. They were "disciples." And both evangelism and nurture were inherent in their commitment to "Nachfolge." They saw no alternative source for the needed dynamic but to get their message from Him in the processes of following. When asked about it, they replied, "To whom shall we go? You have the words of eternal life."

Personal spiritual growth takes on meaning too when seen in the context of discipleship. For in the process of following Jesus there are confrontations which demand response. In each confrontation we must answer "yes" or "no," as the truth of new situations looks us in the face. The reality of responsible decision provides an opportunity for growth.

We dare not ignore the context in which discipleship must be lived out, where learning is to happen while following Christ. It is exactly here that Mennonites are least prepared because they have been sheltered so long behind the walls of their own separateness. How shall they talk of obedience when they themselves have been disobedient in following Christ into the world?

Yet there is no alternative but to face the facts as they are. These walls that sheltered us from the world are down. We stand unprotected in our world at the very time when the winds of world revolution are blowing more violently than ever. It is not possible to stop them; so we must learn to understand them.

—Arnold W. Cressman.

The Publican

*O God,
I suddenly sense
More surely than ever before
That if this world's ever saved
You've got to do it.
And it had better be soon—
Real soon.
Things are bad.
The world is bad.
And the church—
Well, the church
Is in need of renewal—
Some folks for sure.
Save the situation.
Work your will in the world.
Cleanse the church.
And, since you're
In the saving business,
I'm starting to see
That you had better
Begin with me.*

Amen.



Lombard

The Lombard Mennonite Church, 528 E. Madison Street, Lombard, Ill., was begun as an indigenous church in October, 1954, with fourteen charter members. It is a member of the Illinois Conference. LeRoy E. Kennel is pastor, and present membership is 80. Lombard, Ill., is a suburb about 25 miles west of Chicago, and has a population of approximately 30,000.

Renewal Requirements

In popular parlance today the prescription for church renewal includes basically two ideas. First is the union of churches in the ecumenical movement. Second is the increased engagement of the church in social and political activities. Some speak of this as capturing the nature and mission of the church although the definition and understanding of these terms may be vastly different between groups and individuals.

Although ecumenicity and increased involvement focus on important ideas, do we start here? We do not tell two people with heart trouble to get married, assuming normal health will naturally follow. We attempt to treat the heart. Neither do we suggest new and rigorous activities for one in desperate need of surgery. A corrective operation, not increased activity, is the first requirement.

Now may I suggest several statements which I believe come to the heart and give the corrective needed in guiding the church to true renewal? Also, only as these are understood, do we come to a right understanding of the true nature and mission of the church.

First, renewal requires a *revelation* of Jesus Christ. The winning theme of the early church was Christ and His resurrection. This theme still supersedes stress on ecumenicity, civil rights, peace, or any other concerns. We must underscore these concerns, of course, but always keeping Christ in center focus. Paul "did not cease teaching and preaching Jesus Christ." The early church leaders emphasized the need of taking Jesus as Saviour from sin and Lord of life.

Too many times the church tries to solve its problems without Christ. How can the church be renewed without seeing Christ the Head of the church and hearing His voice? To the carnal Corinthian church Christ is presented one hundred and eleven times in the first epistle alone. The Corinthian church was confronted by all kinds of painful problems. There were personal problems, congregational and church problems, and political problems. In every problem, challenge to loyalty and love, call to unity, and claim to discipleship, Christ is presented as the answer.

Spiritual renewal does not come by adopting resolutions. It comes by a personal encounter with Jesus Christ. Nevins Harner in *I Believe* says, "The most important thing about the church is the spirit of Christ within it. Take Jesus' spirit out of the church, and it is not worth a great deal."

Only as God's people receive a new revelation of Christ in all His glory and power and then reveal His glory and power in their own lives will renewal really come, and always an effective sharing of Christ results in renewal of His church.

Renewal also requires a *return* to the Scripture. Check the record in the Old Testament, the New Testament, and every revelation since. God has always had a word for man. In a day of so many voices, we should be asking more and more, What does God say?

Renewal is a new beginning of obedience to God. Renewal is experienced when truths to which we have been unresponsive suddenly are responded to. Renewal is real when we not only shake our heads to truth, but step out in full obedience to truth. When God's will matters more than anything else, then there is renewal.

"Religious awakening," one writer suggests, "is occasioned by three things . . . an open mind which allows God to speak His message; an open heart which allows the melting, molding work of the Holy Spirit; and an open Bible which allows God's will and purposes to be made known."

With Luther we cast our vote when he said,

"I'll stand on God's unchanging Word,

Till soul and body sever:

For though all things shall pass away,

His Word abides forever!"

Renewal requires *repentance* for sin. To speak of renewal is to confess all is not well. True renewal will always bring deep conviction of sin, will lead to repentance and restitution, and will fill the faithful with the power of the Holy Spirit. The pattern is clear and persistent—the Word preached, the conviction of sin, righteousness, and judgment followed by repentance and restitution and testimony to the glory of God.

For renewal we must repent of our bigotry and pride, our feelings of self-importance and satisfaction with our theology, our practices, our achievements, our callous indifference and moral relativism.

For our rejection of the Holy Spirit, we must repent. We must repent for giving straws instead of life-lines of salvation, for our undefined, nebulous, and fuzzy gospel for the guilty, fear-driven, and purposeless souls.

Renewal requires *revolutionary living*. What is often forgotten is that Christianity is a revolutionary faith. Christ was a revolutionary leader. Paul was a spokesman for a revolution. The attitude of the early church was not "status quo" but "status go."

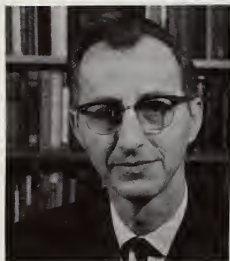
Christianity's revolutionary character is demonstrated in conversion itself. *Time* magazine, May 14, 1965, reports that Protestant church trends are in the direction from conversion to concern. But concern is not enough. If there is one danger of the "servant" stance stressed today, it is this that we can so easily stop with the serving, out of humanitarian concern, and not seek the conversion of the life to the risen Christ.

C. J. Sharp in his book, *The Church of the New Testament*, writes, "When a church loses the evangelistic urge, purpose, and spirit, it loses the very spirit of the church of the New Testament and becomes an insipid copy of human social organization." Herein lies a real need for renewal. Kermit Long says, "With all our education, on theology, on fine buildings, on image of the church, we are doing less to win people to Christ than our unschooled forefathers did."

Without a doubt the real test of renewal and relevance is whether lives are radically changed or not. The gimmicks for church renewal today, all the way from stress on more structured liturgy to the use of jazz bands, are possibly more signs of desperation in a decade of decline than "signs of Protestant renewal." The real test is, Are men lifted out of sin to newness of life in Christ?—D.

First Requirement of Church Renewal

A Symposium



C. Norman Kraus, professor of Bible at Goshen College, Goshen, Ind., says we must search the Scripture, wait on the Spirit, and follow in mission.

Church renewal is not something which the church can accomplish through self-effort. There is no reorganization, no new techniques, no new psychological approaches that will effect a renewal. Renewal must come from the Spirit of Christ who is the Source of the church's life and power.

Therefore, the first word to the church which longs for revitalization is to "wait" until the Holy Spirit moves in power among His people. Acts 1:4. Of course "waiting" does not mean doing nothing. But it does mean doing nothing precipitously and in our own strength. And it does mean that revitalization will not be the product of constitution mending, organization building, high finance campaigns or pep rallies under the big tent.

Furthermore it certainly does not mean going back to the fishing nets. That is, it does not mean simply going about business as usual until God somehow arouses us from spiritual lethargy. Jesus told His followers to stay in Jerusalem until the Spirit should come. This command not only prohibited the beginning of the mission prior to the Spirit's initiation; it also prohibited their return to Galilee and their regular business pursuits. But what did they do?

First, they searched the Scriptures in light of the new events that had so shaken their lives during the previous months and years. The resurrection of Jesus made it forever impossible for them to read the Bible as they had read it before. The revelation of His lordship threw new light on every page.

Second, in prayer they considered the nature and implications of their new mission. It is interesting to note how small and inadequate their own vision of the new mission was prior to Pentecost. In order to be ready they felt it important to repair the organizational breach caused by Judas' death. They had little notion of how incommensurate was their preparation to the task that lay ahead or to the vast resources of the Spirit that would be poured out upon all God's children to equip them for the mission.

At this point in the life of our denomination "waiting" seems to me to be the next step. Nothing short of a revolution has taken place in our understanding of and approach to the Bible in the last quarter of a century. The significance and implications of Jesus' historical life, death, and resurrection have taken on new dimensions.

The "strange new world" of the Bible, as Karl Barth called it, has begun to break in upon us, and the Word has come to us with new meaning, authority, and relevance. This is often a disturbing word because it breaks up our familiar clichés and our favorite ways of doing God's work. It even challenges some of our religious rules and ecclesiastical organizations. So we need to wait in study of the Bible and its meaning for the church today.

A second factor that makes necessary a new examination of our mission is a new awareness of our world. This new openness to and participation in our culture exposes us simultaneously to new temptations to worldliness and to a new invitation to mission. To compound the perplexity and difficulties which we face, this new awareness has come at the same time that the world itself is in revolution.

Like the first disciple band, we stand on the boundary of uncharted territory, and the vitality of the church, from the human side, depends upon its imaginative exploration of its mission and its faithfulness in boldly venturing out under the guidance of the Spirit. "Waiting" merges into following when there is evidence of the Spirit's guidance and power. Indeed, it may well be that these are not two consecutive steps in the life of the church but simply the two facets of obedience.

In a word, church renewal is impossible apart from the faithful exploration and daring performance of its mission under the power of the Spirit. It will not come through introspective concentration on renewal itself.



Myron S. Augsburger, president of Eastern Mennonite College, Harrisonburg, Va., says we need a return to the authority of Christ expressed in His Word.

The basic principle of the sixteenth-century Reformation was the supreme authority of the Word of God. The invention of the printing press placed the Bible in the hands of the people, and the illumination of the Spirit made it a power within people's hearts. The Anabaptists were a people of the Word, and accepted the Scriptures interpreted through the New Testament as the source of spiritual authority for life. As a "people's movement" the laity understood the Bible so thoroughly as to assist their pastors in preaching, winning converts, instructing and baptizing new believers, and in sharing in the discipline of the brotherhood.

In this day of twentieth-century Constantinianism, of institutionalized churchianity, and of secularized thought, we need a return to the Word. The Bible presents Christ as Lord of the church, but also as Judge of the church, affirming that "judgment must begin at the house of God." The revival we need is a return to the authority of Christ as expressed in His Word. Here is our rule of faith, our standard for sanctified living, and our basis for unity. What divides us is not the message of the Bible but what we bring to the Bible. When we revere the Book as the authoritative Word in which we meet the living Christ, we will find ourselves in the way of renewal.

First, it is in the Scripture that we hear the *kerygma*, the Gospel of Christ. One of the unique aspects of the Christian faith is its historical character. God has spoken, has acted, and continues to in history. In Jesus Christ we come to a knowledge of God and a saving relation with God. The degree of involvement—or levels of identification with Christ as person—is potentially in ratio with one's knowledge of Christ through the Word. In too many instances we are only vaguely familiar with the true character and will of the Saviour.

Second, our knowledge of the Holy Spirit is mediated through the Word which He has inspired. As believers our very bodies are to be temples of the Holy Spirit. And yet we are responsible to discern between impressions from our spirit, the demonic spirit, and the Holy Spirit. The norm of behavior for one filled with the Holy Spirit is Jesus Christ, for "the Spirit was given without measure unto Him." We understand this norm through the knowledge of Christ in the Scripture. Further, the Scripture, inspired by the Spirit, is His Word. One meets the Spirit in His Word, and one can try the spirits by the Word. It is the piercing Word which can

divide between the soulish and the spiritual, as well as discern the motives of the heart.

Third, our proclamation of the Gospel finds its quality and character in the Word. In a day when we are more interested in "helping" people than in converting them, we can be corrected by the Word. In the relation between evangelism and nurture, the Word calls people to grace that they may "grow in grace." In our emphasis upon giving social acceptance, the Scripture moves beyond to divine forgiveness and sanctification. We are confronted by Scripture alone with the privilege of being a "new creature" in Christ.

Fourth, it is through the Word that we can experience real *koinonia* (spiritual fellowship). Groups can identify at most any level or around most any cause in society, but Christian community is experienced only when we relate to our brother through Christ. The living power of the Word is its relevance in purifying relationships with others by bringing the consciousness of Christ's presence into each relationship. In turn the believer experiences a sense of worth in sharing his own insight in Scripture, fulfilling his right as a believer-priest. When we rediscover the meaning of the "priesthood of the believer," we will regain the fellowship-power for a disciplined brotherhood.

A fifth area of renewal involves our relation to society. Beyond the problem of communication is the content of our sharing, beyond involvement is the matter of contributing that which is worthwhile, and beyond helping is the quality of our aid. The Word calls us to a ministry of reconciliation, to a vocation of witness relation, and to a personal sharing of life in Christ. Deeper understanding of God's Word will correct our perversions by the Spirit's communication of wholeness, will counteract our materialism by stewardship, and will conform us to Christ in answer to our worldliness.

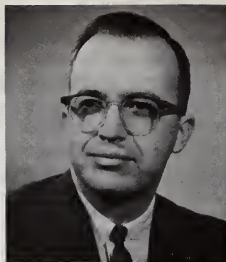
We need a new reformation, a deliberate appraisal of our condition and humble return to the authority of Christ in His Word. We speak of His lordship while refusing to accept His yoke as servants. We call upon Him to bless the church while we replace His headship with our own opinions. We speak of the leading of His Spirit while listening to the suggestions of our own. But such a reformation must be a spiritual one, not simply a legal one, one of depth involvement in Christ and not merely of doctrinal assent.

Today theology is often a matter of philosophical dialogue rather than a power for dynamic living. Revival is thought of as a level of emotional renewal rather than correction and conformity to the will of Christ. Evangelism is too, often polemics within the Christian community rather than penetration with the Gospel into realms of sin. A new reformation, one of spirit, will turn the church to its true mission in a manner as revolutionary as that in which the sixteenth-century Reformation turned the church to its true message.

New Testament discipleship is always discipleship *in grace*. It is only by being "in Christ" that we can experience power to live Christ. Experiencing Christ it can be said that when we truly know Him we can be *disciples unashamed*.

□

Millard Osborne pastor of the Lebanon Mennonite Church, Lebanon, Oreg., and chaplain of the Lebanon Community Hospital, says that renewal begins with a confession that we have not arrived.



The motto chosen by my high-school graduating class was "Not at the Top, but Climbing." Although it was a real milestone for us to be graduated from the twelfth grade, we recognized how many more of life's accomplishments still were ahead of us. Particularly is this motto true in the spiritual life of the church, corporately as a body, and individually as members.

The first requirement in church renewal as I see it is to admit that we do not "know it all." In the 440-year history as Anabaptists we have had many varied experiences. Some experiences have been very helpful in bringing us to our present level of understanding and commitment. However, through the years various segments of Mennonites have become quite self-sufficient and isolated from the mainstream of Christian faith and practice. In so doing we expressed concern about the dangers of relating to other non-Mennonite groups. Perhaps this concern was valid.

But the result of the concern has been a subtle acceptance of the position that we have reached a level of perfection—that we are not really struggling with the same basic issues of life as other humans are. Even though we do not mean to do so, we may give the impression that we are fairly well up the ladder to complete attainment in spiritual maturity.

It is difficult enough to initially confess our sins and claim Jesus Christ as our personal Saviour. That is a humbling experience. But it is doubly hard to admit that we continue to need a Saviour, that we have not found all the answers in what it means to live a Christ-centered life, that we are still human and vulnerable to failure.

Before I became a pastor I was sure that all pastors needed to be able to give the right answers to any problem or question put to them. I had listened to church leaders speak authoritatively and conclusively, giving the final answers to the application of Scriptural truth. But when eventually I became a pastor, I knew there were many questions on which I did not have the final answer. I felt guilty about this. I was a pastor; I was supposed to know.

I am thankful that the Lord freed me from this misunderstanding by showing that the work of the pastor is not to be the "answer man." Rather, the pastor is to lead his congregation as they discover together what life in Jesus Christ means for this week, for this day, for this experience.

The Christian ought to be the first to say that he is still an apprentice in this game of life. He ought to be the first to

confess that there are greater heights of spiritual understanding and greater depths of commitment to which he has not yet attained. The true follower of Jesus Christ is ready to express a healthy dissatisfaction with his present level of spiritual maturity.

The Apostle Paul expressed this so well in Phil. 3:12, "I don't mean to say I am perfect. I haven't learned all I should even yet, but I keep working toward that day when I will finally be all that Christ saved me for and wants me to be."

From *Living Letters*, by Kenneth N. Taylor. © 1962 Tyndale House, Publishers. Used by permission.

Norman E. Yutzy, pastor of the Souderton Mennonite Church, Souderton, Pa., thinks that the prime request for renewal is honesty and openness.



It seems to me that the basic thing we must learn and experience is the ability to be honest and open with each other in genuine dialogue. This would mean an honest, open, and free sharing when discussing church administration or doctrine, when confessing our sins and weaknesses to one another and to God, when praying for victory or interceding for others.

A rank individualism seems to permeate our brotherhood. Some have so much of traditional and "official" interpretations to protect that they can never really "hear" the voice of the Spirit in dialogue with another, unless that "voice" agrees with them. This, it seems to me, is rank idolatry, a worship of one's own interpretation without critical evaluation. Others have for so long been nominal Christians and yet lived almost totally for themselves, that they have all their selfish "freedoms" to protect, and therefore they can never really "hear" the voice of the Spirit in the Christian fellowship.

These are those who never come to the light because it reveals their own needs. In between these two extremes there are many who are willing to follow God part way, but not all the way. These too fear to be honest in group sharing because they have too much to "hide."

The very structure and size of many of our churches militates against such an honest openness in fellowship with one another. Where the structure isolates the pastoral leadership from honest two-way sharing with the brotherhood, I doubt if you will ever have revival. Where pastoral leadership believes that they are more spiritual than the brotherhood

because they maintain the historic teachings or specific applications of the Mennonite Church, there all possible honest sharing between pastors and members is choked off before it can get started.

What we need is pastors who have a deep commitment to Christ and to the church, and who can be honest enough to admit that they need the guidance of the total brotherhood (and by this I mean the laity) to find God's answer to what we should do in this or that situation in contemporary life. And it is precisely in that sharing fellowship where we confess sin together, weep together over the sins of our own life and our brethren within the church, experience forgiveness from God and from each other, that we experience the renewal of spiritual life.

Basically it is the superficiality of so much of what is called "spiritual" within the church that keeps us from experiencing renewal. For example, dads may be in good standing with the church adult group, but the sons and daughters may see another side of "dad" that he cannot openly admit really exists, and they may be repulsed from the church and from personal faith in Christ by the very person who claims most to be interested in their salvation.

If we Christians had learned in honest sharing to find the "mind of the Spirit" for our own lives and the life of the church, and the "power of the Spirit" to live the victorious life, then we wouldn't have this detrimental influence to keep those who know us best from accepting our "faith."

This same superficiality makes it almost impossible for many to look honestly and sincerely at problems that face our church today. By a quick retreat to the "quoting of Scripture" and the use of religious "clichés" we seek to give an answer to a question that just cannot be answered so glibly or finally.

We frequently indicate by our decisions that we do not believe that the Holy Spirit will lead others either to decisions for their own lives or to decisions pertinent to us in our Christian life.

This same superficiality can never tolerate any differences of opinion, lest the very facade behind which we are hiding should be made manifest. Believing that the "Christian" life can be nothing more than what we have experienced, we insist on putting up a false front pretending to be what we are not.

We therefore cannot stand to let anyone learn to know us too well, because he would see us for what we are, and we are afraid that he will either think less of us or reject us altogether. Indeed there are many who cannot accept others unless they measure up to what we think they should be, even if they have to put on a hypocritical front to do so.

What I am pleading for is the kind of honesty and openness where we can be what we are (by the grace of God), and be accepted for what we are, and then with the support of the sharing fellowship and the power of the Spirit to cleanse and to heal, move from where we are to the kind of spiritual reality that is at least in the direction of the spiritual maturity which the Bible speaks of.

I firmly believe in the need for a genuine new-birth experience and for continual growth in the Christian life under the direction and power of the Spirit. But I see the honesty and openness in sharing in the church community's life as the one

best way in which anyone can be led to a real spiritual experience. It is also the best way to maintain continuous Christian growth and victory in the Christian life. It is also the best way to be effective in witnessing and evangelism. It gives motivation to witnessing, prayer support in intercession for others, and a fellowship where persons who become interested in spiritual things can be assimilated and decisions for Christ preserved in genuine growth in the Christian life.

Renewal

By Lorie C. Gooding

I need to climb a hilltop,
I need to see the sky!
I need to feel the urgency
Of storm-winds sweeping by!

Life has grown dull with trifles;
They've filled my heart too long.
They've weighted down my soaring wings
And robbed my heart of song.

I've lived too long with drabness,
And yet, why should this be
When the power and the glory
Are available to me?

But I know, in this red morning,
That the Lord is in this place!
So I will climb the hilltop
And look up—into His face!

It Works

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment, then looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table?"

"We trust it because—well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

—*The Christian Cynosure.*

What Is the Key to Renewal?

Leon Buckwalter, father of three children and chairman of the Church Council of Faith Mennonite, Oxford, N.J., says renewal comes with brokenness.

Spiritual renewal or new life is always a gift from God. It is not something that can be worked up in a congregation through programming or even great men. New life comes to us through the medium of the outpouring of God's Spirit upon us. The secret to this is an individual broken before God in prayer and submission.

As lay members in any given congregation experience the deeper prayer and submission attitude, other earnest seekers in the fellowship will seek God for the fuller Christian life. As this fire spreads among us, lay members then become spontaneously involved in the life of the church, and in the spiritual, social, and physical needs of their communities. Then constant new life in our churches, from the reborn community people with their newborn convictions, would be an ever-flowing source of new life among us.

Mrs. Fred Martin, active member in the church at Edmonton, Alta., Canada, says prayer is the key.

Friends have asked, "Can I be a Christian without joining the church?" Yes, it is possible—but it's something like being a student who will not go to school, or a soldier who will not join an army.

Why do you hesitate, or why do many, once belonging, drop out? Have we been spending our strength in trifles, and so become anemic? Or have we lost out for lack of spiritual exercise in "faith" and "evangelism"?

I believe we must acknowledge our indifference, ask God's forgiveness, and in genuine humility and submission seek His way. Then pray! The quickest way to get on our feet again is to get on our knees. Pray with and for your family. Pray for each member of your congregation (include four to six members a day, and in the average congregation, in one month you will have prayed for everyone). What a unifying power this would have, and we need to get back in one accord, rather than discord.

Pray for your neighbor—make it a working prayer by using your legs. Souls cost souls. Pray for your pastor, that he will preach the Word rather than opinions of men. Pray for the church organizations—ask God to give you a desire to do with

less so that they may have more for missionaries, relief, etc. "Pray without ceasing." This is the key to church renewal.

Ch??ch. What is missing?

Ron Alderfer, president of Churchwide MYF and botany major at Washington University, St. Louis, Mo., says the Holy Spirit is the key.

The master key to church renewal is the Spirit of God. How this Spirit is released, however, is precisely the problem confronting each congregation; that's why it exists.

In my view the following are necessary for the Spirit to do His work of renewal in a congregation: genuine honesty, the ability to pray together, a freedom to use and not use given forms of worship, and the opportunity for expressing in meaningful work or service the benefits of holy worship.

Analogous to the heredity-environment complex determining the personality of an individual, these four factors work collectively toward church renewal. Alone each one is sterile, but together they can generate new life in a brotherhood.

Alta B. Stauffer, Phoenixville, Pa., a Sunday-school teacher and chairman of the congregation's GMSA, pleads for an expanded prayer life.

Look at a key for a while. It looks odd, almost strange. Yet it has a purpose; and if used properly, it does the job it is intended to do. *Prayer* is an important key if there is to be church renewal. We as Christian believers must use this key in order to see channels opened for church renewal. Praying for the needs of the church instead of self-centered prayer may seem different, but could help to open these channels.

Praying as a group can have real blessing. Do we take time to pray as a group, or is this considered only when something special comes up? Group prayer should be constant instead of occasionally. If we are truly concerned about church renewal and souls being saved, we must use this key. Praying as individuals is essential. But too many times our private prayer life becomes routine. Perhaps if we would expand our prayer life through group praying, new channels might be opened whereby our individual prayer life could be strengthened and/or renewed.

For church renewal to be effective through prayer, we must continue to fellowship in one accord, demonstrating real Christian love for one another and those around us.

Jonas Ramer, Baden, Ont., factory foreman and historian of the Baden Mennonite Church, sees the secret in the Book of Acts.

I believe that the key to church renewal is found in the early chapters of Acts. There we find the conditions upon which men were saved. We find the power in which the church was established, and the purpose of her existence. These, I believe, may form a pattern and key to church renewal.

It will mean repentance of our prayerlessness and worldliness, and turning in renewed faith to the living Lord.

It will mean gladly and humbly receiving the Word; study that results in growing convictions and obedience.

It will mean an experience of the renewing work of the Holy Spirit, to bring forth the fruits of holy living. It may mean new methods of church work; it may not. But it will mean renewed life, vision, power, and challenge in her work.

It will mean fellowship in prayer and discussion. There will be a warmth of love and understanding, encouragement and concern. It will be a fellowship that will attract those around us to Jesus Christ.

Virginia G. Schlabach, Charlottesville, Va., wife of Abner, who is a graduate student at the University of Virginia, says the key lies with the individual Christian.

To me the term "church renewal" suggests that something is presently wrong with the church—that it has lost vitality and meaning or that it is no longer performing its mission effectively.

The question then is, "Where do we begin in revitalizing the church?" I think the answer must necessarily lie with the individual church member. Too often we excuse ineffectiveness in the church by thinking, "It's not meeting my needs. . . . The pastor's not doing enough. . . . Conference should do more . . .," thinking of the church as a vague "it" or "they," failing to realize that we are the church. But we can't blame only the pastor or church hierarchy; we must look at ourselves and reevaluate our own Christian commitment, our own attitudes toward participation in church life, our own role in relationship to other church members.

Paul has likened the church to a body with each member being a vital part. Only if each of us is "renewed" first can the entire church return to effective functioning. Too many broken fingers and weak organs seem to be what is hampering church renewal.

Wayne Sutter, elementary school principal, Morton, Ill., says we need clear goals.

If man is to pursue a particular interest for any length of time, he must be able to see some purpose in his efforts. This is true for the Christian and non-Christian alike. Lukewarm church members quite likely fail to see real purpose in serving the church. We need to know why the church exists and what her mission is. Certainly we must remember that the Christian Church is God's own creation. It is through His church that He is trying to reconcile man to Himself.

We Christians are called out of the world as witnesses to this reconciliation. So the church exists (1) to introduce the

Gospel to others and (2) for the nurture and growth of the membership. If within this structure we can set specific goals that are meaningful to the membership, having faith in God through Jesus Christ and looking to the Holy Spirit for direction, we can expect church renewal.

James Good, Nampa, Idaho, father of four children and chairman of the school board of the Nampa Christian Schools, sees the key as a vital relationship with Christ.

There are no doubt many keys to church renewal, but basically I believe it is an individual matter which involves one's relationship with Christ. We can blame our pastor, our superintendent, and many others, but in finality it is you and I that make up the church. The individual needs to examine his life. He needs to pray with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

If sin is there, repentance must be made. He then needs to ask Christ to take over the throne of his life. We must as individuals dethrone self and en throne Christ in our lives. After this has happened, we must go and tell others what great things Christ has done for us. It is time that we let this happen in our individual lives, so that the influence will be felt throughout the entire brotherhood.

Bessie Rosier, Pinto, Md., faithful servant and a constant encouragement to others in spite of severe physical handicaps, says we need a deeper understanding of forgiveness and obedience.

Why should a church need renewing or reviving?

We think of people in the church as the best people on earth. It should be so, but as long as we are in these human, fleshly bodies, we will fail at times. The Lord doesn't want us to continue in these failures, because this is sin and sin keeps us from God. If we can only help people see that God's love is greater than their sins and plead with them to return and repent, they can again know the sweet blessedness of forgiveness and peace and joy of fellowship with the Lord Himself and of being part of the bride of Christ.

We are no different from the children of Israel who constantly needed to be reminded to wholly follow the Lord and walk in His ways; then we can claim His promises for the promised land—heaven.

Charles A. Neff, Upland, Calif., medical doctor and member of the executive committee of the Pacific Coast Conference, says we must nurture our children and encourage our parents.

"The church must march forward on the feet of little children." "If I had my years of pastoral work to live over again, I would concentrate on the small children and their parents." So in essence say two great church leaders as they echo the message of God's Word in our present day. "You shall teach them diligently to your children, and shall talk of them when you sit in your house," and "Unless you turn [from wondering who is greatest] and become like children, you will never enter the kingdom."

Children are not only our responsibility, but also our guides, and indeed they are the very representatives of Jesus Himself. "Whoever receives one such child in my name receives me."

Our prayers, our thoughts, our planning, our enthusiasm, and our money need to be invested in the spiritual nurture of children and in the encouragement of their parents in their great task.

Children and their parents face, and daily live, the most searching facts of all life, and in them will the church of Jesus Christ be strengthened and renewed.

Carolyn Esch, Rocky Ford, Colo., mother of two children and wife of hospital administrator, finds renewal in personal encounter with God.

On a recent train trip my brother Jerry observed a humorous incident. A spectacled gentleman, apparently done reading his newspaper, passed it over to the friend seated beside him. With amusement, Jerry watched as he handed over not only the newspaper but also his glasses!

Do we Christians have a tendency to "read" God through others' glasses instead of discovering Him for ourselves? We as a church have sensed that somehow we have lost the vitality and vision of the early Christians. We look at their lives and those of the early leaders in our own denomination and long for such a dynamic faith as theirs.

I can see a great deal through the glasses or experiences of others, but inner renewal and rebirth will come only as I personally find God myself today. In my own search I may discover the same great truth someone else did. But I'm not ready to be reborn until I have struggled for the answer myself. The experience of another may be necessary to point me to discovery, but another person's knowledge can't transform me.

Nor will renewal be found in coming to my own answers. Only God can re-create.

All the doctrines which I hold most dear—all that I know about God and all that I do for God—ring hollow until I've submitted my whole person to God's renewing touch. How do I know? I discovered it myself when God touched me.

Delford Zehr, manager of Provident Bookstore in London, Ont., Canada, and active in numerous music and church activities, sees the key to renewal in each Christian as an effective witness.

Every Christian holds the key to church renewal. Each one must have an experience of God as well as a knowledge about Him. Each one must come to a clear understanding about what he believes. Yet this is only the beginning, for the experience must be shared, not just with fellow Christians, but particularly with those who are not.

To do this effectively, we need a vocabulary by which we can communicate our experiences and feelings to others. It may not be easy to put into everyday language what it means

to be a Christian, but it is absolutely essential. Indispensable as preaching and teaching are, it has become very apparent that true evangelism and really effective witnessing must be done by every committed Christian, every day of the week.

Evelyn Kreider, Goshen, Ind., mother of four children and wife of Dean Carl Kreider of Goshen College, says the key to renewal is in taking the Bible seriously.

From some quarters of Protestantism, spokesmen are suggesting the abandonment of the church for something "more relevant." Such statements are shocking but useful. We may need that kind of threat to startle us to a serious consideration of our personal responsibility for renewing life in the body of Christ.

I am not ready to abandon the church. Rather, I believe that renewal can take place within the church by bringing new life to all its members. Such an extravagant hope is based on faith in the demanding prerequisite of serious Bible study. If each member would rededicate himself to the rediscovery of Scripture and determine to make a thoughtful response to its message of love and judgment, something exciting would happen. I am not wise enough to even imagine what the results of such an experience could be. But I am certain that the rediscovery of God's love would increase our joy and the renewed awareness of God's judgment would sober our choices.

I repeat that the outcome of such an experiment may not be clear at the outset. It does not need to be. What is more important is the believers' sincerity of intention and their shared conviction that their expectation is from the Lord. In such a climate I believe that threats of abandoning the church for something "more relevant" would have a hollow sound.

Dwight Slaubaugh, Parnell, Iowa, active in extension work in his congregation, says renewal comes in sharing Christ.

Church renewal must come out of the deeper spiritual life of every believer within the church. We, as members, must study God's Word more diligently and share more deeply with God in our prayers to Him, thus increasing our own spirituality.

By sharing together in small cell groups in a personal way what Christ has done in our own lives, we as individuals will then find that in our daily meeting of other people, witness for Christ will be a natural overflowing of our own love for Him.

The sharing together of our own experience with Christ in small cell groups also encourages us to speak to others about Christ in our daily occupations.

This, I believe, will be the renewal of the church today: if every Christian shares his knowledge of Christ with others daily.

Renewal in East Africa

By Zedekiah Kisare

The following words represent but a sketchy account of what can happen in a church among a small group of people when revival comes. Revival is Jesus Himself. Before there can be any true honesty before God in the world, Jesus must Himself be present. This is the reason we say that revival is Jesus Himself. Jesus does not wait until this or that group of people have made a good plan or have fulfilled some preliminary conditions. Jesus is God and is therefore always present. The reality of His presence is hindered by one thing only—sin. Every place where Jesus meets with human need and there is honest response, sin becomes obvious.

Sin

Let us say that a church begins at a certain place. The believers come to Jesus Christ, repent of their sins, and are baptized. The church grows and prospers. Then due to sin the believers begin to grow cold. Separation, quarreling, jealousy, anger, gossip, and disunity among the leaders begin to come in. Scarcely any two believers are in real fellowship one with another.

The youth do not fear to live in open sin. Truly the adult believers do not commit adultery, steal, drink, or commit murder, but they are full of sins of the spirit and so there is no real fear of sin.

When a church reaches this point, it is in great danger, like a boat tossed about by waves. There is doubt as to whether it will reach the other side. Both youth and adults are slowly taken up with the things of the world; so no one knows for certain where he is going. Now instead of giving God their total allegiance, heart, mind, and strength, they are drawn after the things of the flesh. When this stage is reached, then religion simply becomes a formal matter which has little to do with daily living.



Zedekiah Kisare is bishop of the Tanganyika Mennonite Church, Musoma, Tanzania, Africa.

Prayer

But there are always a few who carry a burden for the life of the church. They are concerned that the church have a testimony in the world and that the Gospel should be preached as God's way of salvation. These few meet and pray, confessing their own sin and praying to Jesus who Himself is their own revival to bring revival to the larger group. They follow Jesus' own injunction, "Ask what you will in my name and I will give it you in order that the Father be glorified in the Son" (John 14:13, 14).

Repentance for Sin

When this group cries to God for help, they will soon see that they must deal with sin in their own lives. They will begin to put things right one with the other, asking forgiveness for sins of anger, pride, jealousy, a love of the world, a lack of love for the brethren, gossip, and divisions. That which was stolen will be returned, no matter how small or insignificant. Then others discover what is happening and wish to join the group in prayer.

Tanganyika Mennonite Church

Our church, now called the Tanganyika Mennonite Church, used to be called the Mennonite Mission. About 1941 the church began to lose its life because of sin. The youth were especially rebellious, claiming that now is their time for real freedom. They lived in sin without fear. Even adult believers began to return to the sins which they had left long ago. It got to the place where everyone, regardless of his life, shared at the Lord's table. Then adultery was discovered, but when the guilty ones were excommunicated, they just laughed and rejoiced in their new liberty.

Africans and missionaries were separated, as far as the east is from the west. There was quarreling just outside the doors of the church. I recall that when we met in annual meeting in 1941, we first quarreled with the missionaries and then we preached the Gospel. We here began to see that our preaching, whether missionary or African, cannot build the church on earth when there is sin. The church was bought with the precious blood of Jesus; it is a temple, His body; it is holy; and we were all in sin. We who were bound by anger, pride, and jealousy were trying to preach the Gospel! We began to see that this was not possible.

Seeing our serious condition, a few of us began to meet every day early in the morning for prayer, but prayer that was not without repentance and mutual forgiveness. Both Africans and missionaries opened their hearts to one another.

Near the end of 1942, Aug. 8 and 9, we again had an

annual meeting, but these time things were different. There was an expectancy as a result of the Lord's work among the few who had been meeting now for almost a year each morning seven days a week in prayer and repentance. We were prepared for that annual meeting in a very special way. The sin which had been clogging the channels, hindered the flow of the living water, was repented of and taken away. As one recalls those days, he is impressed with the great price that was paid in order to get through to see the face of the Lord.

During the last day of the conference Jesus Himself visited us. There was weeping, which was unknown to us. Sins which were unknown to us were repented of. That crying and weeping surpassed the wailing when the only son of a king dies. From two o'clock in the afternoon until ten that night the Christians put things right with one another. Then real praise broke forth—praise such as we had never heard, and may never hear again. That day this group would have flown right off to heaven had they had wings.

Walking in Light

If Christians have been revived, the way for them to go on in newness of life is for them to continue to fellowship together and to continue to repent of those sins which separated them in the first instance. These will be the ordinary sins of the spirit, but they must be repented of lest the freedom which they found be lost. If we continue like this, we have the light of Jesus' life to guide us. "He who follows me never walks in darkness" (John 8:12). This is walking in light together with the brethren, knowing one another and helping one another to walk in light.

If a man accepts his weaknesses and confesses them before Jesus and among the brethren, he will be given a wonderful liberty to testify to Jesus as the Saviour before men. The ropes of sin which bound him will be torn.

We use a little story to illustrate this. Near to his house, a man had a monkey tied with a rope. One day he walked past the monkey to a papaya tree which was growing a few feet from where the monkey was. He climbed up the tree and took a nice ripe papaya. When the monkey tried the same trick, he was kept down by the rope which held him. If a Christian does not repent of every sin, he will be hindered and held back. He is not a man of light and therefore cannot be a man of freedom. The fruit will evade him.

On account of the common, ordinary sins, many would-be men of God are bound and their strength is sapped away until finally they have no clear testimony for Jesus before men. But walking in revival sets a person free because he has no secret obligations which he keeps hidden. There is no testimony as powerful as the testimony of a person who is in debt to no man.

Brokenness

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit,

to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name" (Luke 1:46-49). This is to say, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). God is indeed high and lifted up, but He Himself has come down, way down, to experience with man the broken heart so that He could revive those who repent in brokenness, constantly.

God Calls All Men to Return to Him

Isa. 1:18, 19.

If people repent and put their lives right, if they return to God and alter their lives, their sins and shortcomings will be taken away. Then they have to do but a simple thing, "return and obey."

The Lord does not say, "If your obedience is perfect," but "If you desire to obey with your whole heart" because the Lord honors the desire, the change of heart.

And even though our sins have left great scars and are red like blood with a dye which appears to be too deep to be taken away, even though we have become accustomed to habitual sin, even so the forgiveness of grace shall take away the wound and the dye of sin as hyssop cleanses wool.

Revival is not only for certain people or churches or cultures. Revival counts all these things as nonexistent. All men are equal in the presence of God. There is only one thing that matters, an abhorrence of duplicity, hypocrisy. As a man is in his home, so is he in fellowship among his brethren. The work and presence of the Lord go deeply into his heart. He puts things right with his wife, with his brethren, with leaders in the church. This even affects his use of money. In matters where cultures are in conflict, the message of John the Baptist applies. Luke 3:4-6.

There is no reason why revival should not go on and on, just as long as people give God the opportunity to work in their hearts. There may be a tendency to try to organize revival. Jesus must be kept central. Some folks who think that revival is something like a club ask us, "Who is your Chairman?" We answer, "Jesus is Chairman." Then they ask, "What are the fees?" We answer, "Our sins." We try to make it clear that Jesus is revival and that if He is given His proper place in everything, there is no reason at all why revival should not continue forever.

Revival in East Africa has been going on now for many years, but within the last two or three years we have been experiencing serious problems. They can all be traced very simply to pride, dissension, a lack of mutual confidence, a desire for praise of men, love of money, and jealousy. But we have seen the Lord in revival burning sin and evil as He went like a bush fire. He will continue this just as long as He is given His proper place among us. Once we replace Him with something else, that is the end of the revival in the spirit.

Co-Workers with God

By Donald E. Yoder

Our church name, Trinity, may be slightly unusual for a Mennonite church, but beyond that we want to be an unusual church in our response to the call of Christ to mission in our world. We pray that as Paul and Silas, we might "turn the world upside down." Trinity Mennonite Church was organized in the spring of 1962 as an outgrowth of the Sunnyslope Mennonite Church. Several families with vision saw the need and the challenge of beginning another witness in the large metropolitan area of Phoenix, Ariz.

After investigating a number of areas, five acres in the city of Glendale were purchased for a church building site. The city of Glendale is really an extension to the west edge of Phoenix. As is true of many cities in the southwest, the population growth of Glendale is almost unbelievable. Since the Trinity Mennonite Church was organized in 1962, the population of Glendale has increased from 21,000 to 31,000!

One of the early concerns of the Trinity fellowship was to develop a deep sense of mission and stewardship responsibility among the members. A statement on organizing objectives to serve as a guide for the new fellowship was adopted in April, 1962. The statement speaks to six areas, two of which are material goods and witness and service. "We believe all our material things belong to God and we are ready to have the fellowship guide us in the best stewardship of these possessions. As a part of our stewardship, we pledge to give liberally of our total income for the work of the Christian Church. This should include a program of planned giving as well as a church budget for all religious activities.

"We believe that we are responsible to actively seek to win men to salvation and to demonstrate our concern for man's total needs. We feel that as long as we commute into and out of a community, we will be unable to reach those living there and will be serving only primarily our own needs. We believe we should witness to our neighbors as friends and not just as people. We cannot do this by walking door-to-door handing out tracts and literature and inviting them to participate in our activities. We want to learn to know them and allow them to know us and why we believe as we do" (Trinity Mennonite Church Objectives).

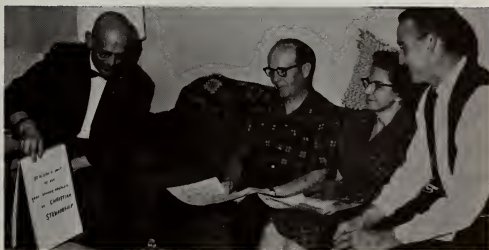
In the fall of 1964 the Trinity congregation studied the book, *Stewards of the Gospel*, by A. Grace Wenger. At the completion of this study the congregation decided to plan a Stewardship for Mission program as outlined in the guidebook from the Department of Stewardship of the Mennonite Church. The concept of the Stewardship for Mission program was not new to the congregation as the treasurer, Samuel Spicher, has served as the South Pacific Conference representative on the Stewardship Council. As pastor I had participated in two district conference stewardship institutes and was very enthusiastic about the program.

The program which we developed at Trinity is only an illustration of what can be done in any congregation with vision, prayer, dedication, and Holy Spirit guidance. As we began our planning, we were careful to involve and inform every member. Our first meeting was a congregational meeting to study 1 John 4 and to explain and discuss the Stewardship for Mission program. The Church Council served as the Stewardship for Mission Committee. They outlined the steps for the development of the program and printed them in a brochure for distribution to every member. In this brochure they answered questions. What is it all about? How do we do it? When do we do it?

There were four steps in the development of our program and budget. The first and important step was the Bible study periods. Each meeting of the Program Building and Enlistment Committee began with a Bible study of a significant stewardship Scripture. Stewardship is rooted in the Gospel. The good news has been entrusted by Christ to the church to be experienced and shared with all men! Stewardship is based on the teachings of the Bible.

A second step was the study of the *Program Builder*. Each committee and organization of the church studied the 110-question checklist of the *Program Builder*. At this meeting they also projected their program and budget for the coming year. As pastor, I was thrilled to see each committee seriously and critically study the program of the past year and plan the program for the coming year.

Step three was the building of the total budget. At a meeting of the Program Building and Enlistment Committee each organization presented their needs for the proposed program and budget. From this a preliminary budget was drafted to be presented to the congregation at the fellowship dinner. Each organization also reported the results of their study of the *Program Builder* checklist. Goals for the total church program for the coming year were projected at this time.



Every Member Enlistment Team Sam Spicher and Al Cross share the Stewardship for Mission Program with Mr. and Mrs. Gale Brown, seated in the center.

Step four was the Every Member Enlistment. This began with the prayerful selection of the visitors. The visitors attended a four-hour training session. This was a spiritually refreshing time for each person involved. The visitors were commissioned in a special Sunday morning service. That afternoon and the following week teams of visitors shared the goals and the program of the congregation with each member. "A Portfolio to Plan My Personal Stewardship" was given to each member. These commitments were later picked up by the visitors and used to plan the final program and budget for the year.

An important part of each step was interpreting the total program to the congregation. A continual sharing of information on the total Stewardship for Mission program is essential for success.

The immediate result of the Stewardship for Mission program at Trinity was the adoption of a \$12,851 budget. According to the Resource Committee, the tithe of the congregation would be \$11,700. The membership at the time of the adoption of the budget was 32. This makes the response equal to \$401 per member. Every faith commitment was returned and every one was signed. Even more significant was the prayerful and careful planning of the church program for the year.

The congregation is kept alert to their mission in a number of ways. Each Sunday morning we have either a "Moment in Mission" or a "Stewardship Meditation" as preparation for worship in giving of our tithes and offerings. The book, *At the Lord's Treasury*, by Carlton C. Buck, is an excellent resource book for short Stewardship Meditations. The "Moment in Mission" is a time in which a member of the congregation shares important information concerning one of the ways in which we are serving Christ in Mission. Once each quarter we plan a Sunday evening program to present information about either one of the churchwide or district organizations of the Mennonite Church. The sermons are also planned with a strong emphasis on our responsibility as stewards of the Gospel. We also present a monthly Stewardship for Mission report in the monthly newssheet.

Our budget is only one part of our responsibility as stewards of the Gospel. We are personal witnesses to the Lord Jesus in our communities and in our work. To help us be better witnesses we are spending six Sunday evenings discussing the books, *You Can Witness with Confidence*, by Rosalind Rinker, and *Witnessing Made Easy*, by C. S. Lovett. We are also discussing ways of involving our neighbors in Bible Study Cells. Faith at Work, Navigators, and Campus Crusade have given excellent help in both procedure and material to guide a Bible Study Cell.

Prayers are being answered at Trinity. The Holy Spirit is at work in the church. We are learning what it means to be stewards of the Gospel in an urban world. The budget which we adopted is being met. In our last Stewardship for Mission report we were 6.1 percent above the budget needs after thirty-four weeks of our budget. Beyond the 6.1 percent we have received special contributions to the building fund of \$1,489 for this budget year. We plan to start the first stage of our building program by late spring.

Vision in Argentina

By J. D. Graber

Pastors and church leaders met in an all-day session at Bragado on March 12. This was an inspiring meeting because church problems were not being discussed. The entire outlook was outward and forward. The Argentine Mennonite Church feels constrained to "lengthen . . . [the] cords, and strengthen . . . [the] stakes" (Isa. 54:2).

A normal church is a growing church. There is always danger that a stalemate may occur in church growth. It seems that the first twenty, thirty, or fifty members in a congregation are fairly easy to get, but why does such a congregation not continue to grow? It is not because there are no more people to be evangelized, for there are thousands of unchurched people living round about. The Argentine Mennonite Church has been in something of this stalemate phase. But the leadership is determined to break forth into new evangelistic outreach.

A few significant facts about the country of Argentina were presented. Population figures are now over twenty-two million. Ninety-seven percent of the people are of direct European (mainly Spanish and Italian) stock. Buenos Aires, the capital, is a city of about seven million.

The Mennonite Church began with first services in January, 1918. The first missionaries arrived in 1917. Plans are being formulated for a Golden Jubilee observance next year, likely over the 1967-68 year end. The emphasis of the observance is to be on evangelism and new outreach. There are now twenty-two congregations and nine mission outposts, and a total adult membership of 825 people.

Principles to be followed in extension were spelled out for this meeting as follows:

1. Every believer is Christ's instrument in reaching out to others. We will begin new work through the homes of believers that live in areas where there are no evangelical churches.
2. We will go to areas where there are no evangelical churches.
3. We will expand from our present churches to areas around.
4. We will expand in the measure in which our churches work together and supply the necessary means.
5. . . . and in the measure in which the Mennonite Board of Missions and Charities can be our partner in new missionary adventures.

In partnership with "mission field" churches is a principle adopted by the Board in the 1965 Annual Meeting. It will be the Board's privilege to stand by and help the Argentine Mennonite Church as they plan to take the Gospel to Spain and to areas of need in new regions of Argentina.

CHURCH NEWS



Kenneth Seitz, voluntary service administrator from Elkhart, Ind., addresses a large group of unit leaders at the 12th Annual VS Unit Leaders' Conference at Hesston, April 12-15.

VS Leaders' Conference

Voluntary service unit leaders involved in planting strawberries, flying airplanes, and the more conventional activities met April 12-15 at Hesston College, Hesston, Kans., to compare notes with each other.

The occasion was the 12th annual VS Unit Leaders' Conference which was attended by 39 unit leaders, 16 prospective leaders, and administrative personnel from the Mennonite Board of Missions in Elkhart, Ind. The VS-ers came from Alberta, Arizona, Puerto Rico, Pennsylvania, and points in between.

The unit leaders listened to speakers who direct the voluntary service program as well as those who have no connection with it, but the main emphasis at the sessions was on discussion among the leaders themselves. They questioned the speakers at length and asked each other a large number of questions.

At the first session the VS-ers were divided into small groups to discuss their units' most urgent concerns. These included maintaining a Christ-centered unit, making club activities meaningful, having good community relationships, and feeling a part of the church.

On the first evening the leaders heard Dr. Keith Sprunger of the Bethel College faculty say that the church used to turn the world "upside down" but now seems to be the last outpost for keeping it "right side up." Sprunger noted that the church does not have a monopoly on God and a VS-er added that God does not have a monopoly on the church.

On the second day Howard J. Zehr of the South Central (Mennonite) Conference directed the first of three Bible studies on

the Gospel of Mark. This was followed by a discussion of policy matters: financial allowances, medical coverage, the purchasing of food, relationship with the Women's Missionary Service Auxiliary, unit insurance, and vacations.

Evan Oswald of Hesston College spoke on meaningful club and free-time activities; Orval Shoemaker, a Prairie View Hospital social worker, talked on personal growth through self-understanding, and William Wright, staff psychologist at Prairie View, talked on the use of groups in helping persons.

Also involved in the conference were Tilman Smith, president of Hesston College; Peter Wiebe, pastor of the Hesston Mennonite Church; and John Paul Wenger, pastor of the Argentine Mennonite Church

in Kansas City, Kans. Wenger presented a paper on making church life more meaningful through the use of small house fellowships.

VS administrative personnel at the sessions included Ray Horst, secretary for relief and service; John Lehman, director of community service VS units; Kenneth Seitz, director of short-term and inner-city VS; Delvin Nussbaum, VS personnel director; and Roy Yoder, who is to become a VS administrator in June.

The unit leaders discussed the VS commitment and the possibility of issuing a commitment card for each unit member. Items on the card include statements that VS is commitment to a discipline of service in response to a divine call, includes exposure to daily Bible study, meditation, and prayer, involves living in submission to the group, performing work in a worthy manner, and being open to discuss it with others when there is a failure to keep these commitments.

A lengthy discussion followed William Wright's talk at a banquet on the last evening on the use of groups in helping persons. One question raised was whether there is a conflict between "being oneself" and a commission to change the lives of people.

Perhaps the conference was best mirrored in the last day when a leader from each of the units expressed his unit's goals for the coming year.

Among them were an effective outreach to teenagers, a proper relationship with churches and the community, a commitment to Christ with a program that follows this, maintaining an openness in the units such as that experienced at the conference, aiding in church revival, establishing a community church with a follow-up on conversions, starting an MYF, and serving Christ in VS, not just working at a job for a one- or two-year period.



The unit leaders divided up into small groups at the Hesston conference to discuss their units' most urgent concerns. From left are Karen and Phil Troyer, Bloomington, Ind., prospective leaders; Virgil and Becky King, La Junta, Colo.; Tony and Linda Ramirez, Corpus Christi, Texas; and Edna and Mahlon Oberholtzer, Surprise, Ariz.



Doing relief work in Vietnam is complicated severely by the fact that the country is at war. Here Chris Kimmel, Shelocta, Pa., talks to two women in Hue eating rice-bulgur meal.

Relief During War

"How do you do relief work in a country at war?" a friend asked recently. This and similar questions are frequently raised. I should like to discuss this matter in this report.

The transportation of personnel and commodities is a serious problem. Last week, for example, I went to Hue on Air Vietnam, a commercial airline subsidized by the government. I had a return ticket, but on the day I planned to return the Air Vietnam office informed me there would be no flights because of the unrest.

I went to the U.S. Agency for International Development office, where I was told there was a good chance (not definite, however) of my securing a seat on one of their planes to Danang. It was to leave at 11:30 a.m. from the small Citadel airstrip in downtown Hue.

Later Air Vietnam said their plane was flying after all. I rushed to the airport, 14 kilometers from Hue, only to be informed that the plane was not coming. I managed to get back to town in time for the USAID flight. This illustrates the problem of moving personnel to the various projects.

Transporting supplies is not easy either. Most supplies have to be moved up country by planes. USAID is assisting the South Vietnam government to transport relief supplies by providing trucks and cargo planes. The demands on these carriers are extremely heavy.

Maintaining our identity as a church agency is also a problem. This is difficult in view of the complexity of the situation and our dependence upon various governmental resources for assistance. I do not think, however, that the problem is unsolvable. I want to discuss what we are doing in this regard in a later report.

Problems can be frustrating and overwhelming. They can also provide opportunity for witness and response. Pray that God may give us a vision for the latter and the ability and the courage to implement the vision.—Atlee Beechy.

Project at Hue

By Atlee Beechy

I have just returned from a visit to Hue. This city, located not far from the 17th parallel, has great historical significance. It played an important role in the cultural and political development of Vietnam. Today the city is tense and anxious.

I arrived during a demonstration, one of many that have been taking place there and in a number of other cities these past weeks. These appear to have been sparked by the removal of a popular general, but the background factors go beyond that immediate incident.

Obviously it is difficult to assess the movement and its meaning. Some say it is communist inspired and controlled. The stated goals call for the central government to take additional steps toward establishing elections and forming a constitutional assembly and to speed up economic and social reforms.

Some elements of the movement blame the United States for hindering the initiating of constitutional steps and for contributing toward an uneasy, disturbed, and inflated economy where a shoeshine boy makes more in one evening than his father does in a week and where a bar girl makes three to four times as much as the highest paid civil servant.

How much the movement reflects a deep-seated struggle for power between religious groups is not entirely clear. The frustration arising out of a long period of violence and war may also be a contributing factor. An encouraging sign is the call for order and calm issued by the leaders of the various segments of the population.

There is an exciting witness and service program going on in Hue. The Christian and Missionary Alliance and the evangelical church have been there for many years.

The particular program to which Vietnam Christian Service is related is the Christian Lay Leadership and Vocational Training Program administered by the World Relief Commission of the National Association of Evangelicals. Robert Davis, Christian and Missionary Alliance worker, is currently on loan to the World Relief Commission to head up this work.

According to Davis, the purposes of the program are "to develop lay leadership that will help strengthen the Christian church in Vietnam and to train such persons in some basic vocational skills."

He goes on to say that "such persons will go back to their hamlets to practice their skills or teach others what they have learned."

An initial group of trainees is already enrolled in the program located about six kilometers from Hue. They are learning by participating in the various projects. They include poultry, pig, and crop improvement programs, and assisting in the making of special blocks and in other construction work. Eventually there will be a number of training shops, including wood, welding and blacksmith, metal and machine, and motor and mechanics.

Refugees of the area are currently hired to work at various projects and are paid with relief supplies. A small Montagnards resettlement program as well as a general adults education program are also being carried on.

Vietnam Christian Service is loaning personnel and giving some financial support to this important project.

The vision and the beginnings are present. To move further toward implementation is indeed a large and difficult task but also represents tremendous opportunity.

Easter in Saigon

Informal singing and sharing at the Saigon Center on Good Friday morning and a 6:00 a.m. Easter sunrise service and fellowship breakfast in the courtyard at the Gia Dinh Center were the group's observance of Easter in Saigon.

Two evenings the missionary octet (four couples) sang three Passion and Easter hymns at the annual Easter music festival of the Catholic University students' organization. The packed auditorium included some of their students and friends.

As test time approaches, up to 100 students can be found at any time studying at the Saigon Center.

As announced earlier, the Eighth Mennonite World Conference is scheduled to be held July 23-30, 1967, in Amsterdam, The Netherlands. Indications are that many Europeans and North Americans are hoping to attend. All Mennonites attending will be considered delegates of their churches, with one for every 1,000 members designated by their respective conferences as voting delegates. No conference is to have fewer than five voting delegates. The theme of the conference will be **The Witness of the Holy Spirit**.

The Dutch Mennonites will provide lodging for all who come, in homes for those who so desire and in hotels for those preferring that type of accommodation. Registration forms will be distributed through the local congregations in North America within the next several months.

Menno Travel Service has been asked to be in charge of all travel arrangements, both for travel to Amsterdam from North America and for the tours in Europe in connection with the conference. Fourteen European tours are being planned at the present time for the weeks before and after the conference, including visits to the Holy Land, Russia, England, and other places depending on the particular interest of the visitors. These tours are not sponsored by the World Conference, but are planned by Menno Travel Service to coincide with the plans for the conference. Mennonite communities in Europe are included in some of these tours. A travel folder describing them

in detail will soon be available from the offices of Menno Travel Service.

Mennonites interested in getting together to charter planes for travel to the conference can do so, thereby bringing travel costs from New York to Amsterdam and return to about \$250.00 to \$300.00 per person. Conferences not larger than 20,000 members are eligible to charter planes in their own name, as are college alumni associations and other Mennonite organizations with a definite membership and existing for purposes other than travel. For this reason officers of such conferences, alumni associations, or other organizations are encouraged to take the initiative in planning such charters. Counsel and help about how such charters can be arranged may be received by writing to any one of the Menno Travel Service offices listed below. Those not eligible for charter, or unable to fit their schedule into such flights, should also write to Menno Travel Service about other ship or plane accommodations for 1967. Special excursion rates and other possibilities are available in good variety for those who apply early. Write to Menno Travel Service, 21 S. Twelfth St., Box 367, Akron, Pa. 17501; or Box 283, Newton, Kans. 67114; or 111 Marilyn Ave., Goshen, Ind. 46526; or 377 Henderson Highway, Winnipeg 15, Man.

Secretariat

Mennonite World Conference
Elkhart, Ind.

When a student at Central Michigan University learned that the school granted four hours of credit to persons who had been in military service, he inquired if the university would also recognize his term of Pax service.

The four hours of credit are given the ex-servicemen on the basis that their service has matured them, broadened their experience, and allowed them to acquire a worthwhile skill. The student, Cleason Dietzel, was in Pax at Enkenbach, Germany.

Dietzel reported that his request first brought a somewhat hostile response because of his being a conscientious objector, but his presentation of the Pax program brought a more favorable response. He was asked to write to the Mennonite Central Committee for a record of his service and on that basis a final decision would be made.

Dietzel said he was motivated partly by a desire to make alternative service and Pax programs known and, if his request for credit were turned down, part of his purpose still would have been accomplished.

In late March he received the desired information from MCC and this was presented to an official at Central Michigan. The registrar who interviewed Dietzel commented that Pax service was a "very commendable type of work for our young men to perform in the national interest." He added that a decision would be made after consultation with other university officials as this was the first time such a request had been made at the school.

Later Dietzel received notification that he had received the maximum amount of credit allowed, four hours, for the Pax service. In addition to his own appreciation for this, he noted that the action implied attitudes about the church's peace program which are significant.

Nigerian Church

"New Life for All," an interchurch movement in Africa, is being successful in bringing the committed Christian life to many Nigerians, according to Lloyd Fisher, who with his wife Evelyn is on a short furlough from that country.

The movement emphasizes church leadership training, prayer meetings in congregations that have resulted in conversions, and public meetings. As yet New Life for All has not involved the Mennonite Church, which numbers over 30 congregations and 600 members.

One problem for the missionaries has been that some of the Nigerians will "accept" Christianity in order to receive an

Goshen College Library



Paul E. Mininger released the artist's conception of Goshen College's new library recently. The building will be situated at the geographical center of campus, just north of the Church-Chapel. The four-story building, with one story completely underground, will accommodate 600 readers at one time and have shelf space for 225,000 volumes. The building measures about 150 feet wide by about 60 feet deep. Windows have been limited, owing to temperature and humidity control required for preserving the books. The facing will be brick, with the vertical columns and similar horizontal features in Indiana limestone. Donors of the \$1 million library, Mr. and Mrs. Harold C. Good, will return to Goshen for ground-breaking services on Saturday, June 4.

education. Fisher noted that one individual freely volunteered to become a Mennonite, after having been a Catholic, in the belief that this would give him the opportunity to further his education.

The northern part of Nigeria is composed primarily of Moslems and the southern section is mainly Christian, with persons attached to neither religion scattered throughout. Fisher said that there have been clashes in the country with the two religious groups coming together.

The Fishers were host and hostess for the Enugu Mission Centre in Nigeria, a hospitality center for missionaries in outlying districts. Mrs. Fisher noted that they served approximately 100 guest meals a month.

Fisher is field business manager in Nigeria and coordinator of Overseas Missions Associates and Teachers Abroad Program in that country. He and his wife serve under the Mennonite Board of Missions, Elkhart, Ind.

Mrs. Fisher also worked at a local baby clinic and taught an adult education class in literacy. The Fishers plan to return to Nigeria this summer.

Bihar Women's Retreat

By Esther Vogt

From one of our areas we were told: "No one will be coming this year (to the Bihar, India, Women's Retreat, March 12-16)". We had offered to drive over the five miles of very poor road to pick them up because one sister just recovering from tuberculosis was not supposed to walk. Now no one was coming, not even the newly baptized ones who needed it so much.

When we were getting ready to go, word came to us, "Come and get us—two or three will go along." It turned out that about 65 sisters gathered together for this fellowship.

One new Christian girl had not fully understood what it means to have the new life in Christ. She had spent a few days in Chandwa at the Lay Workers' Institute and while there kept taking rice, dal, and oil from the instructor with whom she lived.

She kept denying it and would not be corrected. It took several hours of praying, waiting, and encouraging until she broke through with the joy of repentance and with a promise of restitution. Pray for her new growth in Christ.

Our schedule was full. When one sister suggested we should go along to witness to her non-Christian relatives, we wondered whether we had time. Is it fair to all involved to squeeze it in? We decided to try between the noon meal at 12:30 and be-

fore the 2:00 p.m. meeting.

Nine women climbed into the building truck and bumped over two miles in the heat. We knew that these people had been persecutors of Christians, as just three weeks before one had opposed an evangelist. How would they receive us?

The angry dogs barked! "Stay together in a group to be protected." The children ran out to look. We stopped to pray before going on any further.

With openness and hospitality they invited us in. "Will you partake of sherbet?" Yes. A friendly hookah (a pipe to draw tobacco smoke through water) was started around the circle but didn't get any further than past their old sisters.

The boiled down sugarcane juice with milk added arrived. We told them we would like to commune with our God be-

fore partaking of it. We said John 3:16 together and explained it, and then sang some Oraon songs from memory and invited them to come to camp.

They, in warm Eastern hospitality, accompanied us to the truck and some of their children piled in with us.

We never know what such a visit can mean for the Lord. These people had very recently invited their relative (an evangelist) to come and live on his fields and farm beside them: they would now give him his inheritance.

For the nine years that he had been a Christian they had been fighting to keep this land from him. After all their fighting he quietly responded in love and humility without any demand of his rights. So they beg him to "come and live here and you can have the land."

FIELD NOTES

Jesse R. Neuenschwander, Lititz, Pa., and Glen Sell, Columbia, Pa., speakers in Sunday-school meeting at Hanover Mennonite Church, 563 Broadway, Hanover, Pa., May 19.

Personnel needed: Teachers needed for the West Fallowfield Christian Day School. This is an elementary school serving the Atglen, Chester Co., area. For further information contact Vernon Kennel, Sec., Atglen, R.D. 1, Pa.

New Every-Home-Plan church for Gospel Herald is Alsace Manor, Temple, Pa.

Herman W. Weaver, Reedley, Calif., was elected president of the Chaplains' Association of the Association of the Mennonite Hospitals and Homes held Feb. 16 in Dallas, Texas.

A Missionary and Inspirational Song meeting at Columbia, Pa., May 15. Instructors are James Sauder, Honduras, and Norman G. Shenk, Salunga, Pa.

Community-wide tent revival at Parnell, Iowa, with George R. Brunk, July 3-17.

Lloy Kniss, Ellicott City, Md., at Huntington Avenue, Newport News, Va., May 15.

Ascension Day meeting at Martindale, Ephrata, Pa., May 19. Speakers: Wilmer W. Leaman, Mohnton, Pa.; Paul C. Martin, Shippensburg, Pa., and Omar R. Kurtz, Oley, Pa.

New members: two by baptism and six by confession at Glad Tidings, Bronx, N.Y.; five by baptism at Orrville, Ohio; two by baptism at Souderton, Pa.; eleven by baptism and one by confession at Olive, Jamestown, Ind.; ten by baptism at Pike, Elida, Ohio; two by baptism at First Mennonite Church, St. Petersburg, Fla.

Area dinners are being sponsored to hear

George R. Brunk give his observations and experiences following his world tour, May 13, 6:30 p.m., at the Blue Ball Fire Company Hall, and May 16, 6:30 p.m., in the Lower Salford Township School, Harleysville, Pa. The price of tickets for these dinners is \$2.50 per person. Contact Samuel S. Wenger, 53 N. Duke St., Lancaster, Pa.

Richard Hostetter, Corry, Pa., has accepted the call to serve as pastor of the Olive Mennonite Church, Jamestown, Ind., beginning Aug. 1.

Edwin Hartman was ordained to the ministry at the Pike Mennonite Church, April 8, to serve at the Bethel Mennonite Church, Delphos, Ohio. A. Don Augsbarger was in charge of the ordination, assisted by Walter Stuckey and Merlin Good.

A. J. Metzler, Scottdale, Pa., rally day speaker at Metamora, Ill., Mennonite Church, May 30.

Bible instruction fellowship at Sunny-side, Lancaster, Pa., May 22. Speakers include Harlan Hoover, Elizabethtown, Pa.; Howard Witmer, Manheim, Pa.; and Mahlon M. Hess, Millersville, Pa.

An agreement has been entered by the Ohio Mission Board with the Mennonite Board of Missions and the University Euclid Church in Cleveland to purchase a building site for the church. Warner Jackson is pastor of the congregation, which currently meets in a school. The building site is located at 85th and Chester in Cleveland.

Samuel Z. Musselman, Gettysburg, Pa., the father of Glenn Musselman, who serves under the Mennonite Board of Missions, Elkhart, Ind., in Brazil, died April 25 after a heart attack. J. D. Graber, secretary for

overseas missions, represented the Board at the funeral April 29. The address of the Musselmans is C.P. 44, Sertaozinho, S.P., Brazil.

From Dale Schumms, who arrived in Bihar, India, in early April for their first term of service: "This is our third day in India. The reception has been a very warm one. The temperature is over 100. The people have also given us a warm welcome. A group of believers gathered Saturday morning before we were out of bed to welcome us. They sprinkled us with cold water (to cool us off), placed wreaths of flowers around our necks, had a service of praise, and concluded with handshakes. . . . We are now making our rounds in visiting the stations and are well impressed with the vitality of the work here."

Missionaries who will be on furlough at the time of the Annual Mission Board Meeting, June 23-26, in Kitchener, Ont., are urged to attend the business sessions of the meeting. The missionaries can serve as resource persons and also learn of other parts of the mission program.

Baptisms: A Brahman couple in India and an Algerian girl who earlier worked for the Mennonite Central Committee, was a trainee in the United States, and now is associated with the work of the General Mission Board in Algeria.

An article in Indian Witness indicated that foreign missionaries were asked to leave Burma. The request was made by the Burmese government.

From Saigon, Vietnam: A city-wide evangelistic crusade was conducted during Holy Week in Saigon with evangelists and singers present from other Asian countries joining the church in Vietnam for the effort. Attendance at Saigon's largest stadium reached 5,000 on each of three nights and 800 decisions for Christ were reported. It is believed that the war and suffering in the country will contribute to a large number of conversions in the next few years.

The fourth annual Christian Life Conference was conducted April 6-10 in Sava, Honduras. There were 40 first-time professions of faith, 10 reconsecrations, nine baptisms, and two others received into the fellowship. Two persons ordained to the ministry were Manuel Medina and Miguel Lopez.

The Donald Jacobs family, missionaries to Tanzania, arrived home in mid-April for a nine-month furlough. Their address is Route 1, Mt. Joy, Pa. 17552. **Arlene Garber** completed an eight-month VS assignment in the Musoma Bookshop in Tanzania and returned home with the Jacobs.

A new 20 by 40-foot thatched church building is to be dedicated in San Felipe, Honduras. Pastor Miguel Lopez of San Estaban is serving on the dedication program and in a week of evangelistic meet-

ings. The new building will enable an enlarging witness with regular church services, Bible study, and English classes.

The Greatest Week in History, a "news-cast" dramatizing Christ's last week on earth, was requested by more than 700 radio stations in the United States and Canada. The program was prepared by Mennonite Broadcasts, Inc., Harrisonburg, Va.

An International Education Conference is to be conducted May 26, 27 by the Mennonite Central Committee and the Council of Mission Board Secretaries. Theme of the conference is "International Education and the Mission of the Church."

Bro. and Sister David Huyard, New Holland, Pa., have responded to the call to fill the vacancy at Rainbow, Tenn. They plan to locate there within the next few months. The Huyards have three children.

A letter of appreciation was received by the Bethel congregation, Gettysburg, Pa., from the Mayor of Gettysburg, who said, "I was a daily listener to the 5-minute radio program sponsored by your church and broadcast by WGET during Holy Week. I do not believe that I ever heard the story of our Saviour's last days, before He arose



Missionary of the Week

Rhoda Buckwalter serves as a nurse at the Jamama Hospital in the Somali Republic of Africa. She arrived on the field Aug. 29, 1964.

Rhoda's home address is Lancaster, Pa., and she attended the South Christian Street congregation. At her home church she was a Sunday-school and Bible club teacher for seven years.

Before entering nurse's training Rhoda did general office work at Farmers' Supply Company, Lancaster. After her graduation she was in general duty nursing for a year plus a summer at Lancaster General Hospital.

Rhoda received her RN degree from Lancaster General. She graduated from Lancaster Mennonite School and attended Eastern Mennonite College and Prairie Bible Institute.

again, that made as much impression on me as that program did. I want to congratulate your church on this fine presentation." Signed—W. G. Weaver, Mayor.

Paul Erb, Scottsdale, Pa., will be speaker at the annual meeting of the O. N. Johns bishop district to be held at Neffsville, Pa., May 22.

Nelson Kanagy, who has been serving temporarily as pastor of the Bay Shore congregation, Sarasota, Fla., was installed as pastor there on May 1.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Byler—Lengacher.—Henry N. Byler and Joan Jeraldine Lengacher, both of Grubill, Ind., Hicksville (Ohio) cong., by Ralph Yoder, April 23, 1966.

Deemer—Herr.—Alfred Deemer, Schwenksville, Pa., Upper Skipack cong., and Lydia Belle Herr, Wysox, Pa., West Franklin cong., by Daniel Reinford, April 2, 1966.

Groff—Horst.—Paul S. Groff, Ephrata, Pa., and Margaret G. Horst, Lititz, Pa., both of the Ephrata cong., by Mahlon Zimmerman, April 23, 1966.

Pedersen—Good.—John E. Pedersen, Jr., Valparaiso, Ind., and Joy M. Good, Kouts, Ind., both of the Hopewell cong., by John F. Murray, April 16, 1966.

Ramer—Steiner.—Ronald Ramer, Chestnut Ridge cong., Orrville, Ohio, and Kathleen Steiner, Sonnenberg cong., Apple Creek, Ohio, by Ray Himes, March 12, 1966.

Walsh—Strauss.—Lawrence Walsh, Angola, Ind., and Joann Strauss, Nappanee, Ind., North Main Street cong., by Richard Yoder, April 16, 1966.

Willems—Showalter.—Dennis Willems, Inman (Kans.) cong., and Patty Showalter, Inman, Pershing street cong., Hutchinson, Kans., by Sanford E. King, March 18, 1966.

Witmer—Myer.—Jay Richard Witmer, Manheim, Pa., Hernley cong., and Nancy Jane Myer, Lancaster, Pa., Habecker cong., by Benjamin C. Eshbach, April 16, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Anders, Marvin A. and Grace E. (Myers), Souderton, Pa., second child, first son, Devon Craig, March 15, 1966.

Brenneman, Harry and Arlene (Herr), Quarryville, Pa., fourth child, third daughter, Joyce Arlene, April 13, 1966.

Burkholder, Harold and Viola (Bawel), Parnell, Iowa, second child, first daughter, Lorree LaVonne, born March 14, 1966; received for adoption, March 22, 1966.

Collins, Robert E. and Barbara (Murray), second son, Robert Bruce, March 25, 1966.

Galentine, Rex and Doris (Murby), Turtlepoint, Pa., tenth child, third daughter, Lori Darlene, April 2, 1966.

Geiser, Leonard and Nada (Thomas), Apple Creek, Ohio, first child, Randall Dean, born Jan. 19, 1966; adopted March 21, 1966.

Groh, David and Mary (Burkhart), Baden, Ont., fourth son, Philip Daniel, April 17, 1966.

Hosteler, Wayne and Loretta (Weirich), Bakersfield, Calif., first child, Teresa Dawn, March 21, 1966.

James, Robert and Pauline (Nissley), Plain City, Ohio, second daughter, Sheila Renee, April 2, 1966.

Kurtz, Maynard and Hilda (Stoltzfus), Musoma, Tanzania, second son, Robert Maynard, April 21, 1966.

Little, James E. and Eunice (Zook), Stephensport, Ky., first child, James Henry, March 26, 1966.

Mau, Ronald and Carol (Hosteler), Updand, Calif., third son, Ronald Kevin, April 18, 1966.

Melling, William B. and Rhoda (Wiker), New Providence, Pa., second child, first son, Donald LaMar, April 18, 1966.

Miller, James W. and LaVonne (Eschliman), Bedford, Ohio, first child, Kenneth James, March 18, 1966.

Miller, LeRoy and Sylvia (Neff), Lagrange, Ind., first child, Wade Adam, April 19, 1966.

Miller, Loren and Miriam (Wagler), Hartville, Ohio, fifth child, fourth son (daughter deceased), Eric Andre, April 2, 1966.

Richer, Roger and Florence (Byler), Updand, Calif., second son, Randall Lynn, April 4, 1966.

Sensenig, Aaron and Verna (Martin), Myers-town, Pa., third child, first son, Aaron Eugene, April 2, 1966.

Sherwood, James and Shirley (Galentine), Fillmore, N.Y., third and fourth children, second daughter and second son, Rebecca Jane and David Wayne, Jan. 13, 1966.

Shawalter, Millard and Sara Ann (Hess), Columbia, S.C., first child, Brent Douglas, April 17, 1966.

Slabaugh, Andy and Kathryn (Landis), Hartville, Ohio, fifth child, third son, Ryan Todd, April 13, 1966.

Stoltzfus, Victor and Marie (Althouse), North Lima, Ohio, third child, Malinda Sue, April 20, 1966.

Troyer, John L. and Maxine (Davis), Engadine, Mich., third child, second son, John Wayne, April 20, 1966.

Yoder, Leo J. and Mary (Schrock), Springfield, Ohio, first child, Stuart Ray, April 3, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Benner, Mildred Esther, daughter of Joseph S. and Clara Loucks, was born at Canton, Kans., Feb. 2, 1909; died of cancer at the Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 25, 1966; aged 56 y. 11 m. 23 d. On July 17, 1960, she was married to Rhine W. Benner, of Cabins, W. Va. Surviving are her husband, 7 stepchildren, her parents, 3 brothers, and 5 sisters. From 1947 to 1951 she served as matron of Western Mennonite School. She served at the mission near Estacada, Oreg., for seven years, and was used in many ways in the church. Funeral services were conducted at the North Fork Mennonite Church near Cabins, W. Va., Jan. 27, in charge of Lloyd Horst and Daniel Brubaker. The body was taken to the Spring Valley Mennonite Church near Canton, Kans., where funeral services were held with James Hershberger and Charles Diener officiating.

Bomberger, Katie F., daughter of John B. and Fannie (Frank) Reist, was born in Penn Twp., Pa.; died at her home in Lititz, Pa., March 28, 1966; aged 94 y. She was married to Hayden H. Bomberger, who preceded her in death. Surviving are one daughter (Anna Mae—Mrs. A. Nissley Rohrer), one son (Christian),

2 grandchildren, 6 great-grandchildren, one sister (Clara F. Reist, with whom she lived), and one brother (Henry F.). Funeral services were held at the East Petersburg Church, March 31, with Irvin Kreider and John Shenk officiating.

Hertzler, Mark, was born at Long Green, Md.; died at his home, Denbigh, Va., March 16, 1966; aged 70 y. Surviving are his wife, Clara Klinge Hertzler, one son (Nathan), one brother (Silas), one sister (Mary), and one foster sister (Mrs. Freda Griffith). He was a member of the Warwick River Church, where funeral services were conducted March 18, by John H. Shenk and Nelson Burkholder.

Lefever, Clarence George, son of George R. and Mary (Lefever) Lefever, was born in Lancaster Co., Pa., June 30, 1921; died at the Lancaster Hospital, April 11, 1966; aged 44 y. 9 m. 12 d. Death was due to ulcerated esophageal veins. On April 6, 1942, he was married to Edna High Lefever, who survives. Also surviving are one son (Clarence George), his parents, 4 sisters and 2 brothers (Marjorie—Mrs. Isaac Stoltzfus, Charles J. P. Mylin, Ruth M., Anna Mary—Mrs. David Brubaker, and Ethel M.). He was a member of the Strasburg Church, where funeral services were held April 14, with Emory Herr and Clayton L. Keener officiating.

Lehman, Mary, daughter of Nathaniel B. and Annie (Risser) Leaman, was born in Lancaster Co., Pa., July 10, 1886; died at her home Dec. 31, 1965; aged 79 y. 5 m. 21 d. She was the widow of Christ K. Lehman, who died in March, 1961. Surviving are 8 children (Gilbert N., Esther—Mrs. Gleason Ritchie, John R., Paul J., Christ K., B. Franklin, Ruth—Mrs. Richard Leaman, and Miriam—Mrs. Jack House), 36 grandchildren, 8 great-grandchildren, 4 sisters and 3 brothers. She was a member of the Mountville Church. Funeral services were held at the Millersville Church, Jan. 4, in charge of Herbert Fisher, Christian B. Charles, and John R. Lehman.

Hoppe, Carl H., was born at Belle Plain, Wis., Feb. 24, 1888; died at his home near Littlefork, Minn., April 5, 1966; aged 78 y. 1 m. 12 d. On Nov. 1, 1916, he was married to Bertha Ludwig, who survives. Also surviving are 4 daughters (Mrs. Emma Miller, Adaline—Mrs. Joseph O'Neil, Arlene—Mrs. Walter Schieve, and Grace—Mrs. Harold Prough), 4 sons (George, Herbert, Norbert, and Herman), 21 grandchildren, 9 great-grandchildren, and one brother (Frank). One infant daughter preceded him in death. He lived most of his life at South Boardman, Mich., moving to Littlefork in 1962. Funeral services were held at the Erickson Funeral Home, April 8, in charge of Morris Ropp, and at the Schwartz Funeral Home, Kalkaska, Mich., April 9; burial at South Boardman, Mich.

Keim, Menno J., was born at McPherson, Kans., Dec. 15, 1882; died at his home in Middleburg, Ind., April 9, 1966; aged 83 y. 3 m. 25 d. On July 19, 1908, he was married to Libbie Rhimesmith, who survives. Also surviving are 5 daughters (Rachel—Mrs. Dwight Miller, Mary—Mrs. Willis Miller, Miriam—Mrs. Frank Miller, Ruth, and Martha), 3 sons (Walter, Wilbur, and Daniel), 18 grandchildren, and 2 great-grandchildren. Four children preceded him in death. He was a member of the Forks Church, where funeral services were held, in charge of Early Bontrager and Sylvester Haarer; interment in Yoder Cemetery.

Martinez, Diana, infant daughter of Isabel and Elizabeth V. Martinez, was born at Sinton, Texas, March 27, 1966; died at Sinton, April 13, 1966; aged 17 d. She was abnormal from birth. Two sisters preceded her from the same abnormality. Surviving are her parents, one brother (Florence), one sister (Juanita), grandparents, and maternal great-grandparents. Funeral services were held at Mathis, Texas, April 14, with Paul Conrad officiating; interment in Descanso

Eternity Cemetery.

Miller, Milton B., son of Joel J. and Savilla (Beachy) Miller, was born at Grantsville, Md., May 26, 1892; died at his home in Springs, Pa., April 7, 1966; aged 73 y. 10 m. 12 d. On Oct. 3, 1915, he was married to Verna Folk. Surviving are 2 sons and one daughter (Bayard, Eva—Mrs. David Weise, and Denver), 8 grandchildren, one brother (Alvin J.), and one sister (Mrs. Anna Yoder). He was ordained to the ministry on Oct. 17, 1920, and to the office of bishop on Feb. 27, 1938. For 12 consecutive years he served the Allegheny Conference as secretary. Funeral services were held at the Springs Church, April 10, with Walter C. Otto officiating, assisted by James A. Burkholder.

Neuhauser, Katherine, daughter of Debold and Anna (Schertz) Householder, was born at Eureka, Ill., May 28, 1884; died at Winter Park, Fla., April 16, 1966; aged 81 y. 10 m. 14 d. On Dec. 6, 1904, she was married to Amos Neuhauser, who died in 1954. Surviving are one son and 4 daughters (Thillman, Ruth—Mrs. Lee Stalter, Martha—Mrs. John Pappas, Esther—Mrs. Harold Schrock, and Ann—Mrs. George Smucker), 2 sisters (Mrs. Mary Neuhauser and Mrs. Austin Roth), 13 grandchildren, and 18 great-grandchildren. One brother and one sister preceded her in death. She was a member of the Roanoke Church, where funeral services were held April 20, with Norman Derstine and Ezra Yordy officiating.

Schrock, Charles, was born in Elkhart Co., Ind., Jan. 6, 1892; died at the Elkhart General Hospital, April 9, 1966; aged 74 y. 3 m. 3 d. In 1912, he was married to Agnes Baker, who died in 1918. In 1920, he was married to Mabel Fletcher. Surviving are 2 sons (Harold W. and John L.), 5 grandchildren, and 3 great-grandchildren. He was a member of the Olive Church, where funeral services were held, conducted by D. A. Yoder, Elno Steiner, and Paul Hoover; interment in West Goshen Cemetery.

Shank, David G., son of Peter and Martha (Grove) Shank, was born in Franklin Co., Pa., Sept. 26, 1886; died at the Waynesboro Hospital, April 21, 1966; aged 79 y. 6 m. 26 d. On Nov. 28, 1911, he was married to Fannie Martin, who died Jan. 18, 1962. Surviving are 2 foster daughters (Mrs. Clyde Horsh and Mrs. Rollo Mowen) and 2 sisters (Mrs. Alvey Showalter and Mrs. Roda Showalter). He lived with his nephew, Samuel Martin, Jr., for 5 years. He was a member of the Reif Church, where funeral services were held April 23, with Reuben E. Martin, Nelson H. Martin, and Oliver H. Martin officiating.

Shank, Sadie, was born at Roseland, Nebr., Dec. 29, 1890; died near Filer, Idaho, April 13, 1966; aged 75 y. 3 m. 15 d. On Dec. 10, 1914, she was married to Harvey B. Shank, who preceded her in death. To this union were born 3 sons and 2 daughters. Surviving are one son (Daniel), 2 daughters (Bernetta Shoemaker and Audrey Barker), 2 brothers (Frank and Daniel Lapp), 3 sisters (Mrs. Esther Shank, Mrs. Ruth Shank, and Mrs. Frances Kauffman), 13 grandchildren, and 12 great-grandchildren. She was a member of the Mennonite Church. Funeral services were in charge of Royden Schweitzer and Frank Horst.

Smith, Robert (Sonny), son of Robert and Annie Smith, Denbigh, Va., was born July 31, 1945; died in Vietnam, March 4, 1966; aged 20 y. 7 m. 1 d. Besides his parents, he is survived by 3 sisters (Mrs. Betty Hurr, Mrs. Judy Montgomery, and Thelma Kay) and his grandmothers (Mrs. Alice White and Mrs. N. J. Carr). Funeral services were held at the Warwick River Church, March 24, with John H. Shenk and Wilbur Smoker officiating.

Steinberger, Kathryn, daughter of Christian and Mary (Stemen) Stalter, was born near Elda, Ohio, Aug. 2, 1884; died at her home, April 18, 1966; aged 81 y. 8 m. 16 d. On Sept. 26, 1936, she was married to Earle W. Steinber-

ger, who survives. Also surviving are 2 brothers (Christian and Orvin). Four brothers and 2 sisters preceded her in death. For a number of years she served at the Mennonite Sanitarium, La Junta, Colo., and at the Children's Home, West Liberty, Ohio. She was a member of the Central Church, where funeral services were held April 21, with Walter Smeltzer officiating.

Zehr, Alma P., daughter of Samuel E. and Sarah (Steinert) Unzicker, was born at Roanoke, Ill., Nov. 5, 1903; died of cancer at Normal, Ill., April 18, 1966; aged 62 y. 5 m. 13 d. On June 30, 1926, she was married to Harold Zehr, who survives. Also surviving are 8 children (W. Jay, John, Dean, Allen, Edith, Mrs. Hazel Yoder, Rachel, and Mrs. Lila King), 15 grandchildren, 2 brothers (Roy and Archie), and 2 sisters (Mrs. Katherine Hostetler and Mrs. Edna Teuscher). She was a member of the Bloomington Church, where her husband is pastor. Funeral services were held at the East Bend Church, April 20, with Alton Horst, Roy Bucher, and Richard Yordy officiating.

Calendar

Mennonite Mission Board of Ontario annual meeting, First Mennonite Church, Kitchener, Ont., May 14, 15.
Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
Western Ontario Mennonite Conference annual meeting, June 8-10.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.
Allegheny Mennonite Mission Board meeting, Maestow, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Combined Conference, Clinton Frame Church, July 28-31.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Items and Comments

The U.S. government requires a health warning on every package of cigarettes sold in the United States. But it also spends \$100,000 for a tobacco travelogue called "World of Pleasure" produced for the U.S. Department of Agriculture.

Commenting on these opposed actions of the U.S. government, **The Washington Post** (Feb. 18, 1966) says: "The object of the film is to promote American tobacco, a crop that accounts for \$400 million in exports a year. To this end tobacco trade groups provided a portion of the cost and supervision for the film, which subtly stresses the pleasures of smoking."

Chicago Daily News Service writer, Don

Oberdorfer, had this to say on the "World of Pleasure" film when the matter first came up in January:

"The U.S. government is warning Americans against the dangers of cigarette smoking—but overseas it is quietly spending taxpayers' funds to subsidize cigarette commercials, and a slick new pro-smoking film, "World of Pleasure."

"The cigarette promotion work is part of the 'product development' program of the Foreign Agricultural Service, a branch of the U.S. Department of Agriculture. The aim is to sell more American tobacco abroad.

"During the current fiscal year, Uncle Sam is pouring \$210,000 into advertising to sell selected brands of cigarettes to the people of Japan, Thailand, and Austria. In each case, the cigarettes involved use substantial amounts of American leaf.

Foreign audiences are not told that Uncle Sam is subsidizing the ads. Nor do the cigarette packs involved bear the warning, now required by Federal law in the United States, that 'Cigarette smoking may be hazardous to your health.'"

* * *

Some 400 American missionaries in Tokyo cabled President Johnson urging him to retain Ambassador Edwin O. Reischauer as U.S. representative in Japan.

The missionaries are associated with churches related to the Kyodan (United Church of Christ in Japan) and sent the message from their annual meeting. They described Ambassador Reischauer as "irreplaceable at this time," citing his ability to interpret Japanese events "with validity to the country he represents" and his "courage" in time of controversy.

The message was prompted by persistent rumors in Japan that Ambassador Reischauer, an appointee of President Kennedy, is about to be replaced, reportedly because of differences over Vietnam policy.

Church groups generally have praised Mr. Reischauer and he has been popular in Japan. He speaks Japanese, is married to a Japanese, and is a leading scholar in Japanese history and culture.

* * *

A predominantly white audience heard a Negro minister lead Easter sunrise services at Greenville, S.C., sponsored by the Greenville Ministerial Association on the campus of Baptist-supported Furman University.

The Reverend E. D. Dixon of Tabernacle Baptist Church told the large crowd, "Today Christ is the most talked about man in the world, yet He is a stranger to many. If the world would take time to know this familiar stranger, wars would cease, selfishness would disappear, and swords would be beaten into plowshares."

It was the first time a Negro minister had ever preached at the traditional Easter service which annually draws thousands in

this metropolitan city of 175,000 people, scene of racial demonstrations four years ago.

The Reverend William Palmer, president of the ministerial association, described Mr. Dixon as "my brother in Christ" in his introduction.

* * *

Attempts by a group of some 75 Quakers to send medicines and relief supplies to the Red Cross and schools in North Vietnam were rebuffed by postal workers at both the United Nations and a substation of the New York City post office.

The effort was a part of the Friends' Project on Community Conflict, directed by Ross Flanagan. The group sought to challenge a U.S. ban on sending gift parcels to such countries as North Vietnam, Communist China, and North Korea.

According to Mr. Flanagan, the packages contained bandage materials, antibiotics, anesthetics, antiseptics, blankets, and clothing. He said the action was in harmony with traditional Quaker concern "to extend humanitarian relief to all who suffer in war, regardless of their national allegiance or political sympathies."

* * *

Evangelist Billy Graham has charged that theologians who say God is dead are being used by the devil to expound false doctrine. Death-of-God theology "is a false religion—it is another gospel," Mr. Graham wrote in the May issue of **Decision** magazine, published in Minneapolis by the Billy Graham Evangelistic Association. He warned that "no Christian, however spiritual, is beyond the seductive assaults of Satan. . . . He invades the theological seminary and even the pulpit. Many times he even invades the church under the cover of an orthodox vocabulary, emptying sacred terms of their Biblical sense."

* * *

Appointment of the Reverend Alfred P. Klausler, Lutheran Church—Missouri Synod clergyman and editor, as the first full-time executive secretary of the Associated Church Press was announced at St. Louis, Mo., at the group's 50th anniversary convention.

Mr. Klausler, editor of his church's **Walther League Messenger** and **Arena** youth magazines for the last 20 years, moves into the full-time ACP post after serving as part-time executive secretary since 1961.

* * *

Jerusalem was host to the largest Easter crowds in memory—largely because the great Feast of the Resurrection was observed on the same day by Christians of all denominations.

Into this holy city poured Latin and Oriental Rite Catholics, Greek, Armenian, Coptic, Syrian and Abyssinian Orthodox, and Protestant pilgrims. Easter sunrise

services for Protestants were held on the terrace of St. Andrew's Scottish Church which faces Mount Zion.

In the Church of the Holy Sepulchre, whose custody is shared by the Catholics and the Orthodox, alternate rites were conducted, the only disturbance coming when Eastern Rite pilgrims tried to be the first to light candles from a flame that burns at Christ's tomb.

Easter Sunday crowds were so dense around the shrine that priests trying to open the great doors were rudely jostled and even had their robes torn. Women fainted from the heat and had to be carried out.

* * *

U.S. Quakers who are mailing gift parcels via Canada to North Vietnam are not breaking any Canadian laws, a post-office official said at Ottawa. Seventy-five members of the Society of Friends failed April 9 in a challenge in New York against U.S. regulations barring direct mail to some communist lands. They sent the parcels to Canadian Friends for remailing to the Red Cross in Hanoi.

This may be illegal in the U.S., but the Canadian official said he saw no way the U.S. could trace the re-routing if it decided to press charges.

* * *

President Johnson's minister declared at Miami, Fla., that clergymen have an obligation today to prevent protest demonstrations from becoming stimulants to anarchy.

Dr. George R. Davis, pastor of the National City Christian (Disciples of Christ) Church in Washington, D.C., in an address to the Greater Miami Ministerial Association, reiterated his previous warnings that some civil rights and peace movement demonstrations can harm the cause they seek to further.

Declaring that some peace demonstrations have been based on "a lack of information and misinformation," the clergyman commented: "A student picketing the White House told me: 'The president does not give a—about Vietnam.' And I happen to know President Johnson stayed up all night the night before worrying about Vietnam."

* * *

Soviet sociologists reported to the Moscow Academy of Science that a survey of 27-year-old citizens revealed that 47 percent admitted that they had their children baptized, 18 percent refused to answer this question. Among the students and technicians, nearly all had their children baptized, while only 35 percent of the unskilled laborers reported doing so.

* * *

William B. Eerdmans, Sr., founder and chairman of the William B. Eerdmans Publishing Company, died April 12, 1966.

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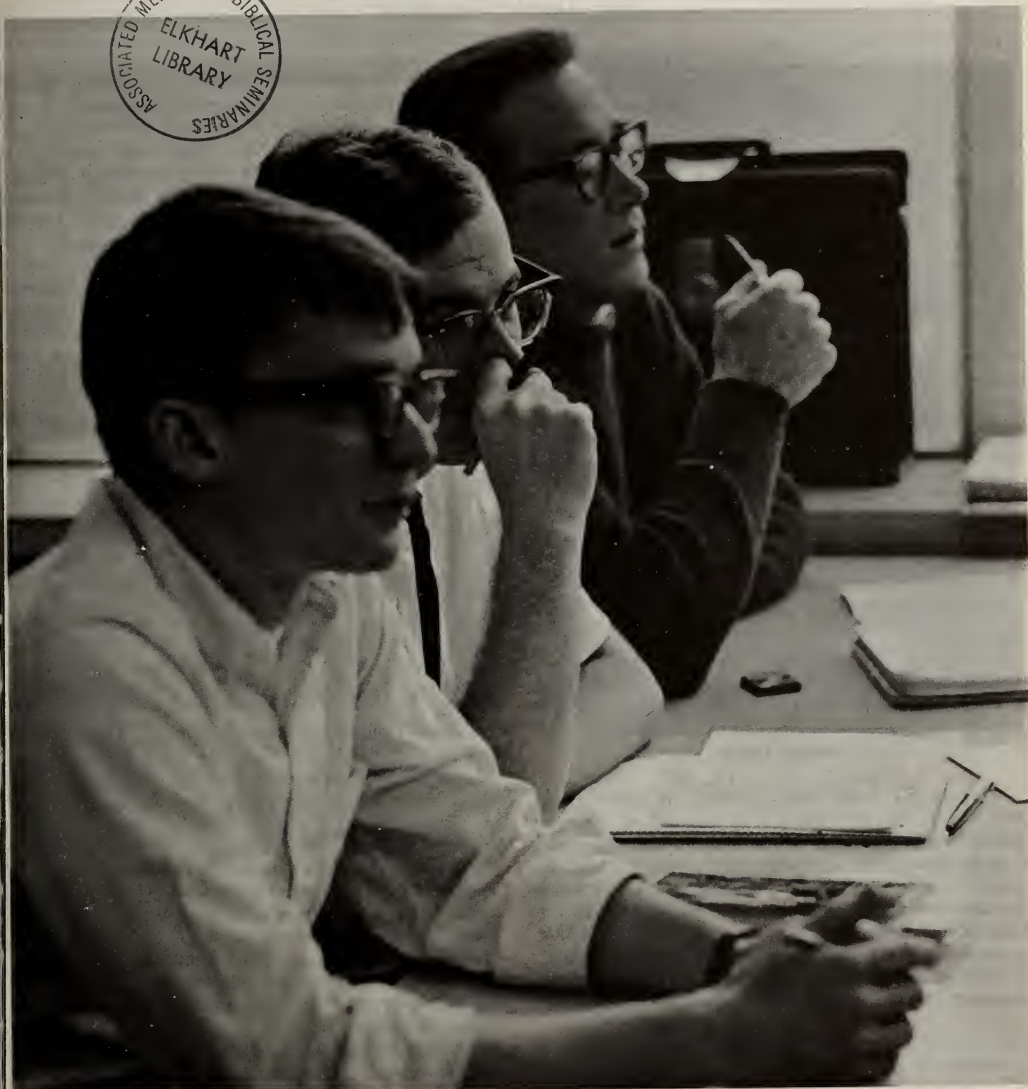
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Tuesday, May 17, 1966

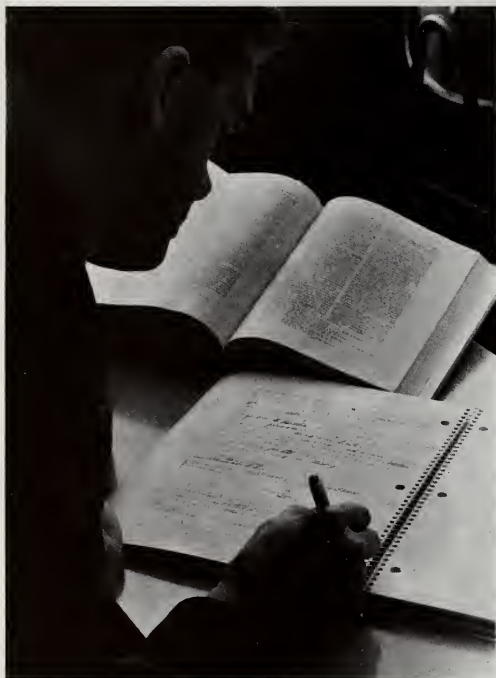
Volume LIX, Number 19



Student Issue

Students Need Our Support

By Arnold Gingrich



Studying Luke 9

When Johnny comes marching home from university, he may have a "mop-top." His parents may deplore this trend toward long hair and say, "He looks like a fagot."

In his defense John may point out that long hair has been a sign of virility ever since Samson. He may prefer not to remember that Samson pulled the house down on himself and some other people.

We parents may wonder what John is rebelling against. We have not restricted him too much. We have supported him financially. We have brought him up in the good precepts of

the church. What has brought about such disturbing changes? Because of his experiences at university the home folks and the home church appear provincial and out of date.

Never before have I realized so forcibly that I belong to a past generation. I have a son taking second-year graduate studies in economics at the University of Toronto. I have a daughter in her third year at University of Western Ontario in her first year of medicine. I am more than twice as old as my two children.

They are not likely to be as much impressed by my experiences as by their own. It is not likely they will ask exactly the same questions or be satisfied with exactly the same answers as did their father or their grandfather. This would put them from 25 to 50 years behind the times. If they ask us awkward and unconventional questions, we should be happy. It is the student who never asks any questions that we should worry about.

Under Pressure

We should realize that serious students are under tremendous pressure. Confused and stunned by the lightning speed of things, it is like trying to drink water from a high-pressure fire hose. Semesters are crammed. There is tremendous moral and spiritual pressure put upon the student.

What really matters in higher education is individual young people and their individual minds. Teachers' aim is to produce disquiet, to make students question dogma. Good education, they say, doesn't produce stability. It produces ferment.

Campus Vietnicks promote protest parades, teach-ins, draft card burnings, and fund drives for the Vietcong. On the other side students prepare petitions backing U.S. policy, set up "bleed-ins" to provide blood for military and civilian casualties in South Vietnam.

The university student encounters a non-theistic world view affecting the whole outlook. The "church-world" of the student and the "university-world" become two worlds in conflict. The university raises the questions. The church has all the answers.

Students sometimes say, "The church is one place where we have never heard a doubt." This is a very poor preparation for university, where everything is approached by questioning. Wouldn't it be better if occasionally they heard the minister say, "I don't know"? This would make what the minister does know even more believable.

A certain student went to his pastor to ask a question about

Arnold Gingrich, London, Ont., is field secretary for the Mennonite Mission Board of Ontario and relates to students attending the University of Western Ontario, Teachers College, and the London College of Bible and Missions.

evolution and the Christian faith. The minister responded with, "I really do not know." Later this student said to his fellow student, "That minister is a real man."

In modern specialized fields nobody should say, "I have all the answers." Even ministers in sermon preparation should consider this idea.

Question Mark Reigns

The predominant attitude of the university is questioning. It is essential that the student gather various views and come to a conclusion. The church should anticipate questions students will be confronted with; should understand that the student is not a heretic. The university raises questions without giving answers. The church can certainly help provide answers.

It is not narrow-mindedness or immaturity for a person to make up his mind about some things. All of us go through a period of questioning and later are driven to affirm certain truths about the Christian faith, the church, the family, social tradition, and responsibility.

The church and the home should make provision for students to discuss questions and ideas without fear of chastisement. The home church needs insight into what the university is and what students are as a result. Students should be accepted as they are with all their doubts.

Positive Teaching Instead of Alarm

I recently heard a student say, "The church should send us away with her blessing. Instead of warning us of the evils on campus, we should be told how to relate to our fellow students. Instead of being given a lot of 'don'ts,' the church should make a conscious effort to tell us what university is all about and give us some 'do's.'" If the church looks on the questioning student as a heretic, the student will feel the church and the university are completely alienated and isolated.

At the university the student is "stretched" by encounters with unorthodox ideas. The church should prepare the student for university by raising questions in theology. Unfortunately the home church has often not "stretched" the student theologically perhaps beyond the fifth-grade level.

In December, 1965, Mrs. Gingrich and I had 12 overseas students from India in our home for dinner (all Indian food). They were delighted. All went home around nine o'clock except one student. He stayed specifically to discuss the Christian faith. We had never met him before. He pressed his questions hard.

We and the five students who board with us found no "five easy steps" to the Christian faith.

What may seem satisfying answers to us in our "comfortable pew" do not necessarily impress non-Christians. We need to prepare our young people to engage dialogue with them sincerely and confidently.

One student recently challenged her Sunday-school teacher on the meaning of being "saved" and of having "Christ in my heart." The teacher was forced to jump from cliché to cliché "until she ran out of clichés."

Criticism Indicates Deep Concern

When a student says to the teacher, "My baptism didn't mean much to me," we fail to understand the meaning. What the student may be saying is: "I am more mature now than I was at that time." Often the student who criticizes the home church is really indicating a deep interest and concern rather than a rejection of the church. We should try harder to understand his undiplomatic language.

A surprising statement recently came from a student who was not nearly as bothered about splits in the church as some of us are. His observation was, "It shows that some people have done a heck of a lot of thinking."

The church should take a sincere and genuine interest in the student, not as a person to be looked after, but as a person who is an adult and can contribute to the life of the church.

What do we do with the student who is very vocal and who comes back to the home church saying, "God is dead"? We need to accept him during this time of upheaval, or he will isolate himself. How anxious do we feel about the student if he does not seem to "buy" our home church ideas?

We need to provide a climate of acceptance, patience, and confidence in the power of God. It may not really be too helpful if we make him feel we are very anxious to get him "in." We can follow too close so that our breath is hot on his shoulder. The student will not be pushed too far or too hard.

It means a great deal to a student to be asked to read a Scripture lesson and offer a prayer. In fact, if he does not find primary identity with the church prior to university, he may find it difficult to identify when at university. What kind of role does the student play in the "community of faith" prior to university?

If the quality of our total home and church education program is geared to fit the student, the farmer, the businessman for his world, then when they go into their world they will be prepared to "test the spirits to see whether they are of God."

Untamed Hearts

The difficulty we modern Christians face is not misunderstanding the Bible, but persuading our untamed hearts to accept its plain instructions. Our problem is to get the consent of our world-loving minds to make Jesus Lord in fact as well as in word. For it is one thing to say "Lord, Lord" and quite another to obey the Lord's commandments. We may sing, "Crown Him Lord of All," and rejoice in the tones of the loud-sounding organ and the deep melody of harmonious voices, but still we have done nothing until we have left the world and set our faces toward the city of God in hard practical reality. When faith becomes obedience, then it is true faith indeed.—A. W. Tozer, in *The Divine Conquest*.

Learning from General Braddock

When General Braddock brought his well-trained British troops to fight the American Indians, he led them to defeat by refusing to adapt. He was warned, in vain, by experienced Indian fighters that the time-honored European battle strategy would lead to disaster. The general foolishly marched to his death in a plan of battle completely obsolete in the American forests. In a similar way the preservation and use of ancient congregational patterns in a totally new situation is simply to invite disaster.

Some pessimistically hint that the day of the local congregation is past. That is a matter for God to decide. In the meantime it is imperative that congregations, as whole congregations, take their discipleship seriously. Let them be a discerning, deciding community which senses what the meaning of corporate discipleship is for them. Let them fulfill their discipleship by following through with appropriate action. Let them undergird the mission God has called them to with an adequate program of Christian education. No outsider can tell the local congregation just how to express their obedience or what supporting Christian education programs they will need. However, there are certain guidelines that a discerning community will find helpful.

Some discerning group within the congregation must see it as their task to think holistically about mission and about preparation for mission. The group, perhaps the church council, must be a creative minority which has democratic leadership abilities to help the congregation itself move forward after Christ as a corporate learning-disciple.

A congregation will need to develop a simple, flexible organization that can adapt quickly and wisely to new needs as they arise. The educational responsibilities, for instance, might be directed by three groups: (1) a curriculum group, responsible for all curriculum used in any setting; (2) a personnel group, responsible for assigning and training teachers; (3) a home and family group, responsible to build the bridge between family education and gathered church education.

A discerning church would be careful to look at its gifts (the people God has given to it) as potential contributors both in the gathered and in the scattered ministry. In fact the "gifts" themselves are a key factor in sensing what kind of corporate discipleship God is asking for. Surely He gives the congregation the kind of gifts, in persons, which are in harmony with the fulfillment of His purposes for that congregation.

—Arnold W. Cressman.

The Publican

*O God,
Cleanse from my mind
All that makes me ashamed
Before the face of Christ.
Help me not to harbor
Any habit
Which hurts the heart of Jesus.
Break in upon
My comfortable inclinations,
Which cause the claims of Christ
To seem less real.
Take away my indulgent preferences
Which so quickly push aside
First things.
All this I pray
For your glory
And that I might know
The larger life
For which you created me.*

Amen.



Chestnut Ridge

Chestnut Ridge Mennonite Church, Orrville, Ohio. With a desire for more missionary and related church activities, this congregation requested and received affiliation with the Virginia Conference in 1954, with 36 charter members. Present membership, 71, with an average Sunday-school attendance of 105. Pastor is Frank Nice, and deacon, Harry Landis.

Education: The Mushrooming Event

Guest Editorial

In my generation a college-bound youth was the exception. For my children the person who doesn't go to college will be the exception.

In the last decade alone the number of college-age youth of the Mennonite Church who were in college has increased from 18 percent to 35 percent, to this year's total of 2,900 undergraduates at both church and nonchurch colleges. During the same decade there has been a fivefold increase in the number of persons from the Mennonite Church in graduate school.

Graduate students this year number 410. Add to these numbers persons involved as college faculty and staff and you have a significant proportion of the membership of the Mennonite Church involved in higher education.

Mennonites of college age who are in school have not yet reached the national average. However, if present trends persist, I predict that we will overtake the national average which is also rising. It is not unreasonable to assume that in another generation as many as 70 percent of all Mennonite youth will go to college.

Our world is experiencing a shift from an industrial society to rapidly developing educated society. There are nearly five million students in American colleges this year, a phenomenal increase since World War II. The predicted enrollment for 1975 is ten million!

The shift from an industrial society to an educated society will make its impact on the life and mission of the church. The impact will be as significant as was the shift from the rural community to an urban community. The experience and presence of an increasing number of graduates and specialists will bring changes to the church which we cannot yet foresee.

Only a few generations ago there were Mennonite congregations of all farmers; today there are several congregations of all academic people. Earlier experiences—Civilian Public Service, urbanization—which brought changes to the church served to enlarge the understanding and scope of the church's mission in the world.

I believe that our people can be counted upon to respond with faithfulness to the challenges and opportunities which the new circumstances present.

For one thing, the Mennonite Church, with a growing task force of college- and university-trained personnel, is in a much "improved position" (term supplied by Eldon Zehr, p. 437) to communicate its life and message in a modern world. Modern man, which is urban man, is also educated man.

Even people in areas of the world where formal education

is limited are affected by the products of modern research and education. They in turn desire an adequate education as much as they desire adequate food and housing. Through means of mass communication and the widespread dispersion of technology a scientific world view may soon become the dominant world view.

Further, the church, through members with very specialized skills, is enabled to meet human problems and social needs it was hardly aware existed in another day. Even a superficial review of the personnel lists of our mission boards and MCC shows how much these agencies of the church depend upon college-trained personnel—doctors for Vietnam, teachers for TAP, evangelists for Japan, social workers for Appalachia—to minister to very complex and difficult needs of man and society.

The faithful church will seek to speak effectively and serve efficiently in the present age. We are being prepared to do so.

—Virgil Brenneman.

We Are Strange Creatures

- We want something; so we pretend to purchase it for the children.
- We feel bad about something we did or did not do and so we take our frustrations out on our children, other people, or the church.
- We speak of the power of pictures which leave such deep impressions because they combine the ear and eye gate for learning. Then we seek to persuade ourselves that savagery, killing, and immorality on the TV or movie have no harmful effect on our children.
- We drive an expensive "heavier" car because we say "we travel a great deal and cannot stand the vibrations." But after we pull the car into the garage, we climb on a luxurious vibrating chair or mattress.
- We are desirous of buying a new appliance or car. In order to justify the purchase we seek to find some flaw to get rid of our present model. But when we sell the old model, we imply it is in perfect shape.
- We speak of the sin of taking the Bible and prayer out of our public schools but seldom take our Bibles to church and easily skip prayer meeting.
- We wax eloquent on the corruption of communism because, we say, it compels people to cease attending church, reading the Bible, and giving open testimony for Christ. But what the communists do by force, we do by choice.
- We are quick to tell people that we belong to the church. But when there is work to do, we say, "Let them do it." Or when something goes wrong, we say, "They are responsible." We even blame "the church" for not taking a stand or failing in its task. But who is the church?
- We deplore juvenile delinquency and lawlessness in our society. Then we take our children into our cars and exceed the speed limit, do not stop at stop signs, and boast over the dinner table how we were caught for breaking the law but cleverly escaped a fine.—D.

The Christian Student and Specialization

By Verle E. Headings

The role of specialist is one which "ensnares" many persons at one time or another, either through choice or when it is thrust upon them.

Liberally defined, such a position constitutes a claim of authority to speak about or act in some area of human endeavor. The witch doctor, the self-trained midwife, and the self-styled "doctor" are specialists of sorts. Coming closer to our own experiences we realize that the carpenter, plumber, machine operator, bookkeeper, and farmer are specialists of varying degree.

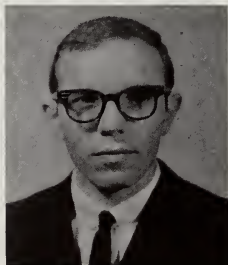
If this is not apparent, ask Mr. City Dweller to try his skill raising hogs and corn in the Midwest, or grass seed and fruit on the west coast.

Academic specialties with which our student in higher education is concerned have characteristics peculiar to them, and perhaps it is these which foster lack of understanding between persons in such specialties and persons of other vocations.

After all, why should the carpenter or farmer be expected to be enthusiastic about higher education if it seems to produce eggheads, or people who think they know it all, or why should churches encourage academic specialization if it produces skepticism and disinterest toward the church?

There are peculiarities of academic specialization which are of concern both to the Christian student and to the rural or nonprofessional community of which, in many cases, he is a product.

Verle E. Headings, Ann Arbor, Mich., graduated from the University of Michigan Medical School in 1964. While in medical school, he was active in research and spent six months in a medical research laboratory in Copenhagen, Denmark. After a medical internship in Seattle, Wash., last year, he is now a postdoctoral student in human genetics at the University of Michigan, working toward a PhD in this field.



Method of Specialization

Proficiency in a number of the nonacademic vocations is achieved within the setting of the learner's home community. On the contrary, the student attending university must frequently leave the home community with its well-defined religious and social customs, and acquire additional customs and interests. In effect, this requires ability to live comfortably in two different cultures, since many students will return to their home communities either sporadically or permanently.

The worth of such flexibility was recognized by the Apostle Paul, who proposed it was both possible and necessary to be a Christian in Rome as well as in Jerusalem, but without imposing the customs of one on the other.

Church's Opportunity in Academic Specialties

Assuming the student has a college diploma, what need might there be for graduate or even postdoctoral specialization? Many valid reasons can be offered purely in terms of dependable and better paying work opportunity, intellectual challenge, possibility for making a greater contribution to society, and increased leadership opportunities.

The fact, however, that Christian students are engaging in academic specialties gives rise to another fact of great significance to their parents and friends in Pennsylvania, Illinois, and Oregon. These students will become leaders in our church and society. In taking such roles, they become representatives of the Christian faith, or missionaries, if you like, to other future leaders of our society as well as to those coming to our campuses from foreign countries.

How well they perform as representatives of the faith in such a situation relates quite directly to how much equipping, foresight, and ability to think new and big thoughts is exercised in their home communities. And do those communities consider the student's witness as an extension of their own witness, and undergird it as such? It seems unfortunate that graduates of church-sponsored colleges upon coming to the university so frequently feel the need to express joy that now for the first time it is possible to breathe fresh air.

It seems peculiar that their coming should smack more of

an escape than it does a sense of mission. Whichever is the graduate student's response, one must recognize it as an indication of the degree of equipping, foresight, and ability to think new and big thoughts exercised in his home and church.

Tunnel Vision

In medical jargon, tunnel vision describes the results of disease processes which limit the amount of side vision, i.e., the patient is able to see objects only directly in front of him. By analogy, this describes a factor which the Christian student who is specializing must recognize and come to terms with.

In order to succeed it becomes necessary to excel in performance and to gain the confidence and respect of colleagues. To achieve this often requires a singleness of purpose in which other interests which detract time and energy are laid aside. Legitimate and even necessary activities may be temporarily suspended because of an "obsession" with one rather narrow focus of interest.

The student may break his habit of reading a new book every week; his recreational activity is neglected; he spends less time with his family, and perhaps neglects to eat properly. If he is a student in the natural sciences, he may hole up in his research laboratory every evening in order to meet a report or thesis deadline. In short, his attention day in and day out can be forced into a very narrow area of human interest and activity.

In fact, his activity can come to be so much a part of him and so vital to his hopes for success that he is unable to back away from it and relate it to the big world about him. This exaggerated picture of a specialist in training indicates what it can be like; however, it need not be so.

Temporary Existence

Many aspects of life during the years of formal training lend themselves to an impression of temporariness: temporary living quarters, temporarily suspended activities, meager income, and a process of "becoming," both intellectually and professionally. All these and probably other factors impel the student to rush through his training with greatest speed.

One of the pitfalls in such a course is that Christian commitment may also be suspended and one takes on a temporary relationship to the Christian community. The Christian student will profit by avoiding as much as feasible this temporary-rush complex.

As was stated earlier, specialty training affords unique opportunity to establish relationships and to exemplify Christian commitment to the academic community. In addition, the opportunities in the university for enlarging one's world view and cultural appreciations are unlimited. Finally, thanks to a system of grants, fellowships, and assistantships, even the student's economic status can be tolerable.

Personality Strain

A serious student will remain a student for life, i.e., his formal specialty training ideally furnishes some tools and methods of study by which to continue the learning process throughout his career. His view of his roles in society also takes shape at this time.

Perhaps the greatest strain occurs in reconciling the spe-

cialty role with his other roles. The specialist's work, particularly in the biological and physical sciences, is generally done most objectively and efficiently when emotional involvement is kept at a minimum. The pitfall to be avoided is the transferring of such detachment to other roles requiring participation of emotion.

Probably the physician's relationship to his patient proves most conclusively that the methods of detached scientific investigation and emotional response can both be exercised harmoniously.

Another facet of this problem is the restriction in communication and social interaction which specialty training can impose. The student daily concentrates on the problems and vocabulary of a specialty, but if that specialty involves only a few thousand persons throughout the entire world, this limits rather drastically the number of persons with whom he can discuss vocational interests in any detail.

Upon returning home from work he may often find the day's work experience produced very little of mutual interest to share with his wife. Or his brother in the church who comes over for Sunday dinner may find him quite incapable of stimulating conversation. In such a situation a mutual discussion of the crops is not possible and the weather becomes an even more boring topic of discussion.

It is rather self-evident that for the specialist the major basis for social interaction and sharing of experiences is not his vocational work, but rather common emotional and spiritual experiences, literary, artistic, recreational, or outdoor interests, social concerns.

One can now recognize the desirability of a liberal amount of extravocational interests; it makes life much more fun and enables friends to enjoy one's company.

Another point of potential strain involves reconciling new knowledge with old. Coming from relatively sheltered religious communities, some students and their parents may consider much of the discussion encountered in the university contradictory to their religious values.

There are several responses the student may make. He may become apologetic about his Christian faith or he may attempt to compartmentalize his specialty knowledge and refuse to let it mix with his religious values. Either approach is likely to produce guilt and prove disastrous to his Christian commitment.

A third approach is to recognize that no truth yet has been found to contradict or impair Christian faith. In his quest for knowledge, therefore, the student would do well to distinguish between facts and theories and to recognize the latter as useful in organizing new attacks on ignorance.

Conclusion

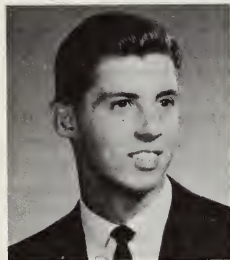
The Christian student in specialized professions has problems which are unique, but they are by no means insurmountable nor do they spell certain disaster to his Christian commitment.

On the contrary, his opportunity to exercise that commitment is unique and of great significance both to him and to his church. It is this fact which, if acted upon by our brotherhood, can lend much enrichment to its corporate witness.

Symposium

Important Issues Facing the Christian Student in Higher Education

Recognize One-Sided Approach



Orrie G. Clemens, third-year student, Temple University Medical School.

What is a sick man? He is a person who comes to the doctor for help. His presenting symptoms will orient the listener to a certain organ system of the body.

Objective signs elicited together with the all-important laboratory findings will assist in determining the diagnosis. To effect a cure, we simply need to add some exogenous compound to his diet, repair an impaired organ, or remove some harmful substances from his environment.

So what is a sick man? He is a person with a disturbance in the normal mechanisms of bodily function. This disturbance of equilibrium will result in a symptom and sign complex which we identify as a certain disease. And so it is with sickness (be it of physical, psychic, or of mixed origin), if we understand the mechanisms of disease; we can institute the mechanics of treatment which lead to recovery.

It is no wonder that one gradually views man as an organism, as a series of mechanisms and reactions which are compatible with life. With such a mechanistic view of man, the temptation is to conclude that by using a certain system one can properly evaluate and understand a sick person.

As necessary as a systematic, mechanistic approach to sickness is, by its very nature this approach excludes other aspects of human existence. To what extent does one's religious experience influence the whole of life (as we have sometimes heard it proclaimed) including one's health? What are the religio-somatic factors in the maintenance of health and the production of disease?

Absence of definition does not prove the absence of such relationships. We must realize that in our profession the accepted system for evaluating a person is one-sided in its approach, and as a rule treatment regimen ignores the spiritual or religious aspect of life we think is so important to our wholeness of life.

Prepare for Opposing Views



Cleason Dietzel, junior (undergraduate) in psychology at Central Michigan University, plans to go on to graduate school in clinical psychology.

One evening several weeks ago a young student whom I had met at a Christian meeting on campus, stopped in the apartment to chat. It soon became apparent that he was disturbed about something.

During the course of our conversation, which lasted into the early hours of the morning, he shared with me some of the conflicts and turmoil which he was experiencing in his Christian life. He had been in college for two semesters and during that time had been exposed to many new viewpoints and theories on the origin and purpose of man and the universe. In the process of evaluating these various views, he had become thoroughly confused and frustrated.

To some people, this incident merely confirms the feelings which they have about the effects which some of the "ridiculous" theories in college have on our young people. However, I think that it points to a more basic issue which every potential college student should honestly face. How well prepared do you feel you are to face a group situation in which many new and opposing views are expressed? How disturbing and unsettling would such an experience be for you?

Often our daily group contacts do not prepare us for such an experience. We tend to seek the comfort and security of a group in which there are commonly shared beliefs and convictions, and as a result are unprepared to handle differences when they do arise.

Being unprepared, many new students become quite "shook up" when exposed to the views of the new group. If we hope to share with those around us the security which we have in Jesus Christ, we must learn how to face differences without the "emotional upheaval" which usually accompanies such an experience.

To do this means honestly pinpointing the weakness within ourselves rather than projecting the blame on others.

From Understanding to Solution



Eldon I. Zehr, graduate student at Cornell University in the field of plant pathology, plans to go with his family to the Philippines this summer for research in plant diseases leading to the PhD.

The problems facing Mennonite students are not strikingly different from those encountered in the nonacademic world.

Students must grapple with the problems of meeting their own material, physical, and spiritual needs, as well as trying to relate their Christian faith in some way to the world in which they live. For most students, attending college or graduate school is not a means of escape from a confining home community, but rather an opportunity to come to grips with some of the major problems facing a troubled world.

One of the most challenging aspects of a higher education is that it enables one to attain an improved position to do something about world needs.

Take the problem of hunger, for example. Many experts believe that unless a determined effort is made to increase world food production and to develop a satisfactory means of birth control, mass starvation will occur in many parts of the world in the next 25 to 50 years. Millions are today facing starvation in India and this situation is likely to spread to other Asian countries and to parts of Latin America and Africa as well.

The role of higher education in meeting the hunger problem is crucial. Massive food handouts will never bring about a permanent solution. Medical experts and technicians are needed to devise a workable method of birth control in regions where overpopulation is a problem.

Educators are required to help needy people to help themselves. Agricultural experts are necessary to do research for control of insects and diseases affecting plants and animals, and to develop improved crop varieties and animal breeds.

Economists and sociologists should be available to help in community organization and development. All of these occupations require some degree of formal training.

Jesus clearly taught that the best way to serve God is to relate in love to the needs of man. Thus as a Christian student it is necessary not only to see and understand human problems but also to feel a sense of responsibility to try to find solutions for them.

Identify Centrality of Church



W. LaMarr Kopp, assistant professor of German and director of Language Laboratories at Pennsylvania State University.

One significant issue is the relevance of the church to the student's experience of learning. A genuine educational process cannot leave an individual unchanged.

It reveals to him not only a new world of experience, but new interpretations of familiar experience as well as new opportunities and challenges. Not exempt from critical examination is his association with the church.

Although the church has been a vital part of his most recent past experience, he must now discover what place the church shall occupy in the new world of experience into which he is making his entrance. The academic world in which the student suddenly finds himself positions the church differently.

Ties with the home congregation have been stretched and weakened by distance. He discovers that the needs which the church previously filled for him have been replaced by different, more complex problems to which the church he has known until now had never addressed itself.

Such a discovery destroys the immediacy of the church as he once knew it and encourages a remoteness, even isolation, from its relation to him in his enlarged and more complicated world.

He recognizes the importance the church had in the relatively simple world of his past where he recognized its place and acknowledged its significance. But throughout the educational process he is directed to face forward, to widen his horizon, to enlarge his experience.

The issue, then, is to continue to identify the centrality of the church on his widened horizon and in his expanded experience. The relatedness of the church and its meaning within his contemporary context is a discovery that he must continue to make throughout his educational development. As the educational process extends the confines of his vision and the limits of his present challenges, the relevance of the church must be constantly confirmed.

He must see the church as an eternal central force that preserves its centrality even in a new and enlarged world of experience and that permeates throughout his development.

Christianity Not a Competing World View



Kirk Alliman, graduate student in history at University of Iowa.

Concomitant with graduate studies are the extensive opportunities for personal associations. Most of the instruction takes place in the context of small seminars and personal interviews.

In these situations there is not only an exchange of ideas and interpretations, but also a sharing of personal convictions and perspectives. Graduate studies also can be responsible for intensive emotional drain. They demand a substantial psychological adjustment in that they frequently represent a period of coming to grips with reality, competition, and aspirations.

It is in this type of "response" environment that I find my Christian faith to be most pertinent. "Buttonholing" is appropriate in some instances. Generally, however, it merits the scorn and hostility with which it is received.

Nor do I observe much value in promoting the Christian faith as an alternative view of the world, competing with the scientific view, for example. Nor is an adequate faith one which is expected to account for that which we cannot understand or explain, thereby filling in the gaps.

Instead, I view my Christian orientation as based on an "active-Being" God, who constantly prevails in my personal responses. My relationship to God is never more in evidence before intimates and colleagues than in crisis moments of public rebuff; or in sustaining the burdensome anxieties of uncertainty; or in recovering from inevitable disappointments; or in accepting inexplicable "fate"; or in adjusting aspirations to reality.

Every student encounters these inevitable crisis situations inherent in the educational experience. They represent an effective opportunity to demonstrate the "God-dependent" orientation of one's Christian faith.

Three terms seem to characterize what I have found necessary for meaningfully relating my Christian life to my educational adventure: comprehensiveness, penetration, and flexibility.

When a textbook, professor, or friend uncovers a new theory or concept, I must take a *comprehensive* look at the entire concept in order to objectively discover its general view and implications.

As I give comprehensive consideration to the matter, I find I must allow my thoughts to *penetrate* into the underlying presuppositions of the concept. At this point either I must "discard" the theory because it does not coincide with my Christian philosophy, or I must incorporate the "new" with my former beliefs.

This action requires *flexibility* on my part. In short, my philosophy of the Christian life guides my educational responses and choices as I employ a comprehensive, penetrating, and flexible attitude. In all honesty, however, the same three qualities must operate when I view my philosophy of the Christian life. Even my Christian philosophy needs occasional restructuring.

One rather great surprise for me has been the similarity between the study of Christian education in the seminary and elementary education in a graduate university. Truth is truth no matter where it is found. Many of the same principles guide Christian and non-Christian educators.

The invigorating challenge of a university professor adds excitement to what lies ahead of me as a Christian teacher. Present Supreme Court action grants us the *negative* aspect of our religious freedom.

The *positive* aspect of freedom for teaching religion must be brought into play, he suggested, because all Supreme Court decisions will mean nothing unless they come to mean something in the educational process throughout our culture.

Present-generation educators, he challenged, are now faced with teaching *about* religion (the positive aspect of religious freedom) but not teaching *of* religion. This, he feels, will be the maximum achievement in religious freedom. I ask myself, How can and will I respond to this challenge?



Grace Sommers, graduate student at Indiana University working for a Master of Science degree in elementary education.

Seminary Prepares Leaders

By J. D. Graber

Wherever we went, visiting churches in Brazil and Paraguay, and to a limited extent in Argentina and Uruguay, we saw Mennonite Seminary graduates in positions of leadership and responsibility. They were pastors; they had charge of mission outreaches, managed bookstores, edited papers, or worked in other ways at the growing edge of the church.

Seminario Evangelico Menonita de Teologia (Evangelical Mennonite Theological Seminary) is located in Montevideo, the capital city of Uruguay. On March 21 Nelson Litwiller, founder and first president, turned over the direction of the seminary to Ernst Harder in an impressive afternoon service held in the seminary chapel. The service was well attended by representative church leaders from the city and by representatives from the German Mennonite churches in Uruguay and from the Mennonite Church in Argentina. The main address was given by Dr. Jose Miguez Bonino, rector of the Union Theological Seminary of Buenos Aires.

Ernst Harder is well qualified for his new office. Almost from the beginning he has served on the teaching staff and enjoys the confidence of both faculty and supporting churches.

Nelson Litwiller deserves much credit for bringing the seminary up to its present standard and acceptance. Ten years ago the first class was admitted and there has been steady growth ever since. Much physical labor and long hard hours were the usual routine during this first decade for both Bro. and Sister Litwiller. They were houseparents, housekeepers, cooks, teachers, counselors, and sometimes disciplinarians. During vacation time there were the trips to the supporting churches in Brazil, Paraguay, Argentina, and Uruguay, oftentimes to convince the people that such a seminary was really necessary. Some trips to North America were also needed to enlighten and sometimes to convince the Mennonite mission boards at Elkhart, Ind., and Newton, Kans., to give their support to the institution.

The Montevideo seminary belongs to the Mennonite churches in lower South America. Our North American churches give some financial support and nominate some members of the teaching staff. But the authority lies wholly with the governing board made up of representatives elected by the churches. Our participation from the North is simply on a partnership basis.

Raul Garcia is chairman of the board. He presided at the March 21 service and gave the charge to Bro. Harder as the new president. Bro. Garcia is an active lay leader in the Argentine Mennonite Church. In his home city of Pehuajo he is principal of a high school and holds an honorary office in cultural and public relations with the municipality.

The second decade has begun for the Montevideo seminary. The task is well begun.

Two questions point up issues of concern for me. First, how do you develop and maintain meaningful interpersonal relationships with fellow students and teachers in an academic environment involving 10,000 students?

At times you feel that you are little more than a statistic. This feeling will undoubtedly be intensified next fall when computer enrollment is used here and freedom of choice is severely limited. With the push to maintain a certain academic standing in order to stay in school and get that degree, it becomes rather easy to become so involved in one's academic pursuits, so wrapped up in our own little "intellectual castle," that we become dulled and insensitive to each other's needs and concerns.

The emphasis on "grades" adds to the difficulty of seeing each other as real persons because the worth of an individual is too often judged on that superficial basis.

Second, how does one make faith, the Bible, and the church meaningful and relevant in our scientific age, particularly in a scientific academic community such as here at K-State? Since getting into the area of science teaching I have had to resolve conflicts between what I grew up believing and what I have earned through science to be true about the world and man's place in it.

Many of the things which once were accepted by faith can now be explained because of increased knowledge and understanding of the natural laws under which the world operates. What then is the place of faith? What is the meaning of the Gospel in this situation? What is the relation of faith and knowledge?

What does one say to a professor who disregards faith, says there is no God, and relies entirely on the "scientific method" to solve the problems of life? What does it do to one's concept of God and His involvement in the world when he accepts the findings of science about the way the world operates? Questions . . . answers? I'm still searching.

Willard Ebersole, graduate student in Physical Science Teaching at Kansas State University.

PRAYER

*Father,
In the dawning sky of universe
the earth is one of stars.
How great you are!*

Hiroshi Mine-san
Hombetsu, Japan

The Present Perspective

By Willis M. Tate

I believe we are called today in a very special—necessary—important—urgent way to see our unique role in higher education in America. Our role is not the same as the one the church colleges have traditionally played in the early days of this country. In those early years we were primarily interested in the education of the ministry, and when we did move to include others—the privileged few, for whom a college education was possible—we had a clear field, with no competition.

As we all know, this is not true today. State-supported colleges and universities abound; county and city junior colleges are being founded by the hundreds across our land. In fact, there is a secular or secularist obsession for higher education. It is not surprising that our churches and those who support us ask, Is the day of the church-related college over?

While we are still interested in the education of the ministry for our growing churches, I believe we should be even more interested in the special education of the laity. The role of the laity, both in the church and out in the world, is undergoing a radical change. As Dr. Paul Davis has emphasized, this change brings strain and decay, as Martin Luther wrote in his hymn, we live "amid the flood of mortal ills prevailing." Dr. Davis is timely in emphasizing the urgency of character education. More and more we are seeing that the real future of the church and of our humane civilization is going to depend upon sensitive and educated laity. The more complex our world problems become, the better educated our Christian laity must be. In short, we need more humanely educated men and women in our world today.

The question of how we are to educate our laity is a difficult one. But the job falls squarely on those institutions of higher learning *which are related to the Christian Church*. Certainly we cannot do it by being any less academic in standards. We must be good within the best tradition of the intellectual community. But I believe this job also requires

innovations in curriculum. We of the Protestant tradition are freed from teaching rigid dogma. We who accept the Biblical understanding of history, life, and culture know that such an understanding is open to include every significant truth and value that men know. All truth is God's truth and belongs within the purpose and power of the Creator, whether acknowledged or not.

Perhaps one of the greatest needs students have is help in seeing the unity of truth, in understanding the relationship between a partial, though nonetheless valid, truth, and another partial truth. This requires innovation in curriculum building such as interdisciplinary approach to learning. This is the kind of responsibility a church-related college must recognize and pioneer; this is also an opportunity in which the church-related college has unique freedom.

This kind of learning is not only educationally sound; it is spiritually maturing. We have a student generation looking for commitment, and through commitment to find meaning for life. One of the major concerns we have for students is that they find the commitment and understand this meaning to life and creation. There are many competing philosophies which seek to meet this basic need of students. Colleges and universities are where the action is and have within their halls thousands of students for whose ultimate loyalties these many philosophies are competing. Students are in crucial stages of maturation and development. It is this *plastic* character of life and experience which creates a *unique* opportunity for the church to communicate the Gospel. *How* this is done, of course, is crucial. We must have full understanding of the life of the student; we must know the world, the family, the community context out of which these students come, and into which they will return. We must know the personal forces at work in the life of a student during the concentrated period of time when the past is handed over to the present generation to be examined, changed, appropriated.

Our task is big, necessary, important, and urgent. In fact, I cannot think of any other task more challenging and more important.

Willis M. Tate is president of Southern Methodist University, Dallas, Texas. This message was given on his election as chairman of Protestant Colleges and Universities, Jan. 10, 1966. Taken from "Proceedings, Eighth Annual Meeting of the Council of Protestant Colleges and Universities."

Musical Chairs (Pulpits)

By J. C. Wenger

This article is not written for those portions of the church which have no difficulty supplying their pulpits with young ministers. But in many congregations today it appears that the only course which the members or the pulpit committee consider is to extend a call to a successful minister in another congregation. This may sometimes be in order.

But is there not something to be said in favor of the historic question: "Do you wish as a congregation to ordain from within the congregation, or to go outside the congregation to call a minister?" Perhaps in our present straits we may need to continue our game of "musical chairs"—an extensive moving of ministers from one congregation to another, always with the last one left without a shepherd. But surely this is a strategy unworthy of the church of Christ.

As an alternative the following steps are suggested: (1) Let us all as members of our many congregations begin to pray earnestly that God Himself will be pleased to send forth laborers into His harvest.

(2) Perhaps the Lord will begin to use various ministers and other members to tap a young man on the shoulder and inquire if perchance the Lord has ever laid a burden on his heart to consider serving as a minister.

(3) If the young man indicates that such a call has indeed come to him, could we not encourage him to prepare spiritually and academically (through a Bible or seminary course) to be the most effective minister possible?

(4) Would it perhaps be a suitable step for a church to review such a volunteer's qualifications and to vote their encouragement to him to move ahead in faith? This would mean more to the young man than most of us imagine.

(5) After a time the church might wish to ask for the young man to be licensed annually, so that he might get a maximum of experience in the "work of ministering."

(6) The church could also encourage the young man immensely by giving him at least token support during his college and seminary preparation.

(7) Perhaps the congregation would ask the young scholar to give his services to the home congregation if needed, when he is ready to enter upon the full ministry of the Word; but if he is not needed, his name could be made available to a dis-

trict or churchwide ministerial committee as a brother who is willing to serve elsewhere as the Lord may lead.

Permit me to suggest that if the church really prays, it is conceivable that fifty young men might be found whom the church could set apart in a formal way by prayer and by a charge to continue their spiritual and academic preparation for service on the home or foreign mission field, in one of our church institutions, or in the regular pastorate—which is one of our neediest areas currently. Please note that this is to be a result of sincere prayer, not a worldly-wise procedure to meet a pressing need.

In the meanwhile, what about those congregations who already have just such young men in school, uncertainly and timidly wondering if their home congregations really believe in them, or if they approve of the step which they are taking? Could not a home pastor or he and the church council (1) ask for an interview with such students during the spring vacation, (2) get better acquainted, (3) probe gently as to the depth of their commitment to Christ and His service, (4) give them hearty encouragement, (5) pray with them, and (6) arrange for a little financial support? This last step may be the least significant of all these, and yet it can be a real means of encouragement and assistance.

It was my privilege recently to visit several of our church colleges, two of which offer seminary training. I mentioned something along this line of thought, and several earnest young men sought me out afterward to speak of their need of just such encouragement as this little article attempts to spell out.

When the church at Antioch in Syria needed a Paul for a particularly challenging task, it turned out that God had already prepared just such a man. All that was needed was for a servant of the congregation to go to Tarsus and fetch him back to Antioch. Maybe a number of church leaders and congregational representatives will need to make a trip to a U.S.A. "Tarsus" where there is a Paul available—already in training but even worrying if there will be a place for him when he has completed his course of study. Would not the approach of this article be better than to continue our game of musical pulpits—which may demoralize both our ministers and our congregations, and perhaps even lead to the richer congregations becoming able to "attract" ministers who ought to remain where their roots now are?

J. C. Wenger is professor of Historical Theology at Goshen College Biblical Seminary.

I Bought an Ash Tray

By J. Mark Stauffer

It made me feel a bit strange—to place an ash tray up on the checking counter with the groceries, but it wasn't a large one; it also was so shaped that it could be turned upside down and serve as a candle holder. The angel in our home was somewhat critical of my purchase, but she was at least tolerant.

We were soon to be host to a family, a number of whom smoked; this family had some serious spiritual and social problems which had given me abundant concern. Now smoking was not the real problem—it was, however, a symptom or by-product of a much deeper and more devastating malady.

Many years ago, President Franklin D. Roosevelt declared on a Fireside Chat to the nation, "I hate war." In a similar vein, I could declare, "I hate smoking." Everything in my youthful training and experience combined to implant within me a strong opposition to smoking and, I fear and confess, the smoker. People who smoke were discourteous, nervous, undisciplined, poor stewards, harming their health, and enslaved. I was embarrassed and slightly irritated when I was offered a cigarette; when my plane, train, or bus seatmate began to "light up," I probably turned the other way; it was easy to listen to the counselee, but when he reached for his left shirt pocket or she dug into her purse for that "pack," I would guess that I rather instinctively developed some type of facial disapproval.

Some years ago, I served on an evaluation committee for a large high school in Richmond, Va. In one particular session, I was seated by a lady that was mildly addicted. Three conditions coincided—she began to smoke, the room was warm, and I opened a window. Whereupon she turned and asked with good-humored irony, "Are you one of those fresh-air fiends?"

Or there was the time when I was seated in the hospital chaplain's office. The first question he asked, "Do you mind cigar smoke?" What was I to say? More recently, I walked into the hospital room of a young mother. She was smoking, but when she saw me, she extinguished the fire and said, "I'm sorry you found me smoking; I know the clergy doesn't approve of it."

I shall never forget the confession of that beautiful young girl who was separated from her husband and had attempted self-violence three times; there on her bed in the psychiatric ward, she sighed as she lighted another one, "These cigarettes are killing me."

Some time ago a man offered me a cigarette; when it was refused, he queried, "Don't you have *any* vices?" I have often marveled at the complete candor and honesty of the smoker; very few offer any justification; never has smoking been recommended to me; invariably, they confess the evil of

smoking, but they don't and can't quit. A friend who was given to drinking and smoking confessed that he was able to lay aside the bottle, but he could not whip the cigarettes.

Did you hear about the youth counselor who was talking with a high-school girl? She asked him if he smoked and he replied, "No." Whereupon she responded, "Well, I do." The counselor said with an air of empathic pity, "No, honey, you don't smoke—the cigarette smokes; you are just the sucker."

Presumably the Christian Church is still somewhat embarrassed over the fact that the Federal government has come out with a stronger protest of smoking than the church has had. Many church members are uncomfortably justified in their smoking because they have a minister who is enslaved. A Protestant minister friend of mine was beginning to put on weight. When I remarked about his condition, he said he had stopped smoking. He gave one of the best reasons. "I decided that, since my body is the temple of the Holy Spirit, I couldn't continue to defile it."

It is reported that 50,000 Americans die annually of lung cancer—a rather sobering figure to be sure. A medical doctor who has specialized in lung diseases says he does not know of anyone who has died of lung cancer who was not a smoker. Now I'm not a medical person nor am I an authority on the facts and figures. I'm just a wayfaring man (possibly a fool) who bought an ash tray and is trying with love and sincerity to help people connect with the Power that can make them free again.

Why don't I smoke? *First*, God's Son has made me free and so I refuse to allow my body to become a slave to any habit that is harmful. *Second*, with my Protestant minister friend, I affirm that my body is God's temple and as such, I must not defile it. *Third*, God has not given me any money for cigarettes, cigars, or pipe tobacco. *Fourth*, smoking is a rather dirty habit; it taints the air and gives your clothes an unholy smell. (For some reason, God doesn't deliver us from the smell of smoke as He did our three Hebrew brethren.) *Fifth*, and finally, I hesitate to do anything that may mar the image of Christ. It is to be conceded that men envision Christ by the lives of those who profess to be His followers.

What then is our program? What do you say when offered a cigarette? What is your honest reply when a friend asks if you object to his smoking? How do you react when he reaches for his left pocket or she digs into her purse? What is your Christian responsibility when your friend, not seeing the ash tray, begins to use the palm of his hand for one?

One thing seems abundantly evident—the smoker doesn't need condemnation; he may want to know the way out; he needs loving, understanding therapy. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

Why then did I buy the ash tray? I still hate smoking, but God has been teaching me (bless His name) to love the smoker.

J. Mark Stauffer, Harrisonburg, Va., is pastor of the Charlottesville, Va., congregation and professor of music at Eastern Mennonite College, Harrisonburg, Va.

An Open Letter to Mennonite Congregations

I have a concern and a problem! Can you help?

Here it is. I am concerned about the many congregations who are without pastors. There are far more openings than there are young men planning to enter the ministry. Then, to complicate the problem, so many of our pastors are leaving the congregation to take up a position at one of our institutions. We ask, Why does this exist?

There is no simple answer, but I would like to suggest that we need to give more consideration to satisfactory pastor allowances. Many pastors have talked to me about their inability to live on their present income, and the tensions it causes in the home. They are afraid to say something about it to the congregation or the congregational board for fear the congregation or the board will think they are materialistic.

Then comes a call to the pastor for duty at one of our institutions which offers a regular living allowance and retirement. Can you blame the pastor for accepting?

I have also been on a church college campus for about fifteen years, and I know some of the struggles a young man goes through as he wrestles with God about his life occupation. Many of our young men feel led of the Spirit for the pastorate, but honestly wonder how they can support a family if they go into seminary and then to a congregation. So they rationalize by taking up some other kind of service occupation, such as teaching, social service, medicine, by saying "We can be God's men in this job." And you really can't argue with them. We do need Christian doctors, teachers, social workers, etc. But had these same students seen their way clear for support from a congregation, they might have gone into the pastorate.

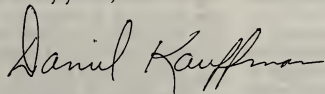
This matter of the lack of congregational support for the pastor has been highlighted again in recent weeks. At the February General Council meeting the Retirement Board reported on the new Mennonite Retirement Fund. There are now over 800 participants in the fund, but only forty-two of them are pastors. How can you tell a more dramatic story than this? *The Retirement Fund was established primarily for pastors and other church employees. But once again the pastor has been shorted out.*

This is where you come in. Why don't you speak to your church council, board, elders, or whatever group is responsible for this area in your congregation? Ask them at the next meeting to review what your congregation is doing for your minister. The least to suggest is to enroll him in the Retirement Fund. But why stop there? Why not review his overall congregational support? Don't ask your pastor to do anything you would not be willing to accept yourself. Responsibility must be fixed on someone, and I think it is the official church board's responsibility to move out in solving this problem.

If you want an interesting Bible study, assign someone of your congregational board to make an analysis of what the Bible says about ministerial support. It is always interesting to me that the one place that Paul did not accept support was in Corinth. Why is it that we take Corinth as the norm? In all other places where Paul served, he encouraged and received liberal support. Paul saw his mistake even at Corinth, for in II Cor. 12:13 he is speaking about pastoral support, and finally he states that he has done wrong at Corinth in not accepting support. He asks the congregation to forgive him.

The real purpose of this letter now is to encourage you to do something about a retirement fund for your pastor. Act with dispatch. Write to the Mennonite Retirement Fund, 111 Marilyn Avenue, Goshen, Ind., for more information.

Sincerely yours,



Daniel Kauffman, Secretary of Stewardship
DK:rf

CHURCH NEWS



One of the 173 quilts sold is being auctioned off at the Tri-County Relief Sale in Morgantown, Pa. The quilts brought an average price of \$60.

Sale Nets \$22,500

Ten persuasive auctioneers and a host of other salespeople rang up \$22,500 in sales at the tenth annual Tri-County Relief Sale near Morgantown, Pa., April 16. A crowd of over 10,000 attended the sale at Ralph Hertzler's farm.

Sale proceeds went to the Mennonite Central Committee to provide food and clothing for refugees and other needy people around the world. The sale operates entirely on voluntary labor and donated items, which range from household articles to machinery. This year's income brings the sale's receipts for the ten years to almost \$100,000.

At noon the bidding commenced on homemade quilts, hooked rugs, and other fancy needlework. The auctioneers prodded along the bidding on 173 quilts for an average price of \$60. A pink dogwood quilt went for \$150.

"London has Sotheby's and New York has Parke-Bennett for the art lovers," said one lady from out of state, "but this sale is both of these auction galleries rolled up into one when it comes to quilts."

Informed of the sale by radio, television, and newspaper, people came from Maryland, Delaware, New Jersey, New York, as well as Pennsylvania to participate in the sale and to eat good old-fashioned Dutch food. By evening 7,000 barbecued

chicken legs, 300 loaves of homemade bread, 1,500 bowls of chicken-corn soup, nearly 2,000 pies had been sold.

One couple, their appetites whetted by thoughts of last year's delicacies, drove several hundred miles to purchase fresh strawberry pie. They were disappointed when they discovered that the 340 strawberry pies were all sold by 1:30 p.m. Four hundred pints of fresh strawberries had been flown in from California to make these pies. Although this doubled last year's amount, plans call for twice as many strawberry pies next year.

Alumni Meetings

The Alumni Association of Goshen College Biblical Seminary sponsored three regional meetings this spring as an experiment rather than call all its members back to the campus.

The meetings have been well received, and pastors and other persons in the church who have attended have expressed appreciation for them.

Twenty-five attended a meeting at Laurelville Church Center in March and 19 attended one at Hesston College in April. Fifty were expected to attend a similar meeting in Goshen on May 2.

The theme of the meetings was Men-

nonite hermeneutics, having to do with the interpretation and explanation of Scripture. Two papers were presented—"The Hermeneutics of the Anabaptists," by John H. Yoder, and "American Mennonites and the Bible, 1750-1950." Ross T. Bender, dean of the Seminary, also reported on developments at the school.

Study Commission Meets

The Study Commission on Church Organization held its third meeting at Pittsburgh, April 26, 27, 1966. This Commission was appointed in 1965 by the Committee on Coordination of Church Program to make a thorough study of how our Mennonite Church is set up to do its work, and to make recommendations for possible improvement. The study was authorized by Mennonite General Conference, the Mennonite Board of Missions and Charities, the Mennonite Board of Education, and the Mennonite Publication Board. It is being financed in equal parts by these four organizations.

All members of the twelve-man Commission attended this meeting except Paul G. Landis, who was kept away by recent eye surgery. J. Howard Kauffman, who has been appointed to direct the study, also participated. Commission members represent many sections of the church, and many interests within it. During the sessions one member discovered that the average age of the group is forty-nine, the median age forty-six. No one was sure whether this is too old or too young. Four of the group are laymen. Paul Mininger serves as chairman.

Since it is essential to know the process by which we came to our present organization, most of this meeting was given to history. A. J. Metzler traced the development of General Conference, H. Ernest Bennett of the Mission Board, Ben Cutrell of the Publication Board, and Paul M. Lederach of the Board of Education. Arnold Cressman traced the development of the Commission for Christian Education, Paul Erb of the other General Conference committees, and Paul Mininger of the district conferences. As we went along, there were attempts to analyze where we are in terms of where we have come from.

At its next meeting, which will be in Chicago Sept. 7, 8, 1966, the Commission will invite district conference representatives to meet with us. It is important at this stage of our study to involve the thinking of responsible brethren from all over the church. It is hoped that those attending, up to three from each conference, can represent conference, Christian education, and mission board interests.

The prayers of the entire brotherhood are requested in this important undertaking.

Paul Erb, Secretary.

VS Near Watts

Two voluntary service workers have been assigned to a project in Los Angeles in areas where rioting took place last summer. The VS-ers are Fred Nussbaum, Apple Creek, Ohio, and Bruce Esch, Mio, Mich.

Nussbaum and Esch were in the March VS orientation at the Mennonite Board of Missions, Elkhart, Ind., but had to wait assignment in Los Angeles until a program could be finalized.

The VS-ers are located in the area of the Calvary Mennonite Church, where rioting was as much in evidence as the adjacent section of Watts. A center for youth and family counseling and perhaps a coffee-house also are planned for Watts.

Nussbaum and Esch are working in cooperation with the 75th Street School, located near the church, and the local

YMCA. The school grounds are used for recreation evenings and on the weekend and will be available for continual use during the summer.

The counseling center in Watts is to be set up in conjunction with the National Negro Evangelical Association. The VS-ers would be involved in preliminary counseling and would work along with a professional staff.

Ray Horst, secretary for relief and service, indicated that a leadership couple will be selected from the June orientation for Los Angeles. He said the VS unit likely will total five to eight members.

Other activities that have been listed as possibilities for the volunteers are remedial education in cooperation with the school, adult education, and a cleanup program that has been needed following the riots. Also needed is a representation of the citizens' interest so that they can learn of programs that have been designed to give them assistance.

Colorado Boys' Camp

Horst also indicated that seven or eight VS-ers will staff a summer camp for youths from the Byers School for Boys in Denver. The camp is located approximately 50 miles southwest of Denver.

About 30 boys, primarily from broken homes, will be at the camp. The health and welfare committee presently is working out arrangements as well for the Mission Board to operate the boys' school on an around-the-year basis.

Radio in Italy

A new broadcast opportunity to Italy highlighted the annual board meeting of Mennonite Broadcasts, Inc., April 22, 23, at Harrisonburg, Va. "Words of Life," MBI's Italian broadcast, will be broadcast on Radio Monte Carlo.

For several years religious broadcasts into Italy have been limited to short wave. With the new medium wave schedule on Radio Monte Carlo it will be possible to reach standard broadcast audiences throughout Italy.

"A significant increase in contacts with Italian people is expected," according to Roy D. Kiser, program director and coordinator for the Virginia Mission Board.

"The evangelical church in Italy makes up a very small percentage of the population of the country, possibly not more than 5 percent," Kiser said. "Gospel radio, therefore, fills an important role in witness and Christian nurture."

The mission effort in Italy is shared by the Virginia Mission Board, the General Mission Board, and Mennonite Broadcasts.

Church Closings

(Sanford G. Shetler reported on a study made by the sociology department of Pennsylvania State University regarding the closing of 62 Protestant churches in that state for the April, 1966, *Allegheny Conference News*. A part of that report follows.—Ed.)

The major factors responsible for the closing of the churches were: (1) population decline, (2) changes in type of population or to another religious faith, (3) too many churches, (4) congregational disputes, (5) unsatisfactory professional leadership, and (6) other causes: financial difficulties, changes in modes of transportation, and buildings destroyed by fire.

Most of the churches had been in existence over 75 years and took 20 years to die. The most satisfactory arrangement found, as far as the community was concerned, was for the church to be closed by denominational order. When the church died slowly, bad feeling was left among former members who were less likely to shift their membership to other nearby churches.

Most closed church buildings merely stood idle or decayed; some were adapted to other uses. One is now a garage, another is a funeral home, and one has become a tavern. The study showed that for good community spirit, a more constructive use should be made of the building or else it should be removed.

Closed rural churches are a problem to clergy and laymen alike. It has not been known whether they are the result of human failure, spiritual failure, or impersonal social change.

In general, the closed churches had been organized before the opening of the twentieth century, a period when rural settlement was being completed in many areas. It was a period of optimism and enthusiasm which was often soon to fade.

The pattern of church planting, if there was any, seemed to paraphrase a Biblical injunction: "Where two or three houses are gathered together, there build a church in the midst of them." They were located with little regard for future population changes in the neighborhoods served or for technological changes in agriculture or industry that might affect their communities.

The survival of many "one man" or "one family" churches depended in some instances literally upon the survival of the persons creating them. Twenty-eight percent of the churches were closed in the war and postwar periods. The church can claim no immunity from social forces. It is a part of the fabric of rural society and as such its stability requires a stable social and economic environment.



Missionary of the Week

Anna Lois Graybill arrived at Addis Ababa, Ethiopia, Sept. 4, 1964, where she has served at the Menno Bookstore. In late March she transferred to the Musoma Bookshop in Tanzania, but she is expected to return to Addis Ababa in June.

Anna Lois is the daughter of Mr. and Mrs. J. Paul Graybill, East Earl, Pa., and she is a member of the Weaverland congregation. She is serving under the Eastern Mennonite Board of Missions.

Anna Lois graduated from Lancaster Mennonite School and also attended Eastern Mennonite College and Temple University. She was a clerk and bookkeeper in the Weaver Bookstore, New Holland, Pa., and she taught first grade for a year at Paradise Mennonite School, Hagerstown, Md.



Nurses to be graduated this June from Goshen College are (first row, left to right): Rachel Bules, Bourbon, Ind.; Barbara Hertzler, Dearborn, Mich.; Janet Moore, Goshen, Ind.; Loren King, Hesston, Kans.; Linda Reschly, Hesston, Kans.; Lucille Zehr, Castorland, N.Y.; Cynthia Jantzi, Castorland, N.Y.; (second row) Evelyn Zuercher, Wooster, Ohio; Lois Yoder, Hollsopple, Pa.; Janice King, Goshen, Ind.; Linda Burkhardt, Brutus, Mich.; Bonnie Kauffman Graber, Goshen, Ind.; Judith Burket, Grantham, Pa.; (third row) Janice Kauffman, DeGraff, Ohio; Rosa Yoder, Belleville, Pa.; Barbara Gingerich, Freeport Ill.; (fourth row) Clair Martin, Goshen, Ind.; Brenda Langley Cigger, Bristol Ind.; Dorothea Dyck, Rosthern, Sask.; Linda Zehr, Fisher, Ill.; (last row) Sue Kauffman, Tiskilwa, Ill.; Barbara Beechy, Wooster, Ohio; Ruth Shank, Sterling, Ill.; Sharon Shrider, Lombard, Ill. Not on picture: Carol Osterhold, Mishawaka, Ind.

Graduate 25 Nurses

Twenty-five nurses will be graduated from Goshen College's division of nursing in June and will receive the degree of bachelor of science in nursing.

The nurses have accepted positions at general hospitals in Goshen, Elkhart, Bremen, Bloomington, and Indianapolis, Ind.; Chicago and Champaign, Ill.; Iowa City; Kitchener; Walsenburg, Colo.; and Petoskey, Mich., and at Norman Beatty Memorial Hospital, at Westville, Ind.

The largest number of nurses indicated preferences for positions in psychiatric nursing. However, almost all areas of nursing specialization were mentioned, including obstetric, medical-surgical, pediatric, and clinical nursing, health education, school health, and rehabilitation.

Seven of the seniors are planning on graduate preparation in nursing in the near future; two others hope to get additional preparation after a few years of experience. Their interest areas center in health education, psychiatric nursing, or midwifery training.

Enrolled in Goshen College's division of nursing this year were a total of 100 sophomores, juniors, and seniors, and 55 freshmen in the pre-nursing program.

The year 1965-66 was the division of nursing's sixteenth year; in 1950 classes opened for eight students, and the number of students in the division has increased ever since then.

Victor H. Esch, administrator of Pioneers Memorial Hospital and Pioneers Nursing Home in Rocky Ford, Colo., has submitted his resignation effective Sept. 1.

Esch was administrator of the Rocky Ford hospital for seven years and of the nursing home from the time it opened in 1964. He is leaving to take advanced work in hospital administration at Richmond, Va.

Esch went to Rocky Ford after being assistant administrator at the Glenwood Springs, Colo., hospital. In submitting his resignation he expressed regret at leaving Rocky Ford and appreciation for the cooperation he received while there.

Both the Rocky Ford and Glenwood Springs hospitals are operated by the Menomonic Board of Missions, Elkhart, Ind.

In other news from Rocky Ford, Esch noted that the hospital may have to be expanded in the near future to handle an increased number of patients resulting from medicare. An increase of 5 to 10 percent of the present occupancy is expected with the inception of medicare.

The biggest obstacle to expansion is the availability of financing, according to Esch. A new wing with 18 beds would be the major part of the project, and renovation of a maternity wing and the addition of a new medical library and conference room are other possibilities.

International Students' Conference



Thirty-six international students from five colleges joined 15 international students at Goshen College for the International Students' Conference, April 15-17.

The students, representing 24 countries, came from Bethel, Hesston, and Tabor colleges, of Kansas; Bluffton College, of Ohio; and Messiah College, of Pennsylvania.

The theme of the conference was "Education for a World in Revolution." Guest speakers included Hector Valencia, profes-

sor of Spanish and adviser to international students at Bluffton; and Dan West, originator of the Heifer Project, of Goshen.

Countries represented were: Paraguay, Colombia, Chile, Argentina, Brazil, Jamaica, Haiti, Canada, Germany, Lebanon, Jordan, West Africa, Congo, Kenya, Tanzania, Zambia, Nigeria, Uganda, India, Indonesia, Hong Kong, Taiwan, Korea, and Japan.

Hesston Nursing Program

"It is appropriate for Hesston College to be launching another program which will help young people prepare to direct their compassion toward those in need," said Ray Showalter, director of the new Associate Degree Nursing Program. Classes are scheduled to begin in the fall, and he has been on the campus since the last week in March, planning and developing the program.

In a recent chapel service, Mr. Showalter introduced his listeners to his view of nursing and to the new program. In the story of the Good Samaritan, Luke 10:25-37, he found the one element that nurses, as well as others, must have in treating the sick. That one element is compassion.

A résumé of his talk follows:

There are overt and covert nursing problems to be met. Overt problems involve the processes of the body which may not be functioning properly, such as lack of oxygen, or the reaction of the body to injury. Overt problems require physical and manipulative skills such as were provided by the Samaritan who cleansed the wounds, provided ambulance service, and even paid the bill.

Covert nursing problems involve the total person including the psychological and sociological aspects. These may be concealed or unconscious conditions. Such feelings as anxiety, stress, anger, or spiritual needs have to be assessed and discovered. Meeting the covert needs takes compassion.

The need for nurses is great, and with the passing of the Medicare Bill, the demand for all types of health care has obviously increased.

Qualifications of instructors set by the Kansas State Board of Nursing require that faculty be prepared on the level of other college faculty. The director must hold a master's degree, and instructors virtually need to have master's degrees with a broad area of preparation and experience as well as specialized preparation.

Even though the course is termed "terminal technical education," this does not mean that a student may not receive college credit if he transfers to another program. It only means that the goals are different. Blanket, complete cross-over credit would seldom be possible in any area of education. Students are prepared to give patients bedside nursing care.

So far the major problem with the program is the lack of qualified faculty. There are also problems when the nursing technician is not utilized as a technician, but is expected to accomplish the role of the professional nurse.

Primary hospital affiliation for the Hesston Program will be with the Halstead Hospital fourteen miles away. The 193-

bed Halstead Hospital is accredited by the Joint Commission on Accreditation of Hospitals, and is a member of the American Hospital Association.

Marilyn Graber, daughter of Mr. and Mrs. Raymond Graber, Hesston, has been appointed to join the faculty as nursing instructor the second semester of the coming school year. She expects to complete a master's degree in psychiatric nursing at the end of the first semester.

MCC in Indonesia

A four-day conference for MCC volunteers in Indonesia was held at Pati, Indonesia, March 17-20.

This was the first time an all-Indonesia conference had been called for fellowship and for the discussion of problems commonly faced by volunteers in Indonesia since MCC first went to that country about 17 years ago.

Pati was chosen as the site for this conference because it had adequate guest and meeting facilities, and for its proximate location to Pakis and Taju where MCC medical personnel are serving. The guests were lodged at the MCC house in the city

and at the dormitory of the Wijata Watjana theological school. The meetings took place in the seminary's chapel.

The discussants, which included some European Mennonite Evangelism Committee (EMEK) personnel, discussed such diverse topics as Indonesian nationalism, how Christians can deal with corruption, and why it is improper for Christians to expect or request military protection.

An evaluation of MCC's work in Indonesia was presented for discussion by Pak Djojodihardjo, head of the Javanese Mennonite Church, and Herman Tan, head of the Chinese Mennonite Church.

The conference was concluded after a period of meditation and prayer with the observance of the Lord's Supper, officiated by Djojodihardjo.

The conferees agreed that the inspiration derived from the sharing of spiritual and service experiences during such meetings—which can be an important factor in the life and work of the volunteers—justifies the calling of such meetings at least once every year.

Albert Oei, a faculty member of the Wijata Watjana theological school, submitted a written summary of the discussions to the local officials.

At present there are eleven MCC workers in Indonesia. Two are serving at Pati, Java; four at Pakis and Taju, Java; one at Djakarta, Java; and four at Katak, Timor.

MCC Orientation



Thirty-five persons participated in the Mennonite Central Committee's second orientation of the year April 12-26. Those belonging to the Mennonite Church, their address, and place of assignment are (from left):

Row 1, Allen Richer, Wauseon, Ohio, construction work in Paris, France; Becky Hofstetter, Apple Creek, Ohio, secretary in Nairobi, Kenya; Gloria Lchman, Apple Creek, Ohio, Menno-Travel Service in Nairobi, Kenya; Florence (Mrs. Gale) Gingrich, Albany, Oreg., school for retarded in Paris, France.

Row 2, Judy (Mrs. Roger) Yoder, Wakarusa, Ind., clinic secretary in Haiti; Evelyn Stover, Perkaspie, Pa., Brook Lane Psychiatric Center, Hagerstown, Md.; Byron Gingrich, Albany, Oreg., agricultural work in Bolivia; Gale Gingrich, Albany, Oreg., school for retarded in Paris, France.

Row 3, Roger Yoder, Wakarusa, Ind., community development work in Haiti; Jerry Breneman, Lancaster, Pa., MCC portable meat canner (five months) and Brook Lane Psychiatric Center (seven months); Sanford Stauffer, Elverson, Pa., Vietnam; James Bowman, Harrisonburg, Va., agricultural rehabilitation work in Vietnam; Maurice Fly, Schwenksville, Pa., Eirene project in Morocco.

FIELD NOTES

Correction: The statement made on page 400, concerning caption under picture on page 192, should read, The man between Robert S. Kreider and Norman Baugher is Howard Palmatier.

Sunday School Meditations Staff will give a program at the Norristown, Pa., church on May 22, 7:30 p.m., and at West Chester, Pa., June 5, 7:30 p.m.

Earl Graybill, Coatesville, Pa., and David Showalter, Harrisonburg, Va., guest speakers in the 53rd Bible meeting at the Manchester Church, York Co., Pa., May 22.

Lancaster Mennonite Hospitals, Inc., 18th annual meeting, at Philhaven Hospital Chapel, Thursday, May 12. Sanford Shetler, Hollsopple, Pa., guest speaker.

All Day Sunday School Meeting, Mt. Pleasant Church, Paradise, Pa., May 19. Speakers include Elam Stauffer, Lancaster, Pa.; Lloyd Eby, Ronks, Pa.; Norman Bechtel, Spring City, Pa.; and Alvin Martin, Terre Hill, Pa.

Family Life Conference, Kern Road Chapel, South Bend, Ind., with Ray Keim, Elkhart, Ind., as guest speaker, May 19-22.

Witness Workshop, Trinity Mennonite Church, Glendale, Ariz., June 2-5, with Nelson Kauffman as director.

A. J. Metzler, president of Mennonite Camping Association, guest speaker in Camp Rally Day, Camp Menno Haven, May 30.

John and Bertha Sommers, Louisville, Ohio, Beech congregation, observed their 50th wedding anniversary on April 4.

The Library Committee at Lyon Street Church, Hannibal, Mo., recently sponsored a six-week reading contest in the Sunday school. The church was divided into two groups; ages ranged from second graders to oldest members. The enthusiasm and response were good. The little group of 50 read 367 books in six weeks. "The Weariless Readers" read 169 and "The Bookworms" followed close behind with 158. Before the contest only a few people were using the library regularly. The Bookworms gave the winners a party featuring games, homemade icecream, and cake.

New Every-Home-Plan churches for the Gospel Herald: Moorhead, Shreve, Ohio; Ann Arbor, Mich.; and Marion, Howe, Ind.

Don Jacobs, Tanzania, will be guest speaker at the Annual Bible Conference, Elizabethtown, Pa., May 28, 29.

The Zion congregation, Birdsboro, Pa., will give the evening program at Mennonite Christian Fellowship, Still Pond, Md., May 29.

The Hopewell Men's Quartet, Kouts, Ind., at Bloomington, Ill., May 22.

New members by baptism: one at Maple Grove, New Wilmington, Pa.; one at Trinity Mennonite, Glendale, Ariz.; two at First Mennonite, Nampa, Idaho; twelve at Yellow Creek, Goshen, Ind.; three at Park View, Harrisonburg, Va.

Special meetings: Max Yoder, Grants Pass, Oreg., at Logsdon, Oreg., May 20-22.

Change of address: George H. Bearé from Upland, Calif., to Route 3, Box 1119A, Albany, Oreg. 97321. They plan to be in Oregon for several months. **Sanford C. Oyer** from Protection, Kans., to 2034 Allendale, Wooster, Ohio.

Myron S. Augsburg, president of EMC, Harrisonburg, Va., will give the commencement address at Tabor College, Hillsboro, Kans., May 23, 10:00 a.m. The title of his address will be "Christian Mission in a Crisis Age."

Willard Krabill, Goshen, Ind., will speak at the Metamora Church, Metamora, Ill., on Thursday, May 19, 7:30 p.m., on "MCC in Vietnam Today." He will also appear on radio WMED "Topic" program that afternoon at 2:10.

Dedication services were held for the

Tri-Lakes Chapel, White Pigeon, Mich., May 1, with John Steiner, Goshen, Ind., giving the dedication sermon. Paul M. Miller, Goshen, Ind., brought the morning message on "What This Building Can Do for the Church."

The Puerto Rican reunion of all former workers will be held at the Paul Brenne-man farm, Doylestown, Pa., July 9. Dr. Earl Stover and Ron Collins are in charge of the program. Camping facilities, swimming, and fishing available.

Mildred Eichelberger, who operates a ranch in Araguacema, Brazil, returned to her home in Broken Bow, Nebr., in early May for a three-month furlough. She is self-supporting and serves under the Mennonite Board of Missions, Elkhart, Ind. The **Richard Kissell** family, also at Araguacema, is planning a three-month furlough in the United States beginning May 25. The Kissells' home address is Hollsopple, Pa.

From John Friesen, Shantipur, India: "Things keep getting tighter and tighter! While a good many people still are trying to hold on to the 'good old days' of rice, its scarcity and high price make it a remote item in the diet of a good many. One bag of rice a week for our patients means less than one day's ration. It would 'smooth out,' as our old widows say, their stomach for about 1½ meals. We are instead going over to a rather permanent diet of wheat and kafir corn. . . . People do not look too

London Mennonite Centre



A new chapel, kitchen, and dining room are to be added to the London (England) Mennonite Centre. The Centre, located in the right half of the building, may also expand to include the left half. The Mennonite Board of Missions, Elkhart, Ind., which operates the Centre, has the opportunity to buy the rest of the structure. Mr. and Mrs. Quintus Leatherman are in charge of the Centre, which is a hostel for foreign students and the meeting place for a Mennonite congregation.

bad but as one mother that I kidded for looking rather perk said: 'We are looking good outwardly but we simply do not have the strength to put in a good day's work.' "

More than four million Bibles were distributed in Japan between November, 1964, and October, 1965. Japan, with less than one million baptized Christians, ranked third in the world in the distribution of the Bible.

Excerpt of a letter from John H. McCombe of the American Bible Society to the Mennonite Board of Missions, Elkhart, Ind.: "The officers of ABS join with me in expressing our appreciation to the Board for your gift of \$2,501.78 . . . on behalf of the Bibles for Ghana Appeal. . . . More than half of the Scriptures have been delivered and reports indicate that the remaining number should be received in Accra in future weeks and months."

A system of radio communications between all Mennonite mission stations in Somalia was established April 15. This facility will be valuable because telegraph communication is breaking down. Installation and maintenance of the equipment is carried out by Kenneth Schlehr of Missionary Aviation Fellowship.

Mr. and Mrs. John R. Mumaw were in Jamama, Somalia, March 26-29, where Mumaw spoke to the church on "Evangelism and Christian Nurture." About 30 believers and missionaries gathered on mats for a fellowship supper of zamboozies, tea, and bananas.

Laboratory technician needed: A lab technician is needed immediately at Kiowa County Memorial Hospital, Greensburg, Kans. The starting salary for the position is \$500 or more, depending on the person's education and experience. Interested persons should contact the hospital administrator, Miss Marie Naffziger, directly, or

James Minerding at the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Paul Ruth, Akron, Pa., general manager of Menno Travel Service, will be a guest of the Scandinavia Airway System on its inaugural jet flight from Stockholm to Moscow: A 10-day familiarization tour will include stops at Stockholm, Copenhagen, Moscow, and Leningrad. While in Copenhagen he plans a side trip to the MTS office in Amsterdam.

Harold Bauman, Tenafl, N.J., former student pastor at Goshen College and now in graduate work at Columbia University, spoke at Akron, Pa., May 6 on "The Ferment over Religion in Higher Education." The talk dealt with financial support, place and method in the curriculum, and the church on campus.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Thanks to the editor for this privilege—so many inspiring articles to which I can say a hearty Amen. "Where Love Was Lacking," by Dwight L. Baker (March 15, 22 issues), has struck a chord of grave concern of my own. I would add "appalling" lack, and it is not a picture of the true church in the East or West. The church at Ephesus in Revelation was, or is, majoring in many things, but having lost its first love, the warning rings clear, Repent! "The way of the transgressor is hard," but who are we to make it harder, and it surely does not demonstrate the Spirit of Christ. I've read the book, The Bridge Is Love, but where love is lacking there is no bridge. Throwing stones defeats the very purpose of the church. . . .—Mrs. Ruth Souder, Telford, Pa.

* * *

Thank you for your editorial, "The Cry for Leadership" (May 3 issue). I believe you have spoken to a very critical need.

Personally, I feel that if Bro. John Wenger's lecture and forthcoming book, The Word Written, are taken seriously, and thinking perhaps of your editorial as a backdrop, the Anabaptist zeal for evangelism and concern for God's kingdom may blaze anew among us.

—Mark Moyer, Telford, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bontreger—Prough.—Cecil Bontreger and John Prough, both of Goshen, Ind., Clinton Brick cong., by Vernon E. Bontreger, father of the groom, April 23, 1966.

Brunk—Eicher.—Glen H. Brunk, Elida, Ohio, Pike cong., and Malinda Eicher, Grabill, Ind., Cuba cong., by Rudy S. Brunk, father of the groom, April 16, 1966.

Byler—Lengacher.—Henry N. Byler and Joan Jeraldine Lengacher, both of Grabill, Ind., Hicksville cong., by Ralph Yoder, April 23, 1966.

Hochstetler—Stutzman. Paul Hochstetler, Goshen, Ind., and Fredia Ann Stutzman, Whitmore Lake, Mich., both of the Pleasant View cong., by Daniel Slabach and John S. Steiner, Feb. 19, 1966.

Imhoff—Saunders.—Peter Imhoff, Washington, Ill., Metamora cong., and Edith Saunders, Hutchinson, Kans., Christian cong., by Roy Bucher, April 10, 1966.

Kolb—Kratz.—Jonathan Kolb, Spring City, Pa., Bertoletto cong., and Esther Kratz, Franconia (Pa.) cong., by Walter Alderfer, April 9, 1966.

Kopp—Chupp.—Robert Lee Kopp, Mt. Joy (Pa.) cong., and Evalina Chupp, Greenwood, Del., Laws cong., by Alvin Mast, April 23, 1966.

Martin—King.—Lewis L. Martin, Hubbard, Oreg., Lebanon cong., and Marilyn E. King, Albany, Oreg., Fairview cong., by Verl Nofziger, April 2, 1966.

Meck—Simler.—Titus Meck, Dakota, Ill., Freeport cong., and Mary Simler, Freeport, Ill., Trinity E.U.B. cong., by Don Blosser, April 8, 1966.

Middaugh—Britton.—David Middaugh and Vada Britton, both of Fort Wayne, Ind., First cong., by S. Jay Hostetler, April 2, 1966.

Miller—Kaufman.—LeRoy Miller, Maple Grove cong., Belleville, Pa., and Alice Kaufman, Mattawana, Pa., by Elam Glick, Dec. 28, 1965.

Schrock—Baumann.—Stanley Schrock, Roanoke, Ill., Metamora cong., and Diane Baumann, Minonk, Ill., United Church of Christ, by Roy Bucher, March 2, 1966.

Yoder—Kaufman.—Stephen A. Yoder and Edna Grace Kaufman, both of Goshen, Ind., Waterford cong., by John D. Zehr, April 28, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Birky, Lester and Georganna (Laramée), Wyaconda, Mo., fourth child, third son, David Glenn, April 8, 1966.

Birky, Stanley and Shirley (Oswald), Detroit Lakes, Minn., first child, Tamra Ann, March 29, 1966.

Eberly, Eugene S. and Nora (Beiler), New Holland, Pa., third child, first son, Rodney Eugene, April 26, 1966.

Geiser, George and Mabel (Neuenschwander), Apple Creek, Ohio, fourteenth child, tenth daughter, Tina Renee, April 4, 1966.

Hartzler, David L. and Catherine (Miller), North Canton, Ohio, second child, first daughter, Heidi Elizabeth, April 16, 1966.

Hartzler, Jay and Jane (Glick), Rothsville, Pa., first child, Lyn Edward, April 26, 1966.

Kreider, Lester and Laura Mae (Carpenter), Baltimore, Md., second child, first daughter, Rose Marie, April 24, 1966.

Kreider, Norman and Dorothy (Lehman), Harrisonburg, Va., third child, first son, David Lehman, April 17, 1966.

Kurtz, Maynard and Hilda (Stoltzfus), Musoma, Tanzania, second son, Robert Maynard, April 21, 1966.

Lapp, N. LeRoy and Catherine (Alger), Rochester, Minn., second child, first daughter, Anne Katrina, April 8, 1966.

Litwiler, Merwyn and Janet (Miller), Hopevale, Ill., second child, first son, Timothy Dean, April 7, 1966.

Litwiler, Paul and Kathleen (Birky), Delavan, Ill., first child, Melissa Ann, April 15, 1966.

Miller, Elmer and Lois (Longenecker), Pittsburg, Pa., second daughter, Lisa Lynn, April 27, 1966.

Nickel, Jerry and Marlis (Doell), Indianap-

Calendar

Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.

Western Ontario Mennonite Conference annual meeting, June 8-10.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

ings, Ind., second and third daughters, Lisa Lynn and Linda Lee, April 25, 1966.

Reeser, Charles W. and Margery (Roth), Shedd, Oreg., seventh child, second daughter, Twila Marie, Dec. 10, 1965.

Roth, Dennis and Phyllis (Kremer), Milford, Neb., second son, Reginald Ray, April 11, 1966.

Smucker, Stanley and Marlene (Rufenacht), Swanton, Ohio, third son, Peter Elliott, April 5, 1966.

Stauffer, Willard B. and Grace L. (Hollinger), Womelsdorf, Pa., fifth child, fourth son, John Jacob, April 15, 1966.

Stoltzfus, Fred P. and Jean (Krepps), Belleville, Pa., third child, second son, Lowell Irwin, April 18, 1966.

Stoltzfus, John and Beverly (King), Apple Creek, Ohio, fourth son, Michael David, March 8, 1966.

Troyer, Clyde and Dorothy (Miller), Fairview, Mich., first child, Cheryl Ann, April 14, 1966.

Weber, James and Sandra (Jantzi), Kitchener, Ont., first child, Sherri Anne, March 22, 1966.

Widrick, Gerald and Betty (Roggie), Louisville, N.Y., fourth child, second daughter, Kari Elizabeth, April 19, 1966.

Witmer, Daniel A. and Maxine (Landis), Orrville, Ohio, ninth child, fifth son, Jerry Lynn, Jan. 21, 1966.

Witmer, Darcy and Donna (Armitage), Kitchener, Ont., fourth child, third daughter, Rebecca Louise, March 21, 1966.

Wyse, Dexter and Mary (Frey), Columbus, Ohio, first child, Lori Lynn, April 20, 1966.

Yoder, Homer and Janet Kay (Gordon), Midland, Mich., fourth child, second daughter, Tenley Diane, April 23, 1966.

Zehr, Joe L. and Janet (Hollified), Fort Wayne, Ind., second child, first daughter, Lisa Jo, April 15, 1966.

Zehr, Paul M. and Mary (Martin), St. Petersburg, Fla., first child, Karen Sue, March 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Verna, daughter of Manasseh and Lizzie (Erb) Hallman, was born in Wilmot Twp., Ont., July 21, 1911; died of cancer at the K-W Hospital, Kitchener, Ont., April 23, 1966; aged 54 y. 9 m. 2 d. On June 8, 1955, she was married to Josiah Baer, who survives. Also surviving are one son (Charles), her father, and 2 brothers (Jacob C. and Elverne). She was a member of the Bleinheim Church, where funeral services were held April 26, with Vernon Leis officiating, assisted by Howard Schmitt.

Delagrange, Saloma, daughter of Eli and Mandy (Miller) Knepp, was born Feb. 19, 1889; died at the Parkview Memorial Hospital, Fort Wayne, Ind., April 14, 1966; aged 77 y. 1 m. 29 d. On Feb. 8, 1911, she was married to John Delagrange, who died Jan. 19, 1959. One son also preceded her in death. Surviving are 3 sons and 2 daughters (Julius, Henry, Lewis, Mandy—Mrs. John Yoder, and Leah—Mrs. Sam Yoder), 22 grandchildren, 11 great-grandchildren, one sister (Caroline—Mrs. Henry Lengacher), one brother (Levi). She was a member of the Cuba Church, Harlan, Ind., where funeral services were held April 17, with Ralph Yoder officiating, assisted by Jake Yoder; interment in Yaggy Cemetery.

Freed, Elsie L., daughter of John S. and Ellen (Landis) Leatherman, was born in Bucks Co., Pa., May 7, 1913; died at the Grand View Hospital, Sellersville, Pa., April 14, 1966; aged 52 y. 11 m. 7 d. On Nov. 25, 1933, she was married to Curtis K. Freed, who survives. Also

surviving are 3 sisters and 2 brothers (Lizzie, Lydia—Mrs. Milton Keeler, Sara—Mrs. Russel Moyer, Abner, and Paul). She was a member of the Franconia Church, where funeral services were held April 18, in charge of Leroy Godshall, Curtis Bergey, and Clinton Landis.

Hartman, Angela Mae, infant daughter of Peter E. and Marilyn (Troyer) Hartman, was stillborn at Hannibal, Mo., April 23, 1966. Surviving, besides her parents, are 2 sisters (Trevia Kay and Alice Ruth), grandparents (Mr. and Mrs. Menno M. Troyer and Mr. and Mrs. Elmer Hartman), and maternal great-grandmother (Mrs. Amos Gingerich). Preceding her in death were one sister and one brother. Graveside services were conducted at the Mt. Olivet Cemetery, April 26, by Frank Keller.

Hege, Amos S., son of Abram and Martha (Gsell) Hege, was born in Washington Co., Md., Nov. 26, 1888; died at his home near Gettysburg, Pa., March 29, 1966; aged 77 y. 4 m. 3 d. He was married to Amanda Horst, who died Jan. 9, 1962. Surviving are 7 sons and 2 daughters (Paul, John, Mark, Enos, Noah, Amos, Adam, Ruth—Mrs. Simeon Heatwole, and Emma—Mrs. Ivan Martin), 44 grandchildren, 5 great-grandchildren, one brother (Aaron), and one sister (Mrs. Mary Horst). He was a member of the Chambersburg Church, where brief services were held, with further services at the Reiff Church, with Wilmer Martin, Harold Hunsacker, and Omar Martin officiating.

Helmuth, Elizabeth, daughter of Jacob and Veronica Miller, was born at Arbury, Ill., Feb. 22, 1890; died at the Buffalo (N.Y.) General Hospital, March 24, 1966; aged 76 y. 1 m. 2 d. On Feb. 18, 1909, she was married to John F. Helmuth, who died June 3, 1962. Surviving are 10 children (Harvey, Fred, Erwin, Martha—Mrs. Edward Hodan, Alvin, Mary—Mrs. Jacob Yoder, Alta—Mrs. Jerry Jantzi, Cora—Mrs. Jona Troyer, Edna—Mrs. Francis Bozer, and Freeman), 27 grandchildren, 8 great-grandchildren, one sister (Mrs. J. K. Miller), and one brother (Joseph). Two grandchildren, one great-grandchild, 4 brothers, and 2 sisters preceded her in death. Funeral services were held at the Alden Church, March 27, in charge of Joseph Baer and Joseph Miller; interment in County Line Cemetery, Alden, N.Y.

Hockman, John W., was born in Shenandoah Co., Va., April 20, 1878; died at the Rockingham Memorial Hospital, Harrisonburg, Va., April 21, 1966, one day after his 88th birthday. He was married to Florence Kesner, who survives. Also surviving are a number of nieces and nephews. He was a member of the Pleasant Grove Church, Ft. Seybert, W. Va., where funeral services were held April 24, in charge of J. E. Martin and Earl Delp.

Horst, William S., son of William W. and Mary (Sauder) Horst, was born in Lancaster Co., Pa., Sept. 27, 1904; died at Nazareth, Ethiopia, Feb. 12, 1966; aged 61 y. 4 m. 16 d. He suffered a heart attack while visiting his daughter and family, Dr. and Mrs. Rohrer Esleman, on Nov. 6, 1926, he was married to Ella Senenig, who survives. Also surviving are 5 daughters and one son (Helen—Mrs. Paul White, Mabel—Mrs. Rohrer Esleman, Mildred, Elaine, Norlene—Mrs. Jacob Hess, and John), 9 grandchildren, 8 brothers, and 4 sisters. He was a member of the Weaverland Church, where memorial services were held March 6; burial in Addis Ababa, Ethiopia, Feb. 13.

Hostetler, Joseph H., son of Joseph B. and Lydia (Hertler) Hostetler, was born at Belleville, Pa., April 11, 1880; died at the home of his youngest daughter near Laurel, Del., April 23, 1966; aged 86 y. 12 d. His wife, Nancy (Hostetler) Hostetler, survives. Also surviving are 6 children (Lizzie—Mrs. Samuel Detweiler, Jacob, Sylvia—Mrs. Daniel N. King, John, Mary—Mrs. Ray Adams, and Barbara—Mrs. Fred Slabaugh), 32 grandchildren, and 19 great-

grandchildren. One son preceded him in death. He was a member of the Allensville Church, Allensville, Pa. Funeral services were held at the Greenwood, Del., Church, April 26, with Alvin E. Mast in charge, assisted by Robert R. Ross; burial in Greenwood Mennonite Cemetery.

Kenagy, William Gilbert, son of Emmanuel E. and Martha Kenagy, was born at Garden City, Mo., June 4, 1891; died at Hubbard, Oreg., April 23, 1966; aged 74 y. 10 m. 19 d. On June 4, 1913, he was married to Emma I. Troyer, who survives. Also surviving are 5 sons and one daughter (Edward, William, Kenneth, Michel, Earl, and Josie—Mrs. Homer Rice), 24 grandchildren, 2 great-grandchildren, 4 brothers (Urie, Irvin, George, and Thomas), and one sister (Mrs. Joe Birkey). He was a member of the Zion Church, where funeral services were held April 25, in charge of John M. Lederach.

Lapp, Glen Miller, son of Stephen K. and Mary (Miller) Lapp, was born Jan. 23, 1916; died of a heart attack while driving his car transport truck, April 16, 1966; aged 50 y. 3 m. 16 d. On June 15, 1940, he was married to Edith Kauffman, who survives. Also surviving are 2 children (Phoebe—Mrs. William Martin and Donald), his mother, and one sister (Della—Mrs. Eber Martin). He was a member of the Maple Grove Church, New Wilmington, Pa., until his work transferred him to Hagerstown, Md., a year ago, when he united with the North Side Mennonite Church. Funeral services were held at the Sharp Funeral Home, New Wilmington, Pa., in charge of Paul Yoder and Harold Lehman; interment in Maple Grove Cemetery.

Lewis, Viola A., daughter of Reuben C. and Elizabeth (Armstrong) Moyer, was born in Bucks Co., Pa., Sept. 12, 1896; died of coronary occlusion while en route to doctor's office, near Perkaskie, Pa., April 25, 1966; aged 69 y. 7 m. 13 d. On Nov. 23, 1918, she was married to Wm. H. Lewis, Jr., who survives. Also surviving are 8 children (Leonard, William R., Elizabeth—Mrs. Ernest Godshall, Arthur M., Jeanette, Mary Ellen—Mrs. Arnold Nyce, Gertrude—Mrs. Edward Haas, and Mildred—Mrs. Charles Kozitzky), 23 grandchildren, one great-grandchild, and 3 brothers (Reuben A., J. Arthur, and Howard E.). Two sisters, one brother, and one grandchild preceded her in death. She was a member of the Blooming Glen Church, where funeral services were held April 30, with David F. Derstine, Jr., officiating.

Litwiler, Amos, son of John and Fannie (Birky) Litwiler, was born at Delavan, Ill., Jan. 14, 1876; died at the Hopedale (Ill.) Nursing Home, April 18, 1966; aged 90 y. 3 m. 4 d. On Dec. 24, 1899, he was married to Barbara Ann Nafziger, who died March 26, 1957. Surviving are 7 children (Leonard, John P., Mrs. Alma Kauffmann, Mrs. Erna Nafziger, Mrs. Marie Stutter, Mrs. Mabel Zehr, and Mrs. Edna Thompson), 23 grandchildren, 38 great-grandchildren, and 2 brothers (John E. and Aaron). He was a member of the Hopedale Church, where funeral services were held April 21, with Ivan Kauffmann and Norman Kauffmann officiating.

Miller, Barbara J., daughter of Christian P. and Anna Swartzendruber, was born near Parnell, Iowa, Sept. 23, 1885; died at the Pleasantview Home, Kalona, Iowa, April 28, 1966; aged 80 y. 7 m. 5 d. On Oct. 3, 1907, she was married to Joel Miller, who died in 1935. Surviving are 2 children (Goldie—Mrs. Delmar Bender and Marvin J.), one brother (Urie), and 8 grandchildren. Two brothers and one sister preceded her in death. She was a member of the West Union Church, where funeral services were held April 30, with Emery Hochstetler and Herman E. Ropp officiating.

Miller, Karen Joy, daughter of Alvin B. and Ethel (Newcomer) Miller, Ulysses, Pa., was

Items and Comments

is becoming quite general that there are many more casualties among unarmed civilian villagers in Vietnam than among the military, a fact verified by no less an authority than Maj. Gen. James W. Humphreys, Jr., Air Force surgeon and chief of the U.S. Medical Aid program in South Vietnam. . . . The truth is that the villagers hate both the Vietcong and the American forces in proportion to the suffering they have inflicted."

The untenability of the Vietnam situation is becoming ever more apparent. A way out of this tragedy must be found—for the sake of the stricken Vietnamese, for the sake of national conscience, and to forestall that last war from which mankind would not survive.

* * *

According to the Agence France Press, the Praesidium of the Supreme Soviet in Russia passed a decree on March 18 imposing a number of restrictions on freedom of worship throughout the U.S.S.R.: collections are strictly prohibited, both inside churches and outside them.

The publication and distribution of tracts, letters, religious information, and other documents will be severely repressed.

The organization of religious meetings, processions, and other religious manifestations which might "disturb" public order is strictly forbidden.

In the future severe measures will be taken, the decree stresses, to repress the teaching of religion to minors, and against citizens who refuse to enter a certain form of work or a certain school owing to their religious convictions. The decree modifies Article 142 of the Penal Code which merely states that "violation of the law on the separation between church and state and education" is liable to be punished by six months' reeducational labor and a fine of 50 roubles. A new clause has been added to this article: "In case of repeated offenses, the persons concerned are liable to be deprived of their freedom for three years."—EPS, Geneva.

* * *

A Harvard-trained critic today challenged the "basic honesty" of the death-of-God theologians.

"There is something not quite right about these new theologies," said the Reverend Harold O. J. Brown. "It is as if their proponents are keeping something back—or putting something on."

Brown charged flatly that the new theologians distort and misrepresent early Christian teaching.

"The misstatements of all these men, particularly in works intended for popular consumption, are often so crass as to [raise] the question of basic honesty," he said.

Brown, a scholarly young Congregational minister writing in the current (April 15) issue of *Christianity Today*, notes that

Dale Francis writes in *Operation Understanding*: "The 'God is dead' people remind me of the fellow who didn't communicate with the telephone company and had his phone service cut off. He then, discerning that his own telephone service had been discontinued, started declaring that the telephone no longer existed. It never occurred to him that only his own line was dead. . . . If a man . . . wishes to contend that Jesus Christ was just a good man who came to God more fully than other men, then he is not denied the right to so believe. But I would expect him to show integrity enough and courage enough to accept the implications of his belief. If he discards traditional Christianity and yet demands that he be accepted within the fold of traditional Christianity, then it seems to me that he is showing hypocrisy. He wants to be a nonconformist but he demands the comfort and the trademark of those who conform to the truth and the revelation of God."

* * *

Erwin D. Canham, editor-in-chief of the *Christian Science Monitor*, has taken issue with the God-is-dead school of theology as evidence of a "tragic gap in present human thinking." He told an audience at Philharmonic Hall in Lincoln Center that such kind of talk is a "regrettable over-compensation for the inadequacy of literal interpretations of the Bible." It borders, he said, on a "theology of the absurd."

* * *

Radio Southern Manitoba, operators of stations CFAM and CHSM at Altona and Steinbach, raised over \$32,000 in a "Food for Vietnam" campaign during February.

Elmer Hildebrand, manager of the stations, presented a check of \$24,422.14 to J. H. Unruh, chairman of the Mennonite Central Committee (Manitoba) on March 18. Since that time contributions have continued to come in, bringing the total to over \$32,000 by the end of March.

The MCC was "overwhelmed" with the amount collected during the campaign, said Unruh in accepting the check. "The campaign has been most appreciated, not only for the money collected, but also for the valuable and extensive publicity received."

* * *

Charles A. Wells, editor and publisher of *Between the Lines*, says, "The war in Vietnam is causing many to speculate that this conflict may be the last war. If hostilities in Southeast Asia lead to World War III, it will indeed be the last war for modern man."

Wells goes on to say that "the admission

born in Potter Co., Pa., Dec. 20, 1905; died at the Children's Hospital, Buffalo, N.Y., April 21, 1966; aged 3 m. 21 d. Death came as the result of complications following heart surgery 2 days earlier. Besides her parents, she is survived by 3 brothers (Donald, Eugene, and Harold) and grandparents (Mr. and Mrs. Reuben Z. Miller). Funeral services were held at the York's Corners Mennonite Church, in charge of Melvin Kauffman and Ivan Smoker.

Nafziger, Mary, daughter of Henry and Jemima (Eckley) Sauder, was born near Archbold, Ohio, Oct. 8, 1877; died at her home in Archbold, April 20, 1966; aged 88 y. 6 m. 12 d. On Jan. 1, 1903, she was married to Henry Nafziger, who died May 13, 1951. Surviving are one daughter and one son (Cora and Edwin), 8 grandchildren, and 5 great-grandchildren. One son preceded her in death. She was a member of the Central Church, where funeral services were held April 23, in charge of Charles H. Gautsche, Dale Wyse, and Henry Wyse; interment in Pettisville Cemetery.

Ramer, Lyndon La Rue, son of John and June (Horst) Ramer, North Lawrence, Ohio, was born May 4, 1962; died at the Wooster (Ohio) Community Hospital, April 22, 1966, after almost a year's illness with leukemia; aged 3 y. 11 m. 18 d. Surviving are his parents, 4 brothers and 2 sisters (Ronald, Larry, Keith, Robert, Cheryl, and Janita), and grandparents (Mr. and Mrs. William Ramer and Mr. and Mrs. Roy Horst). One baby sister preceded him in death. Services were held at the Martins Church, near Orrville, Ohio, with Frank Nice and Ray Himes officiating.

Rhodes, Emmer Frederick, son of Reuben S. and Magdalene Rhodes, was born in Rockingham Co., Va., Oct. 21, 1881; died March 22, 1966; aged 84 y. 5 m. 1 d. On Feb. 14, 1906, he was married to Stella Heatwole, who survives. Also surviving are 6 daughters (Sadie—Mrs. G. F. Wine, Margaret—Mrs. Harry Keller, Minnie—Mrs. Raymond Carr, Hazel—Mrs. George Heatwole, Helen—Mrs. Robert Shank, and Marie—Mrs. E. J. Morman Shank), 5 sons (Paul H., Thomas R., E. F., Jr., William J., and Stanley E.), one brother (Webster C.), 2 sisters (Nettie—Mrs. Amos Wenger and Mary—Mrs. Henry G. Wenger), 42 grandchildren, and 25 great-grandchildren. He was a member of the Bank Church, where funeral services were held March 24, with Harold Eshleman, Lloyd Horst, Ralph Heatwole, and Russell Cline officiating.

Shank, Daniel C., son of David and Clara (Miller) Shank, was born at Greensburg, Md., Nov. 4, 1884; died at the Mennonite Home, Hagerstown, Md., March 18, 1966; aged 81 y. 4 m. 14 d. He was married to Minnie Weaver, who died in 1946. Surviving are one stepdaughter (Mrs. Maude Christy), 2 brothers (Amos and Jacob), and 6 stepgrandchildren. He was a member of the Stouffer Church. Funeral services were held at the Miller Church, March 22, with Mervin Martin and Daniel Miller officiating.

Troyer, Jerry C., son of Calvin J. and Matilda (Lambricht) Troyer, was born in LaGrange Co., Ind., Dec. 26, 1898; died at his home, Shipshewana, Ind., April 19, 1966; aged 67 y. 3 m. 24 d. On Feb. 12, 1922, he was married to Orpha Miller, who survives. Also surviving are 3 sons (Wilbur, Clarence, and Ralph), 2 daughters (Mary Louise—Mrs. Vern on Neff and Shirley—Mrs. Ernest Neff), 36 grandchildren, one great-grandchild, 4 brothers (Calvin, Willis, Clarence, and Raymond), and 6 sisters (Lizzie—Mrs. Homer Miller, Ellen—Mrs. Orva Miller, Edna—Mrs. Emmitt Klopfenstein, Ruth—Mrs. Lee Miller, Lena—Mrs. Stanley Plank, and Birdena—Mrs. Freeman Hartman). He was a member of the Shore Church, where funeral services were held April 21, in charge of Orvin H. Hooley, Willard Summers, and Aldine Haarer.

atheist critics such as Walter Kaufmann and Alasdair MacIntyre "accuse the new theologians of dishonestly cloaking atheist ideas in Christian expressions, and acidly suggest that they do this because there are many professorships of theology but few of atheism."

He observed, "To cry, 'God is dead!' as Thomas J. J. Altizer does, catches attention precisely because it is fraught with blasphemy and yet somehow claims to be said on behalf of God. Both the blasphemy and Altizer would be insignificant if God were not really there."

Brown says that "in several currently popular schools of theology, such as the 'new theology' of J. A. T. Robinson, the 'religionless Christianity' of Dietrich Bonhoeffer, or the 'death-of-God theology' of Altizer et al., this ambiguity is not incidental but central."

* * *

"The secular college is one of the world's most strategic mission fields," Dr. John Alexander, general director of Inter-Varsity Christian Fellowship, told the National Association of Evangelicals in Denver, Colo.

Speaking at the NAE 24th annual convention, Dr. Alexander said, "Most Christians have written off as hopeless this mission field. They expect students to come and hear. We've got to adopt the strategy of going and telling."

Paul Little, director of evangelism for Inter-Varsity, said within three years 95 percent of college students in America will be attending public, tax-supported schools.

In order to reach other students, the Christian student "must have a clear understanding of what the Gospel message is," he said. "Then he needs to know how to bridge the gap from sports or current events to spiritual things, and he should know how to answer questions related to living the Christian life."

The best opportunity for reaching fellow students is through person-to-person contact with classmates or roommates, he said.

* * *

A Methodist bishop affirmed the church's obligation to speak on international affairs before 200 delegates to the annual meeting of U.S. members of the World Council of Churches.

Bishop James K. Mathews of the Boston Area of the Methodist Church said that those who would have the church remain silent on controversial issues "forget this is exactly what is imposed upon her under totalitarian regimes, so detested by these same persons."

In pleading "the sacrosanct principle of separation of church and state in American society, they forget that a prime reason for this separation was to free the church to be critic of the social order."

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25th ANNIVERSARY



The Pattern of Pentecost

By Paul G. Burkholder

"Guess what I found out last week? Ted, our Hi B. A. Director, doesn't have the Spirit. I can't understand it. He is such a warm Christian." Bill's confusion was evident. Often on this weekly trip to the Bronx High School Born Againers' meeting, he would steer us back to this subject. His congregation seemed to be saying there must be a certain type of ecstatic experience in his life.

In our own denomination we have given good, but often cold, theological answers. We have had so little room for variety of experience. We have excommunicated a few who began having ecstatic experiences. For those remaining, we have made it so hot they usually leave on their own volition. I think I hear Ira and Ida Mennonite whispering, "What has gotten into them? It couldn't be God's Spirit."

Can we, for the moment, lay aside our biases and look clearly at the pattern of Pentecost?

That First Day

Fifty days after the Passover, the Jewish people had their annual Thanksgiving. Similar to ours at the end of the harvest season, it was a day of praise to God, called Pentecost.

Ten days prior to Pentecost, Christ had done the disappearing act again. It wasn't the first time and I'm sure the disciples figured it wasn't the last. He had appeared and disappeared often—on the lake bank, the road to Emmaus, the garden, and the closed rooms. This was becoming the norm. Often He had promised His soon return. The white-robed men immediately after the ascension promised His return. If Jesus Christ had stepped through the wall, these disciples would hardly have been surprised.

But our God *is* a God of surprises. These men were astonished and bewildered at the entry of the Holy Spirit into their lives. We limit God. We make Him God of the usual. The Book of Acts is the story of God's Spirit working in men by the usual and the unusual. "... the Spirit gives LIFE" (II Cor. 3:6b).

Primarily, then, Christians think of Pentecost as the day when God initially gave all men an opportunity to be filled with Himself.

Is There a Pattern?

Some of the most Christ-honoring living today is found in our younger churches in Asia, Africa, South America, and other more unstructured cultures within our own country. I

suspect that this unstructuredness may be part of the reason. We Americans think everything must have neat little patterns. Christ's words to Nicodemus, the organization man, may be helpful. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8).

Palm Sunday of 1965 will not soon be forgotten by many in the Goshen and Elkhart, Ind., area. No one could know the exact path of any individual tornado. True, the weather bureau had forecast the general area. Neither can we easily lay out a pattern for the exact movement and behavior of the Holy Spirit. This would take away much of the excitement and joy of the life "in the Spirit." It makes sharing our life in Christ so vital, refreshing, and urgent.

Wind, tongues of fire, and speaking in unknown tongues are common to some. Saul was struck down by a bolt of light on the turnpike. Emotional? Definitely. The Ethiopian eunuch's experience was not very traumatic. He was convinced of the unfolded Word and took action. It was an exciting night at the Philippian jail when the jailer, at the frustrated end of himself, turned to Christ. When the Spirit moves a man to commitment to Christ, it cannot be without turmoil.

Through the entire Bible narrative, God so often moves "... at an hour you do not expect" (Luke 12:40). Most people were taken unawares by the flood, Isaac's birth, and the incarnation. "... At an hour you do not expect" was given to disciples who were ready to organize God's movements. Modern-day disciples are little different.

God refuses to be bound by man's ideas of how, when, and where He ought to move. We are convinced there are certain ways to get God going. He might be sleeping, or out for a Sunday stroll. Maybe we need another conference or convention to awaken Him. Some would encourage more congregational movement while others suggest less. More prayers may do the trick. "Lord, you *must* move among us, *here and now*." Is God, God, or are we His God telling Him what to do?

Certainly we need conferences, etc.; but it all smacks of self-effort. "If only I can do this or that," smells like my work instead of the Holy Spirit's. It is based on my ability and acts rather than the acts of the Holy Spirit.

General Patterns Prior

At the risk of refuting all that has been said, let us see if there are any patterns. What must happen before God's Spirit

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can flood our lives? Three things seem evident on the first Pentecost. Acts 2.

It was a day of praise and thanksgiving. Praise is not a part of us or our society. Never has there been such an age of grumblers. "We grumble on Monday, we grumble on Tuesday, we grumble the whole week through" was a line from a Sunday-school song a few years ago. Even when finances are good and health is excellent, our answer to, "How are you?" is, "Oh! Not too bad." We cannot say we are fine in a positive manner. "... Let us continually offer up a sacrifice of praise to God..." (Heb. 13:15).

There was an air of expectancy on that day. Perhaps Christ would step into the room; and He did, but not as they expected. God's people have lost their sense of expectancy. Nothing new and exciting ever happens. But are we expecting Him? Are we really anticipating His moving into our situation and lives?

It is amazing how often God seems to do some great work in the group who are gathered. Accurate translations of Acts 2:1 do not use the KJV "one accord." Thus, we dare not push the point of oneness. Oneness is not a natural gift to most of us. God's Spirit brings us the gift of oneness. However, in the presence of my brethren, the Word often springs to life and the Holy Spirit moves in ways He does not when we are alone with the Word.

Some of us are like the father who began accusing his children of having turned off the faucet when he was washing the car, only to discover he was standing on the hose. Too long we have stood on the hose of praise, expectancy, and being together. Certainly we have nothing to lose, but our grumbling, dullness, and aloneness.

Results of Pentecost

The happenings of Acts 2 seem quite typical of the results of the Holy Spirit's moving. Couldn't we use the stiff breeze of the Holy Spirit to blow away our stuffiness, give us a new fire, and free our tongues? It just wouldn't hurt us a bit; unless, of course, we began to gloat over the breeze, the fire, and the tongues instead of our God.

Great Preaching. The Holy Spirit brought great preaching and it came from a former coward, Peter. There was something new and breathtaking in Peter. It was a message of judgment and warning which presented Christ as the very person they needed. He did not hesitate to reveal to them *their* sin. He did not attack the sins of the Roman army and its injustices. He didn't even encourage them to write to the emperor. Rather, he took the Word, drew a tremendous portrait of Christ, and climaxed it with the stinging words, "This Jesus, you crucified and killed." It was Christ-centered, judgmental preaching which revealed God's personal love for every man.

Great Conviction. How long has it been since you have heard anyone so shaken by the Holy Spirit that they cry out, "Brethren, what shall we do?" Were they convinced of their wrongness? Absolutely. The feeling of these Jews seems to be the dismay of one trying to collect feathers emptied from atop the Empire State Building. We have killed the Christ, the Saviour of the world, *our* Saviour. Now, what shall we do?

The Holy Spirit brings to us a deep sense of our wrongness—conviction of sin.

Great Repentance. A change of views and purpose, to accept the will of God in their inner persons instead of rejecting it, was the result. This is the Holy Spirit's gift of repentance. In far too many so-called "commitments to Christ" today, there is no change of purpose, or views about God's demands on my life. Actually, in the New Testament this word "commitment" is not used in the sense of giving my life to Christ. Too often it is used to avoid facing up to myself and my sin. The Holy Spirit, however, brings me face to face with my own needs.

Great Forgiveness. Nearly twelve years ago as my wife was studying her Sunday-school lesson the Holy Spirit gave her an awareness that *her* sins were forgiven. God had accepted *her*. Never before had she known forgiveness. He forgives *us*; we who crucify His Son. He accepts us and even loves us. He loves *me*. Is there truly any greater experience among men than to be forgiven? The church is only the "company of the committed" as long as it remains the "company of the forgiven."

Great Joy. Following right on the heels of forgiveness is a Spirit-sent joy. I know so few joyful Christians. Sometimes I wonder about myself. Only an awareness of my own sin and need leads me to true repentance and the joy of forgiveness day by day, moment by moment. Is it not sin upon sin to go about day after day with such straitlaced faces and to call ourselves by His name?

Great Fellowship. These first Christians did not run after a man. They ran after *The Man*. They found *Him* in each other. They just had to get together to share their joy. While driving taxi several years ago, a passenger asked me a few simple questions about a new airline that was beginning to operate out of New York. It was an advertising gimmick which netted me ten silver dollars. I spilled the news to every cab driver who would listen. I could hardly wait to get home and tell my wife. How is it that I can round up people everywhere to tell about a monetary gain, and so seldom share my joy of forgiveness? I do very little running from house to house. How about you?

Great Concern. Suddenly they became aware that others had needs. They found this out as they went from house to house. So often we are reluctant to give even a few coins because we haven't seen the needs of our brothers. The Holy Spirit, in this great chain reaction, gives a concern for others which makes us feel that none of the things we possess are our own. Acts 4:32. I envy my Spanish brethren. They share so freely and willingly. My hands are clinched so tightly.

Great Holiness. "Who are being saved?" suggests a great holiness. Any talk of receiving the Holy Spirit which does not produce holy living must seriously be questioned. The ordeal of repentance and the joy of forgiveness will result in right living. No, it is not perfect living; but a concern lest we slip into anything which would make us guilty of crucifying the Son of God afresh. God's Spirit is a Holy Spirit; who, when He moves into a man, *will* produce holy living.

Great Love for Jesus Christ. When the Holy Spirit pours Himself over and in us, we find a new love for our God as we

understand Him in Christ Jesus. Christ says, "He will glorify" (John 16:14). His purpose is to draw us to Jesus. Christ becomes the center of life. The Holy Spirit reminds us of what Christ provides for us.

There is more, much more than this, which the Holy Spirit will do in us. Let's not be afraid of ecstatic experiences. Paul, in his letters to the Corinthians, doesn't encourage us to seek after them, but neither does he discourage them. Ira and Ida must welcome such experiences as friends, not intruders. Bill from Hi B. A. needs to see that Ted is warm and Christ-centered because of the Holy Spirit's work in his life.

The Publican

*Dear God,
I know
I cannot pray like some,
Whose every phrase
Becomes a fragrant flower
Or poet's gem.
But Lord,
Accept my prayer,
Said in simple words.
I do not know
Many great things,
But I know you.
I have never traveled far
From my door,
Yet it has always
Been blessed
Because you live here.*

Amen.



Sunnyslope

The Sunnyslope congregation was organized on Feb. 5, 1946, with 13 charter members. Twenty years later there are 176 members, and three other growing churches—all outgrowths of the Sunnyslope congregation. Melvin Ruth served for many years as pastor and bishop. Theron Weldy is present pastor.

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Nurture Lookout

Church Camping Itch

A. J. Metzler is a veteran promoter of church camping. He is currently president of the Mennonite Camping Association and director of the Laurelville Mennonite Church Center. Laurelville, under the leadership of Bro. Metzler, has begun a pioneer program in year-round church camping. It is the first and only such program in the Mennonite Church at this time.

On a number of occasions I have heard Bro. Metzler speak with the vigor of a prophet about camping. He feels that church camping may very well be one of God's vehicles for church renewal in the future, as Bible conferences, revival meetings, and winter Bible schools were in the past. He senses that increased mobility, more leisure, thicker pocketbooks, and the need for renewal in a relaxed setting, will surely change the shape of the kind of help that will be most helpful to Christians in the decades ahead. The church is working at this. But it is moving pretty slowly.

Needed are more people with a camping itch. I mean that if church camping is truly one of the new responses for Christian education and church renewal in our time, then we should not be satisfied to let camping be merely an interesting sideshow to the whole work of the church. We should see the church camp as a unique part of all that the local congregation plans for the nurture and renewal of its members.

There is a significant way for you to vote for a strong church camping program across the church. It is by scheduling your vacation so that you can participate in the program of one of the existing Mennonite church camps. Write to church camps for their summer schedules. Select the week (or weeks) that fits the vacation schedule of your family. Then plan to be there with your entire family. More and more of the camps are programming for family experiences.

If Mennonite vacationers would elect to spend their increasing free time at the church camp, if they would crowd out the Laurelville, the Little Edens, and the Spruce Lakes, then it would be abundantly clear to denominational program planners that church camping is, in fact, not merely the wave of the future but of the present.

Bro. Metzler says, "It certainly is quite justifiable for a Christian family occasionally to take extended tours to see the great Rockies and other of God's wonders, or to spend a week or two visiting relatives. But with most of our families now taking one or two weeks of vacation, certainly a prime consideration for every family should be how often they will spend a week during the summer at one of the many family camps, retreats, or conferences provided by the church. Here the time away will contribute richly to the total person and to the total family."

—Arnold W. Cressman.

This CPS Issue

This month of May marks twenty-five years since the Civilian Public Service program was begun. Many members of the church were born and have grown to maturity since this program was started. This issue of GOSPEL HERALD is planned to help review the CPS experience briefly and to call the attention of the church to what was a very significant experience for the Mennonites in America with the state during World War II. It requires an accounting not only for the sake of the record but for the lessons learned.

H. S. Bender wrote, "Always seeking a constructive and not nihilistic solution of the problem of the relation of the Christian who does not believe in war with a state which both believes in and practices it, the Mennonites had previously made two major experiments in this area since the early nineteenth-century introduction of compulsory military service in Europe. One of these, that of noncombatant military service in Germany (1867-1918), proved a failure, for it led to the surrender of nonresistance; the other, that of civilian state service in Russia (1880-1930?), was a relative success and in fact served as the inspiration and pattern for much of the idea and some of the practice of CPS in America.

"But never was the experiment carried through under such intense pressures, and with such a clear awareness of opportunities as well as dangers, as in the United States in 1940-45. The great majority of the Mennonite leadership and membership, both inside and outside of CPS, both in and since the war, agrees today that the experiment was essentially a success, and that it lights the way to the further course of non-resistant groups under similar circumstances."

For an extremely helpful and comprehensive look at the whole CPS program, one should read the volume, *Service for Peace*, by Melvin Gingerich. This 508-page book does a tremendous job of pulling together facts about CPS. It also carries important communications which were sent to the president of the United States and other leaders during the days of war.

All this issue can do, of course, is to attempt to give a glimpse of what happened during the years the program was in operation and since. The influence of this experience is still with us in the actual work accomplished, in the testimony it has for peace, in the impression it made upon the church which rallied to the support of our men who were called, and most of all on the impact it left upon those who actively served in the CPS program.—D.

Headlines . . . and Dead Lines

Drunk driver hits pedestrians: 3 die. Family of 5 killed in fiery auto crash: 6 die. Four injured in head-on collision. Holiday death toll mounts on nation's highways. Youth kills 2 during 100 M.P.H. ride.

These are the headlines dealing with the loss of life on U.S. highways. Yet there is a curtain of callousness when the seriousness of this slaughter is discussed.

Last year, according to a report by The Travelers Insurance Companies, 48,500 men, women, and children were killed on the nation's highways. That is up one percent over 1964. This represents approximately the entire population of a city such as Beverly Hills, Calif., or Fargo, N. Dak., or eight cities such as a Scottsdale, Pa., or nine cities such as Orrville, Ohio, or seven cities such as Ephrata, Pa., or three cities such as Goshen, Ind., or 40 towns such as Hesston, Kans. Doesn't that merit your attention for a few moments?

In addition 4,100,000 persons were injured in traffic accidents. This is 260,000 more than 1964, up 7 percent. That represents nearly half the population of New York City.

Drivers under 25 years of age represent only about 18 percent of all licensed drivers in the U.S., but in 1965 they were involved in more than 30 percent of all fatal traffic accidents and 28 percent of all non-fatal highway mishaps.

Four of every five traffic accidents in 1965 could have been avoided, according to The Travelers Insurance Companies. The major cause of death and destruction on our highways is driver error and lack of judgment. Almost 90 percent of the casualties occurred in accidents involving driver violations.

Nearly 275,000 pedestrians were injured and 9,000 were killed during 1965 in the U.S. This includes 300 persons who were injured while actually standing on a traffic safety isle. The overwhelming percentage of all accidents occurred during clear and dry weather. Nearly 22 percent of all fatal traffic accidents occurred on Saturday.

Without a doubt the church must also be concerned with this growing problem. But who reads and takes such facts seriously? Editorial columns do not really provide the solution. But you do. We all do—as citizens and Christians. Every time we get behind the wheel.

You, as a minister, ought to take time to prepare and preach a message to your people on this serious problem.

You, as a driver, must take seriously the relation of faith and life when you get behind the wheel of your car. Law-breaking and lack of respect are just as serious and sinful here as elsewhere. Such attitudes as "Get-there-before-the-other-guy" . . . and "Hurry-up-and-wait" . . . and "I'll-take-my-share-of-the-road-anyway" . . . and "I'll-beat-the-light" . . . and "I'll-merely-slow-instead-of-stop" ought not to characterize any Christian.

The Christian is called to preserve and hold life sacred on the highway as well as in war.—D.

Civilian Public Service—A Brief History

By Melvin Gingerich

On May 22, 1941, the first Civilian Public Service camp operated by the Mennonites was opened officially at Grottoes, Va. From May, 1941, to the closing date of the last camp in March, 1947, a total of 151 CPS camps and units had been in operation, of which more than 60 were under the Mennonite Central Committee or under a joint sponsorship with other church agencies. Of the nearly 12,000 conscientious objectors to war who were drafted under the Selective Training and Service Act of 1940 and assigned to Civilian Public Service camps to do "work of national importance," 4,665 or 38 percent were Mennonites.

Development of CPS

At least 120 different types of work were done by these men according to the national government reports. In addition the churches contributed over \$3 million to the MCC for the operation of the Mennonite camps.

As was indicated above, many types of tasks were performed by Mennonite young men assigned to "work of national importance." Many of the camps were engaged in soil conservation, while others served in forest preservation, in national parks, in agricultural experiment stations, and in dairy testing. Later in the program many men were working in mental hospitals and training schools, in public health, and in "guinea pig" units where they subjected themselves to experiments designed to gain information having to do with nutrition and disease.

This program did not come into existence suddenly; rather, it was a development that grew out of the experiences of conscientious objectors in the United States during World War I as well as out of the earlier experiences with a form of work in lieu of military service performed by the Mennonites in Russia. During World War I the Mennonite young men who were drafted were actually inducted into the army where they were expected to perform noncombatant service. The refusal of large numbers of these men to wear the military uniform or to engage in work connected with the military produced difficult problems for the army as well as for the young men who were placed under pressure to do that which their consciences forbade.

When in 1940 legislation for a draft law was being considered in Congress, the Brethren, Mennonites, and Quakers as well as other denominations presented their desire to the government for more liberal provisions than those that had prevailed during World War I. The result was a law placing conscientious objectors to war under civilian control and assigning them to work projects of "national importance" in lieu of induction into the army.

This plan would not have been possible had it not been for the meetings of the representatives of the three Historic Peace Churches during the period between the two World Wars in which they explored alternatives to military service and attempted to reach a common mind on a plan to be presented to the federal government.

Among the most important of these conferences was the one held in Newton, Kans., in 1935 when a "Plan of Unified Action in Case the United States Is Involved in War" was adopted. It called for a program of alternative civilian service for drafted conscientious objectors. Out of this cooperative effort came also the National Council for Religious Conscientious Objectors, later known as NSBRO, which represented CO's and their churches before the national government. It was the desire of Selective Service that there be one national body with which they could work in the CPS program since they "anticipated that misunderstandings and confusion would be the outcome of separate agreements with the several groups."

Location of Camps

As a result of this planning and cooperation, the first Mennonite Civilian Public Service camp was opened, near Grottoes, Va., in May, 1941, as stated in the first paragraph. The camp consisted of four barrack dormitories, a large dining room, offices, staff quarters, and other buildings, all formerly used by the government for young men engaged in the work of the Civilian Conservation Corps. During the next several years many such CCC camps were used as the "base" camps for drafted conscientious objectors.

Mennonite CPS base camps were located in eighteen states from Maine to California and from Florida to Montana. At least twelve departments of the United States government were in charge of these base camps. Soil Conservation Service camps were located at Grottoes, Va.; Colorado Springs, Colo.; Denison, Iowa; Wells Tannery (Sideling Hill), Pa.; Henry, Ill.; Hagerstown, Md.; Weeping Water, Nebr.; Fort

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Collins, Colo.; Howard, Pa.; Powellsville, Md.; Terry, Mont.; Downey, Idaho; and Lincoln, Nebr., approved by Selective Service in this order.

National Park Service camps were located at Galax, Va.; Luray, Va.; and Belton, Mont. The Bureau of Reclamation camps were at Hill City, S. Dak.; and Lapine, Oreg. The United States Forest Service camps were at Marietta, Ohio; Bluffton, Ind.; Medaryville, Ind.; Camino, Calif.; North Fork, Calif.; and Huson (Missoula), Mont.

Public Health Service camps were located at Crestview, Fla., and Gulfport, Miss.; and Department of Agriculture units, consisting of dairy farm projects and dairy herd testing groups, were scattered through at least thirteen states.

Other men worked under the Extension Service of the United States Department of Agriculture at Lincoln, Nebr., and Ithaca, N.Y. Additional men served under the Farm Security Administration, Office of Scientific Research and Development, Puerto Rico Reconstruction Administration, Surgeon General's Office, State Mental Hospitals, State Training Schools, and Veterans' Administrations Hospital.

Many men were located in small units as workers in at least twenty mental hospitals or training schools rather than in the large base camps. No less than 1,500 men had served in Mennonite hospital units by December, 1945. Over 500 men served in small units in dairy farm projects located in eleven states. Another group of men made up a CPS Reserve, under which they acted as livestock attendants on boats of cattle and horses sent primarily to Europe. Men in public health work in Florida and Puerto Rico spent time in hookworm control. It is thus apparent that Mennonite young men became acquainted with a variety of skills, human needs, people, and geography.

The church ministered to these men in various ways. Through camp directors and educational directors appointed by the MCC, spiritual and intellectual stimulation was provided for the men. Area pastors and speakers were provided for the camps while many conferences also sent their representatives to visit their men in the camps and units.

In the early days of CPS, the camp staffs generally consisted of older men who were not draftees, as well as of women who filled various offices. Each camp had its director, a matron, a business manager, an educational director, a dietitian, and a nurse. Often there were assistants in a number of these offices. The book, *Service for Peace*, pp. 459-71, lists almost 500 persons who served in one or more staff positions during the history of Mennonite CPS. In the final years of the program most of the men serving on the staff were selected from among the draftees. From this group has come strong church leadership in the various Mennonite branches.

CPS was not without its difficulties. In some camp areas delicate problems of public relations arose. In other camps there was internal dissension. Sometimes the work did not seem significant and the men became discontented. In other instances their work seemed highly significant, as, for example, when they worked in hospitals, or built a huge dam at Hill City, S. Dak., or served as smoke jumpers in the western mountains.

Generally speaking, however, the remarkable fact about the camps was the great degree of harmony and cooperation that existed, considering all of the geographical, cultural, ethnic, educational, and religious backgrounds of the campers. There was also sorrow and tragedy. At least fourteen campers died, some as a result of accidents while on duty in their work assignments.

Some Problems

One of the failures of the MCC-CPS program was, however, in not supplying enough camp pastors or in not providing a large enough number of qualified ministers to make possible the holding of regular preaching and pastoral services in the camps. Despite the lack of an adequate program of spiritual ministry, the majority of the men sampled reported that they held to the doctrines of their churches more strongly than before while another 34 percent declared that their loyalty had remained the same.

One of the chief problems of the camp program that arose was an outgrowth of the divided responsibility between the church and the state. The government drafted the men and then "furnished general administrative and policy supervision and inspection and paid the men's transportation costs to the camps."

The NSBRO representing the churches agreed "to undertake the task of financing and furnishing all other necessary parts of the program, including actual day-to-day supervision and control of the camps (under such rules and regulations and administrative supervision as is laid down by Selective Service), to supply subsistence, necessary buildings, hospital care, and generally all things necessary for the care and the maintenance of the men."

At the end of the draft, the MCC was still cooperating in this arrangement, although certain other groups had withdrawn, having come to feel that this contract made them a party with the government in the enforcement of the conscription system and disagreeing with certain regulations of Selective Service which they regarded as being arbitrary. The dual control of camps was the object of much criticism both by camp leaders who felt that the lines of authority were not clearly drawn and by Selective Service officials who felt that the plan interfered with effective discipline.

This explains in part why the base camp arrangement was discarded in favor of the present arrangement under the I-W program where men are allowed to select individual jobs with those agencies approved by Selective Service. The local draft boards then approve the assignments of the men to the positions available in these agencies, such as general and mental hospitals, Goodwill Industries, etc., as well as to service jobs both at home and abroad under relief and mission organizations.

* * *

The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire, "Why wasn't it done the other way?"

—Oliver Wendell Holmes.

What Did We Do in CPS?

By Justus G. Holsinger

One warm May afternoon in 1942, I stood at the window of my high-school classroom looking out across the beautiful farm fields of the Shenandoah Valley as the students completed their social science assignment. In the field across the road from the school were a group of men digging postholes. It suddenly occurred to me that these were the "conchies" from the Grottoes CPS camp engaged in "work of national importance."

A strange feeling came over me when I recalled the conversation with my Selective Service draft board chairman soon after Pearl Harbor, when he informed me that I would be drafted at the end of the school term in place of moving into the high-school principalship left vacant by the resignation of the principal. He informed me that the armed services were in great need of commissioned officers and that they would be drawing men from the high-school teaching forces.

When I walked out of my high-school classroom for the last time to join the "conchie posthole diggers" at the Grottoes camp, I knew full well that many of my teaching colleagues could not understand why a teacher of high-school youth would hide himself away in a CPS camp for conscientious objectors when the nation was in dire need of officers for the armed services. I was not convinced in my own mind that washing dishes for a month at the Grottoes CPS camp was a more significant service to my country than teaching social science to high-school youth.

A New Depth of Meaning

Today, almost a quarter of a century later, after having spent six months at Marietta camp in Ohio and three years of my CPS time in Puerto Rico, the term "work of national importance" has a depth of meaning which it did not have in 1942.

Each summer as I cross the state of Ohio, in traveling from Kansas to Virginia, I seem to notice the many beautiful trees. I keep asking myself if that healthy maple might have been one of those seedlings we used to count during the winter months in the old warehouse at the Marietta State Nursery. Those fifty-five-minute silent counting periods seemed like horse, and the most realistic goals were the five-minute breaks at the end of the counting period or the five o'clock whistle at the end of the day.

Almost every man in base camp was eager to get into some type of service comparable in glamour to that rendered by his buddies from the home community who had chosen military service. The service agencies encountered no difficulty in meeting the quotas for mental hospitals when calls came for

volunteers. Meeting immediate human need carried greater value to the CPS man than the services rendered by most of the base camps.

Selective Service records indicate that more than 2,300,000 man-days were performed by Mennonite Civilian Public Service during 1941-47. Based on the minimum federal wage at the time, it can be said that the men from Mennonite Civilian Public Service units donated more than \$13,000,000 worth of service to their country under the legal term, "work of national importance." These services were classified by the government under eight general categories: soil conservation service, forest service, national park service, reclamation service, agriculture service, dairy service, mental hospital service, and community health service.

Eight Types of Service

Space does not permit a detailed description of each of the eight types of service rendered by the CPS men. Soil conservation service was the first to be approved by Selective Service. The Grottoes CPS camp was the first to open to conscientious objectors as a soil conservation project under the United States Department of Agriculture.

After the opening of the Grottoes camp in May, 1941, other soil conservation camps were opened at Colorado Springs and Fort Collins in Colorado, Denison in Iowa, Siding Hill and Howard in Pennsylvania, Henry in Illinois, Downey in Idaho, Weeping Water in Nebraska, and Pocomoke and Powellsville in Maryland.

Two out of every three CPS men in 1942 were engaged in soil conservation service. Thousands of CPS men joined the farmers in the struggle to retain the rich gift of soil resources God had given America. Many Mennonite men became "conservation conscious" as a result of their experiences in soil conservation practices.

The Mennonite forest service camps included Marietta in Ohio, Bluffton and Medaryville in Indiana, Camino and North Fork in California, and Missoula Smoke Jumpers in Montana. Preserving the forest resources was the chief function of the forest service camps. Forest service workers who received most publicity were the smoke jumpers in Montana. Men in base camps who had applied for smoke jumping could hardly wait until the mail came each day to see if they were among the lucky ones to be chosen. One camper even went on a diet to lose the few extra pounds which would disqualify him for the assignment. Thousands of acres of timber were saved from destructive fires by the more than two hundred smoke jumpers who volunteered their services.

The Mennonite camps engaged in national park service were Galax and Luray in Virginia, Belton in Montana, and Three Rivers in California. The Mennonite camps engaged in reclamation service were Hill City in South Dakota, Lapine

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in Oregon, and Terry in Montana. The Deerfield Dam was constructed by the CPS men at Hill City for the purpose of furnishing a water supply for Rapid City and for the 12,000 acres of irrigated land in the valley downstream from Rapid City.

At Hagerstown, Md., a number of small farm units were established on church-owned farms and used as demonstration farms in farm economy and rural self-subsistence. The Nebraska Agricultural Experiment Station utilized the services of a number of CPS men. CPS men helped to relieve the farm labor shortage by working on dairy farms as laborers and dairy testers in a number of eastern and midwestern states. After the termination of the war CPS men were assigned to cattle boats as livestock attendants destined for European ports.

The first mental hospital to use CPS men was the Western State Hospital at Staunton, Va., which opened its CPS unit in August, 1942. Fourteen months later one out of every six CPS men was working in mental hospitals. By the end of 1943 there were thirty-four mental hospital units, fourteen of which were Mennonite units with 550 CPS men. By the end of 1945, more than 1,500 men had served in mental hospital units under MCC administration.

Many state hospitals which were almost unknown to Mennonites before the war became common names to hundreds of Mennonite youth as well as to their parents and friends. Few people in CPS have not heard of Ypsilanti, Hawthornden, Marlboro, Greystone, Vineland, and Poughkeepsie.

Lasting Results

Out of the experiences of CPS men in mental hospitals came the movement that resulted in the National Mental

Health Foundation sponsored by such prominent persons as Owen J. Roberts, Mrs. Franklin D. Roosevelt, Pearl Buck, Harry Emerson Fosdick, and others.

Dr. O. R. Yoder, superintendent of the Ypsilanti State Hospital, gave a word of tribute to the CPS personnel who worked in his institution.

They placed a bond of comradeship on the shoulder of the depressed and the discouraged; toward the old and the feeble they were kind; and they kindled a light of hope in the eyes of those for whom the world was too difficult. . . . By their lives and in their work they are living the principles of the Mennonite Church. . . . They have served their country and church well. They will find their reward in their own hearts, for they have followed in the footsteps of Him "who went about doing good!"

Community health programs were carried on by CPS personnel at Mulberry and Bartow in Central Florida, Gulfport, Miss., and in three communities in Puerto Rico. The units in Florida and Mississippi devoted their services to hookworm control. The Mennonite, Friend, and Brethren units in Puerto Rico operated community programs under the title of Brumbaugh Reconstruction Unit. In addition to rendering medical and health service to thousands of Puerto Ricans, the CPS personnel conducted community recreation programs and rural agriculture programs.

The well-established Mennonite and Brethren churches in Puerto Rico have their roots in the CPS service programs established almost a quarter of a century ago. Many adults in the La Plata Valley will remember their first contacts with "Menonitas" playing on the "cancha" in the evenings or waiting their turn to see "el doctor" outside the clinic at the old La Plata Hospital.

CPS and Interchurch Cooperation

By Albert M. Gaeddert

The CPS (Civilian Public Service) experience is not so soon forgotten. Even if one does not think of it as such very often, yet one meets frequently fellows who were in it, and whom one learned to know there, and the whole experience comes back into focus again. At the time that it was in progress, there were not a few who wished that it were over! But as we reflect on it, there comes to mind a wealth of experience that had some far-reaching results.

For me this was where it all started. This was the beginning of interchurch cooperation, and particularly inter-Mennonite cooperation. In my training at school I had come in contact with other Protestant persons (my training in seminary had been in a Methodist institution, Garrett Biblical Institute), and I had learned to appreciate some of the contributions that other church groups could give. It was in CPS that I learned

to know and to appreciate persons and groups from some of the other inter-Mennonite and Brethren in Christ groups, and my first real experience in inter-Mennonite cooperation came here. I want to comment on several parts of this interchurch cooperative experience.

First, the importance of meeting persons who came from the several groups of Mennonite and Brethren in Christ affiliations became one of the key benefits of the CPS experience. It needs to be said right off, that this is not to minimize the other than Mennonite and Brethren in Christ groups who were in the program, nor the contribution they made to the local camp programs in which they worked, and to the total witness of the church as given during World War II. My topic, however, deals more specifically with inter-Mennonite cooperation.

This meeting of persons from other Mennonite groups and learning to know them intimately was for many of us very exciting and helpful for the future. We met them here and

Albert M. Gaeddert, Geneva, Nebr., was director of the camp at Colorado Springs, assistant general director of CPS, and finally general director of CPS.

found ourselves thrown together with them "for better or for worse," for months at a time; and we were not only exposed to one another at our best moments, but also at our worst. Any veneers with which we came soon wore very thin, and we found ourselves confronted with each other just as we were!

We learned very soon also that each of us was not only personally exposed before the others, but each also carried with him a reflection of his local congregation, and of the group he represented. This was not intentional, and we may have thought that we were not giving out anything about our local church, but we did so, nonetheless. Soon you had a good cross section of many Mennonite and Brethren in Christ churches and communities. Again, one needs to add that there were many from other denominations, both Protestant and Catholic, but this writing confines itself mainly to inter-Mennonite cooperation.

Very soon it became evident that when it comes to building character, no one church group has a corner on the truth. We found that the building of Christian character is no respecter of church groups; we learned that there are varying degrees in the different churches; no one group had all the good ones, nor all the bad ones.

Indeed, this was one of the outstanding contributions of the program: to find very good people, people who were capable and devoted, and ready to work together for the common good; and that these came from every group and every church community. For some of us this was our first initiation to members of other Mennonite groups; what a pleasant surprise to find that other groups *also* had good, solid Christian people, with whom we not only could work together, but with whom we *wanted* to work together! and we saw no reason for not doing so increasingly in the future.

No doubt this is one reason why the work of the Mennonite Central Committee became so challenging for many, because this organization seemed to provide the framework which made this continued cooperation possible. The fact that the areas of cooperation are extended increasingly to

more local congregations helps to broaden the sphere of influence and widen the cooperative efforts.

A second area of interchurch cooperation on which I want to comment in which CPS offered assistance came in the finding and providing of leadership. This leadership came first in the CPS program as such, but which has extended far beyond the initial program. Here again it was evident that no one group had the corner on the leadership potential. They came out of all the groups, and were chosen not because of the group they represented, but because of the potential they offered. In this connection our schools—colleges and seminaries—as well as local churches should be given much credit for their assistance in making their resources and personnel available both in the program itself, and in the training for leadership. Here was another great thrust in inter-Mennonite cooperation, and the extensions of this cooperative effort are numerous today, for which we are grateful.

A third area of interchurch cooperation came in extending the places where the nonprofessional church people could find themselves making a contribution to the church. We were aware, of course, of the need for and the contributions of ministers, missionaries, teachers, doctors, nurses, and other professional people who were being used; even some business executives were used in schools and other institutions. But other areas of Christian service began to open up. Service to be rendered in hospitals developed early in the CPS program. Literally hundreds of fellows who had probably not given thought at all toward working in and around a hospital, found that here was an avenue of Christian service wide open to them. We are all aware of how this has been extended to other areas through the Voluntary Service program, through MDS, Teachers Abroad Program, Pax, etc.

Had there not been this interchurch cooperation, it is doubtful whether any one group could have developed all of these. And who knows what God may yet have in mind for us as He continues to open the doors for further cooperation in the work of our several groups in united and ever-increasing oneness?

Educational Activities in CPS

By Roy Umble

During World War II when the drafted man reported for induction to a Civilian Public Service camp, he was assigned to "work of national importance" as authorized by the Selective Service and Training Act of 1940. He was inducted to serve and to work, not to get an education, public or private. Education, if any, was to be an after-hours activity, a possible by-product.

And yet for a variety of reasons certain persons added to

their education during their years of service in CPS. At that time observers noted the emergence of personal and group strength resulting from unit living, job competence, and an enlarged view of Christian service. Some of this came slowly. Now with the perspective of twenty-five years, the impression continues that for a substantial number of men, years spent in CPS contributed to significant educational growth.

Administration

The administration of the educational program included an education secretary at the headquarters in Akron, Pa. It was his responsibility to coordinate the educational planning and

Roy Umble, Professor of Speech at Goshen College, was educational director at Hill City, S. Dak., and Denison, Iowa, and served later as educational liaison, Akron, Pa.

reporting for all the camps and units and to serve as a resource person for educational, social, and recreational activities. Robert S. Kreider and Elmer Ediger gave substantial leadership to this work.

Working with the education secretary one person in each camp or unit served as educational director. In the first years some of the educational directors were college teachers; later, draftees were assigned to this position, many of them moving up from secondary leadership within the program. In addition to full responsibility for educational, social, and recreational planning and program, the educational director also helped the camp director in planning the spiritual and worship activities and program.

Often educational activities appropriately were related to project assignments in forestry, soil conservation, national park service, and land reclamation, and to health and safety. It was standard practice to offer courses in first aid.

Since the camps were sponsored by the church, educational directors organized evening courses, special lectures, and weekend institutes that focused on Bible study and church history. Worship patterns reflected an adjustment from the home church to provide for a variety of backgrounds from many different communities and different churches. Leaders volunteered or were appointed and elected to teach Sunday school, to conduct chorus and lead in singing, to preside at worship services, and to lead in daily devotions in the dining hall. For some of the men this was a continuation of what they had learned at home; for others the doors of opportunity opened for the first time.

Variety in content, method, and approach was important. Planning these educational programs required tact and insight. For example, the educational background ranged from lower elementary to a few men with doctor of philosophy degrees and university teaching experience. The average was slightly above high-school sophomore.

Formal Study

No one course or special school unit was representative. Each was designed for a special time and purpose, for a certain group with a given set of limitations and resources. The Relief Training School at Goshen College during the summer of 1943 was not typical since its enrollees included men transferred from base camps and also men who had received a stay of induction for continued college study. The Starnes Amendment ended this type of experiment.

More directly related to the work of the unit project were the Farm and Community Schools near Hagerstown, Md., and Lincoln, Nebr. The farm and community type school naturally appealed to men with farm background. At the mental hospital in Poughkeepsie, N.Y., a unit was formed for men interested in preparing for future relief service. To assist them to understand their work in the hospital, they studied psychology. And since the assumption was that relief needs were greatest in Europe, in addition to relief administration, they studied French and German. The great majority of the men in the relief training units had attended college or had definite college plans.

In order to record and evaluate courses for men who

wished academic credit, the MCC appointed an educational liaison to work with unit leaders in setting up course requirements and to report course content and quality to the colleges. The Mennonite college presidents appointed Paul Bender, then registrar of Goshen College, to supervise this work.

Later in the program the colleges authorized the formulation of tests in selected areas: abnormal psychology and Mennonite history. They also approved the use of General Education Development Tests as a basis for establishing high-school equivalency and in selected cases for limited credit in college. After the close of CPS the policy was modified to use the tests for educational placement.

Based on national norms a few men with no formal high-school education made test scores that indicated ability and general educational development equal to the high-school graduate and a few men received scores equal to college sophomore level. One man with no high-school education completed college in four years and is today a medical doctor.

Informal Educational Experience

To the formally planned and conducted schools and courses may be added a great variety of unstructured but real education: travel, work project experience, unit life and administration, informal and non-credit study, and individual reading and listening. During the winter months, at one base camp ten informal courses were carried on at the same time: first aid, Bible study, music appreciation, public speaking, wood-working, farm shop, Mennonite heritage, chorus, German, business arithmetic.

Also rewarding were activities that the men organized themselves: quartets and choruses, camp papers, sports, hiking, community service (sometimes involving tornado cleanup or sandbagging a flooding river), weekend trips to historical spots, and a random exploring of the resources near the camp. Rug weaving, stone collection and polishing, pottery, painting, and similar artistic hobbies helped to pass the time, to develop latent skills and interests, and to provide an occasional sale for cash.

One result among others of the experience in CPS was the development of a great appreciation on the part of some men for formal education. It also provided a greater awareness of the need for additional education.

It is safe to say that because of this experience and awareness some men completed high school and entered college. Others shifted to a service-related profession. A significant number of former CPS men now serve the church where they can apply skills and insights learned during those years.

Perhaps this drafted man of twenty-five years ago is one of those who caught the vision of what the church was and what it could be. This vision of the unfinished task of CPS he is now applying in his home community. Today he finds that his home is worldwide where he seeks to serve in the name of Christ, serving now with his younger brothers.

Background information from the following:

Service for Peace, by Melvin Gingerich; Herald Press, 1949; chaps. XIX and XX.

"Cooperative Testing Program of Mennonite Colleges and CPS," by Paul Bender, in *Proceedings of the Fourth Annual Conference on Mennonite Cultural Problems*, held at Bluffton, Ohio, Aug. 24, 25, 1945; pp. 27-34.

"The Significance of the Educational Experiences of CPS Men," by Roy Umble; *Ibid.*, pp. 11-26.

Strengths and Weaknesses of CPS

By Paul Erb

We were sitting at the dinner table in the home of Orie O. Miller, who as executive secretary of the Mennonite Central Committee had as much to do as anyone with the beginning and the conduct of Civilian Public Service.

"If you had it to do again, and the circumstances were the same, would you repeat CPS?" I asked.

"Yes, if the circumstances were the same, I would," replied this veteran church administrator. And then he rehearsed for me the story of how CPS came into being, and showed why it seemed to be the necessary answer for the problem of conscientious objection to war in America in 1940.

Weaknesses

Civilian Public Service, described in other pages of this magazine, must have had some weaknesses. For at the present time we still have military conscription, and there are still conscientious objectors. But we have a different system of alternative service, which seems to work better, both for the nation and for the churches from which most of the objectors come. In fact, when the CPS camps were closed, MCC recommended to the government certain changes for any future program of civilian service. Why?

1. Under CPS the church which operated the camps was allied with the military in the administration of conscripted service. Selective Service laid down rules which the men were to observe, and expected the camp directors to enforce them, and to exact penalties for broken rules. Rules related to such things as the number of cars in the camp, the number of leaves allowed, and the penalty for being absent without leave. Military discipline and church discipline are, and ought to be, something different. And so there were difficulties in camp administration, and neither government nor church was satisfied.

This problem had not been anticipated, for according to the law the camps were to be under civilian control. But early in the experiment they were turned over by the government to Selective Service administration.

2. Working without pay seemed to many of the men involuntary servitude, a virtual slavery. A basic principle of justice, that a man has a right to the fruit of labor, was being ignored. This created resentment against the state; it seemed a man was being penalized for having a conscience.

3. The form of Christian witness seemed to be restricted. Many men had training which could not be used in the jobs to which they were assigned; and often they were put at "made work." It does something to a man's personality when he stoops for hours to nurse seedling trees, only to see these trees later on destroyed and wasted.

It seemed to some men that they were hidden away in remote camps to protect them from unfavorable opinion, or, worse, to conceal them from favorable opinion. This was quite certainly the reason for the rule which prevented CO's from doing foreign relief work.

Strengths

Why then should a responsible administrator say that he would do it again? Obviously because the system had more elements of strength than of weakness. What were they?

1. In CPS the church stood together with her young men. She followed the drafted men to the camps and ministered to them there. She shared the costs and was a partner in the witness. In fact, the plan was largely the idea of the church. The law was written very much as the churches wanted it to be written if there had to be a conscription law.

This was a great improvement over World War I, when each man had to fight his own battle in the unfriendly setting of an army camp. The church helped as she could then, but was often far away in the hour of critical need.

2. CPS expressed freedom of conscience in a dramatic way. Here was the country, and this was the way, in which a man could obey the voice of his God. This began what will likely be a permanent pattern in this country for religious liberty, and it has furnished a pattern also for other countries to follow. CPS destroyed, for good, let us hope, the idea that non-combatant is a solution for conscientious objection to war.

3. CPS was a helpful experiment in cooperation of the church with the state. The method was constructive, not crippling. The churches did not wish that our government should again be embarrassed by a problem it could not manage. The CO's were now contributors to the national welfare. There was now mutual respect, of the men for their government, and of the government for this segment of loyal citizens. All this experiment lighted the way for others to follow.

4. CPS was a rewarding venture of faith. No one knew, of course, that it was going to cost the church \$3,000,000. But they knew it was going to cost. And they were willing to pay whatever it cost to live by their consciences and to give an effective testimony for the way of peace in the world. That the men worked for nothing, and that their church provided their keep, convinced many an observer that these people were sincere. And to the church it gave assurance that whatever we need to do, that, by God's grace, we can do. We may not want to continue to turn that amount of money into that particular facet of our witness, but we can be glad we did it once, and if necessary, we can do it again.

5. Through CPS the church developed many new types of Christian service. The eyes of our men, and through them of the people back home, were opened to the world's physical, economic, social, and spiritual needs. Pioneer areas for peace-

Paul Erb, Scottdale, Pa., served as visitor and speaker at many CPS camps.

makers were opened up. We learned many a new technique of testimony by work.

6. Through CPS came complete exemption from the military: training, use of arms in combat, all forms of non-combatant service, and propaganda. In its place was the opportunity to do alternative humanitarian services. This was the distinctive new thing in CPS.

7. CPS offered its participants a rich spiritual opportunity: worship, education, fellowship, service, testimony. It was the occasion for a reexamination of our peace position, and for its deeper grounding. Here compulsion was transformed into second-mile principle.

8. CPS brought many added benefits to the Mennonite Church. Compelled by great need, we experienced close cooperation with other groups—Mennonites and others. Some of our people saw this as unhealthy. But most of the CPS men testified that this acquaintance was a helpful thing, and did not lessen their former loyalties.

And CPS administration discovered a wealth of ability among our young people. The first camp administrators were older people. But the shortage of personnel and the cost of the program soon made it necessary to use drafted men as administrators. And they came through on the assignment,

and went on to other trusted church positions. Only a few names can be given to illustrate this point: H. Ernest Bennett, Ralph Buckwalter, Irvin Horst, Howard Kauffman, J. Robert Kreider, Melvin Lauver, Vincent Krabill, Orrin Smucker, G. G. Yoder.

Conclusion

There were some problem men in CPS, who griped and made trouble, who gave a bad witness on the job and in the camp communities, who did not profit from their experience. It took strong spiritual motivation to meet the tests of CPS, and some were spiritually dead and lacked this motivation. But the system was structured in a way that could help the weak, if they wanted help. Some men did find a new spiritual reality in the camps, associating with those who were stronger.

The system we have today avoids some of the weaknesses of CPS. But some of us oldsters may be forgiven a bit of nostalgia for the structure which would help those not strong enough to make I-W a testimony and a triumphant spiritual experience. But we are glad that the many stronger ones do not need to be frustrated by made work and by lack of a paycheck or VS allowance.

CPS: From Defense to Offense

By Boyd Nelson

How can one recapture the life of the Mennonite Church of 25 years ago regarding the effects of World War II and its alternative service programs on our church life and youth? What was life like back in 1941 for the fewer than 60,000 Mennonite Church members in Canada and the United States?

Did cold, amorphous fear grip our nonresistant minority caught in two warring nations having common enemies both east and west? What did it mean to families whose choice youth and manhood were called out from closely knit, rural communities into a largely unknown and little understood world?

Did alternate service represent opportunity to serve and witness positively to the love of a Saviour? Or was it a danger that they and their church might be overwhelmed by worldly pressures or fear and hate? Whatever it meant then, one does see aspects of our church life today which have been influenced by this wartime service experience.

In those five short years contributions for the General Mission Board from those 60,000 Mennonites, both for Civilian Public Service (Canadian alternative service received far more governmental support) and for other causes made real

by the war, more than tripled. Gifts increased from slightly less than \$300,000 in 1942 to more than \$900,000 in 1946. That trend was revealed in contributions for other causes as well. The Mennonite Church learned how to give, and that momentum has never stopped.

Forced to Make Own Decisions

In that short time, approximately 10,000 Mennonite men were assigned to work and living situations where they suddenly were confronted, not by a homogeneous community which believed as they did, but by men who often believed differently.

In their new role, they suddenly had to decide things which had always been decided for them—decisions often made automatically by force of their membership in church and community at home.

I well remember more than one Mennonite man (I stood on the outside and looked in, in those days!) who in those circumstances suddenly discovered his own individuality and learned for the first time that he had a contribution to make to the kingdom — a contribution important enough to be proud of.

Or he might discover brothers in Christ from other Mennonite groups. Frequently the newly discovered brother had more in common with him than others who belonged to his church.

In that circumstance, many of us learned the power of

Boyd Nelson, now secretary of Information Services for the Mennonite Board of Missions, Elkhart, Ind., served in Civilian Public Service from 1942 to 1946. He served at Weeping Water, Nebr., Vineland, N.J., and North Fork, Calif. Following relief work abroad and a period of teaching, he served from 1952 to 1959 in the relief and service office of the General Mission Board.

a positive personal belief which was not defensive, which could accept and learn from others, and which could appreciate others of a belief and practice different from our own.

It is hard to see this now—25 years later when this is a much more common experience—but those experiences laid the groundwork in many ways for a number of dimensions of our present church life.

Sense of Cooperation, Given to Leadership

Isn't increasing inter-Mennonite cooperation and fellowship on the congregational, conference, and general church levels a direct result? Don't many who shared in that experience now carry heavy leadership responsibilities in the church, both as laymen and ministers or in congregations and beyond?

I think of the many who went on to school and moved out in service as teachers, social workers, doctors, school administrators, or other professions. They have moved out with a good deal of self-respect, with a serious commitment to continue the service they began in CPS. Many others committed themselves to supported service in the church.

From this experience has come a turning of the church's eyes out from its internal problems; a moving from the defensive to the more positive. In its internal workings it manifests increasingly the love of Christ which it professed and practiced in World War II.

I see many of our health and welfare institutions staffed by persons challenged to this type of service. I see a chain of mental health institutions at work in the vanguard of our nation's service. I see expanded mission programs in all boards, both at home and abroad. All these are probably a direct outgrowth of experiences during World War II.

Then we became aware of the need for positive Christian response to human need, rather than fearful, defensive reaction to wartime pressure. This led to the development of voluntary service abroad and at home. VS channels the service of hundreds of youth each year. This type of crossbearing continues to grow as the children of that first generation, forced out by World War II, swell the VS ranks today.



One of the jobs of CPS men during World War II was fighting forest fires in the western states. Members of a smoke jumpers' camp, CPS Unit No. 103, Huson, Mont., suit up at the airport.

Functions Clarified; I-W Born

As the Korean War came on, church leaders sought to use what they learned in World War II. Most of the folks who answered a CPS evaluation in 1946 said that it was good that the church had operated CPS in partnership with the government.

But when it came time to face a new conscription law, Mennonite leaders told Congress that the church should not carry administrative responsibility—not become an arm of the state in enforcing Selective Service regulations. Further, in any future draft, conscientious objectors who served the national interest in civilian capacities should be paid.

This led to the new pattern currently in operation in I-W service. Men are assigned by Selective Service to agencies which are working in the public interest and which want to employ them. They then become responsible to their employers for the two years of service.

Meanwhile the church has chosen to provide chaplaincy, worship, fellowship, and other services for men and their wives in I-W service through the relief and service department of the Mennonite Board of Missions and through district conference offices. This time, instead of being in partnership with the government, the church is partner with its men and their wives in service.

The experience of alternate service in World War II—whether Alternative Service Work in Canada or Civilian Public Service in the United States—was perhaps all of these things and more. In one short five-year period, history took out of the hands of the Mennonite Church many of its cherished goals and patterns and left it with a whole new world.

Whether changes since have come as a direct result of forces set in motion through those events, or those events merely accelerated changes already in motion is a question for others to decide. And 25 years may be too soon to tell whether those changes are good or bad, but the changes themselves are now fact.



One of the major areas of CPS activity was in mental health. Others were forestry, conservation, and engineering projects.

Reflections on My CPS Experience

Albert Buckwalter, missionary to Argentina among the Toba Indians, served in numerous camps and in various capacities during his approximately three years in CPS.

I entered CPS believing that a Christian could logically take no other course of action, and imagining that CPS ranks would be filled by idealistic men whose lives were dedicated to the opposite of war. I was soon to become disillusioned. I distinctly remember how my first assignment in Grottoes, Va., put me on a crew preparing the groundwork for a dam. It was hot, distasteful work, not to mention antiquated; we were drilling holes for dynamite charges using hammers and chisels! After three days of that I was assigned elsewhere. But never to be forgotten were the low morale, the mutterings-under-the-breath, the functional equivalents of swearing! Fortunately, I was soon allowed to go into a type of work which to me seemed more meaningful: attendant in a mental hospital, and later practical nurse in a general hospital for men.

Aside from the occasional frustrations and the temporary feelings of futility, I found my CPS experience as a whole to be a time of testing and training for work in a world wider than our own particular church. In CPS I found that religious profession and honorable Christian character were not necessarily synonymous, nor did denominational setting carry much weight. During those three years I became increasingly convinced that true happiness and usefulness was to be found only where God wanted me to be.

Harold D. Lehman, college registrar at Eastern Mennonite College, served at several different camps during his CPS days, in outdoor work, in hospital service, and for three school terms at the Training School for Mentally Retarded Children, plus doubling up as unit leader for the last 18 months.

Just last week I revisited Vineland, an experience both strange and nostalgic. It was strange because the Training School had changed so little in twenty years. The buildings and grounds looked the same, only older and more worn. The routine of institutional life was familiar; I could have stepped back into my old classroom without missing a lesson. (Lack of change and glorification of routine are virtues only in institutions serving those who forever remain in the world of a child.)

It was nostalgic because it was on a similar spring day that I first came to Vineland in 1943. I chatted again with several of the "boys," my former pupils, and reminisced with two of our supervisors of CPS days. I walked the familiar paths and visited the children's cottages.

But most of all, I pondered. What of significance happened to me here? This is my answer. CPS thrust me into a setting where *what* one was, rather than *who* one was, became important. Presuppositions about Mennonite branches, localities, and names faded as a true fellowship and group identity de-

veloped. Also, CPS taught me a social concern, the obligation to minister to the total needs of others. Both were important lessons of life for me.

Paul Brunner, presently in clinical pastor counseling program at Brook Lane Psychiatric Center, served for two years in outdoor work from Virginia to Montana, and back to Virginia, then took two trips on a cattle boat to Danzig, Poland.

In rethinking my own CPS experience, I would need to illustrate it by the struggle of the moth from the confines of a cocoon. It was undoubtedly more of an adventure in one person's search for meaning in life than it was a witness to the state or to the world about the wrongness of military conflict. Certainly I had an opinion about war, but I had the bigger and more relevant problem of becoming a person of dignity and worth. It was the struggle of understanding the meaning of life as I found myself facing it. Rebellion is considered a nasty word, but a part of my own CPS experience was that of rebellion against controls I did not then appreciate.

I am convinced that it was an invaluable part of my life. There I discovered I was not alone in this sometimes lonely search. There I could experience certain failures and consequences due to poor choices. But of greater importance, there I experienced growth which resulted from an awareness of acceptance on the part of persons who taught me the meaning and value of friendship. Could this have happened in another setting? Perhaps. However, the closeness of group living there offered opportunities for sharing in one another's lives in ways unparalleled by any other experience.

Virgil J. Brenneman, executive secretary for Student Services, spent almost all of his time in CPS in four different camps in the kitchens, with the exception of some forest fire fighting in Colorado. The last two years he had complete charge of the kitchen.

CPS was for me a tremendously broadening experience full of opportunity for personal growth and development. I am sure it changed the course of my life. I recall that on my first furlough home I communicated such an enthusiasm about my experience at camp that one of my brothers said he would like to enlist and return with me to camp on the next train.

There was an opportunity for educational development. Most camps offered evening classes in crafts, typing, public speaking, Bible studies, nutrition, and I was always enrolled in one or two classes. Most of these were non-credit courses. At some camps there was opportunity to acquire college credit through extension program courses at a nearby university. When I entered CPS, I had only an eighth grade education. When I was discharged, I had acquired eighteen hours of college credit (University of Maryland). CPS whetted my desire for and set me on the way to continuing my education.

Another broadening experience was that of travel. In three years and eight months of CPS, I was at five different camps,

one of them twice, from coast to coast. For this, I traveled over 13,000 miles on government expense. This took me to the forests and mountains of Colorado, Oregon, Virginia, California, as well as to metropolitan Washington, D.C. I did not join the navy to see the world, but joined CPS to see the U.S.A.

The CPS experience also enlarged my vision of the church. Just as significant as the religious emphasis on what was more or less a Mennonite "campus" was the opportunity for acquaintance and exchange with the members of other branches of the Mennonite family of churches. There were Christians of other churches in CPS as well. I was frequently involved in Gospel teams that visited Mennonite churches. This introduction to the various sections of the church I cherish. I acquired an inter-Mennonite feeling in CPS which has never left me.

To meet young people in churches from coast to coast provided social opportunities. These seemed very important in the setting of all male camps. CPS introduced me to the person whom it is my good fortune to have as wife.

CPS became the catalyst and provided the opportunity for me to enter the open door of postwar relief service upon my discharge. Some of us felt that the negative answer of CPS was not an adequate moral equivalent to military service, which motivated us to offer ourselves for additional years of service, beyond draft requirements, for the reconstruction of war-torn Europe. The combined years of CPS and MCC service in Europe are six years to the very day, all with no income. I have no wish to trade the opportunities which these years brought for any loss in income. These years contributed to my sense of call as a minister of the Gospel. They were years of preparation for the ministry. I remember them with appreciation.

Paul O. King, pastor at Pleasant Hill, near East Peoria, Ill., served 3½ years in three different camps, and was on the first CPS-manned cattle boat to Europe. He then served a two-year term of relief service in Italy with MCC.

What did CPS mean to me? As I reflect, I see again some of the frustrations and limitations of that experience. I recall the tedious, often unimportant, work assignments in a time of emergency and crisis. I remember the gripes and "marking time" nature of some camp situations. But I also see clearly there a time of discoveries, discoveries that added a new dimension to my life.

It was there that I first faced the question (my first day in camp): "To which Mennonite group do you belong?" I suddenly became aware of the larger Mennonite family and discovered a kinship with others who shared my concerns and my faith in Jesus Christ. There I discovered Christ at work, redeeming, loving, serving in the lives of others with different church ties from my own. There the walls were lowered and I discovered we could work and worship, pray and serve together and this fellowship enriched my life.

It was in CPS that a window was opened to me that I could more clearly see the needs of a broken, hungering world. My distance to these cries was shrunk and I was faced with the call to express my faith in more than words; with a sharing of

life. Service began to take on a new meaning; no longer an obligation to a government but a response to Christ's outgoing love. Love became more than a doctrine or theory for discussion in time of war; it called for a response to meet the hungers of men's lives. This meant changing some goals, a new look at education and my training for life, and a new understanding of what I saw Christ calling our church to be and do in our day.

CPS has been for me primarily a time of discoveries—of an enlarged fellowship, of the cries of our world, of the challenge and potential of our church, and of my response to all of this. I thank God for CPS and the impact it made on my life.

Fred E. Augsburg, pastor at the Berean Church, Youngstown, Ohio, served as cook at Luray, Va., for three years, and then helped pack relief supplies at Akron, Pa., until his discharge.

During World War II, Civilian Public Service was my choice of draft service because of obedience to Jesus Christ, my Lord, and His teachings. Arriving at CPS Camp #45, Luray, Va., in the fall of 1942, likely because I was naive, the discovery that some men there were only professing Christians, some non-Christian political objectors, and some even atheists, shocked yet challenged me. I realized I had to choose my intimate friends among the spiritual fellows, yet not ostracize the non-Christians.

Our mission was to show them more by actions than merely by words that life in Christ is abundantly *the way, the truth, and the life*. It took courage to read the Bible and kneel to pray by your cot in the dorm even during the quiet period because many did not. One atheist even openly made fun of us during public prayer meetings and Sunday services.

My three and a half years in CPS were a preparation in other ways, also, for Christian service. Some of us studied secular and Bible subjects in classes and by correspondence. My personal dedication for the ministry took place during those years, whereas my ordination was eight years later after serving God in many ways. The first several years without any pay and the last years with only \$5.00 a month prepared us for sacrificial service in relief and mission work afterward. Many men donated two and three years to voluntary relief service after three and four years of CPS and many entered lifetime church work. The work of the church was strengthened by these "non-money-minded" men.

Daniel Kauffman, Secretary of Stewardship, spent most of his time working in hospitals.

CPS, for me, was the first introduction to the Christian world other than Mennonite. I was raised in a Mennonite home, and in a small community dominated by Mennonites. I attended a Mennonite high school, and had attended three years in Mennonite colleges. Then came the draft. First it was Grottoes, Va., a base camp, and after eleven weeks came a transfer to a mental hospital at Providence, R.I. Both of these places were operated by MCC. Each place had a variety of Mennonites represented. We discovered each other and found we had common heartbeats. Never again was the

wall to rise as high between us. Whether we were GC or OM made little difference. We were there for a common purpose, motivated by the same spirit. We found we were one in Christ.

But the real shocking discovery came during my last two years of CPS life at Alexian Brothers Hospital in Chicago. It was a unit operated by the Catholic Church. Of the 140-150 men there, only six of us were Mennonites (three OM's and three GC's). The rest were Quakers, Presbyterians, Brethren, Methodists, Baptists, Catholics, and several other religious groups. While there were differences of piety and practice, we found a unity of purpose with each other. I discovered deep religious commitment in these men, often superior to what I experienced in Mennonite circles.

It was in CPS that my denominational horizons were broadened. I discovered Christian people in other groups. It still affects my attitudes and spirit toward interchurch relationships. CPS, for me, was the beginning of a discovery and acceptance of other people in Christ's fold.

Olen L. Britsch, now in an administrative position in business at Archbold, Ohio, spent his CPS days working at Sidelings Hill near the Pennsylvania Turnpike.

I had been married five years and had a daughter nearly five months old when I was assigned to Sidelings Hill, a CPS camp along the Pennsylvania Turnpike. It was a mellowing experience to live with 160 young men from an extreme variety of backgrounds. Educational levels varied from older Amish boys who quit school in the grades to university professors and lawyers. All men, regardless of past experiences, were on the same work projects and did not receive any wages.

It was a frustrating experience for the city boys. Many of them did not have the support of their church or parents; their wives were forced to work to provide their family's needs; in addition the men were working without income and there seemed to be no end to the war.

These experiences taught us to live with others from completely different backgrounds and goals. We also learned patience while performing menial tasks without protesting even though we wanted to do so much more to help mankind.

We learned that it is usually the small and common things which really help people. Most of us are more patient with others and have better control of our tempers than we would had we not had these experiences.

Today I am in an administrative capacity in business and am applying some of the principles which I learned directly or indirectly in CPS. These experiences in CPS have proved to be very valuable in life even though they were not recognized or appreciated at that time.

—Olen L. Britsch.

* * *

Coming June 7

Special I-W issue, explaining in detail the present setup and highlighting the need for a greater awareness of our peace responsibilities in light of draft increase (near doubling of I-W men). Includes a symposium on "Has the Church Supported I-W?"

Missions Today

Except Ye Hate . . .

By J. D. Graber

The battle against materialism is always with us. But in the affluent West, where we have an ever-escalating standard of living, the battle lines are being drawn tighter year after year. Or, at least, they should be. Perhaps instead of battling the encroaching materialism we may be beating a strategic retreat.

Christ still demands deep commitment. Discipleship has not been outmoded. Sacrifice is still in the very center of Christian faith. It is strange that it is easier to share a crust when a crust is all we have; and when we have only two coats it is easier to give one to someone else in need than to give one of a dozen or so that most of us have. Everyone else enjoys so many of the comforts and luxuries of our affluent society that it becomes next to impossible to deny ourselves these comforts and live simply and economically.

Sacrifice is central in mission. Mission work is not a career in the sense that teaching, medicine, farming, business are careers. A missionary is one who undertakes his work in response to a sense of call from God. It always involves a distinct *leaving*. Home, family, comfort, opportunity to make money, opportunity for personal and professional advancement, and personal ambition—all revert to a secondary position when we respond to the call of God's Holy Spirit to be a missionary.

Every Christian is called to service is a tremendous truth, but, unfortunately, it can be misapplied. Actually, if we freely admit that every Christian is called, the result is apt to be that no one is called. If everyone is a missionary, then no one is a missionary. This is not necessarily true, but it often turns out just that way.

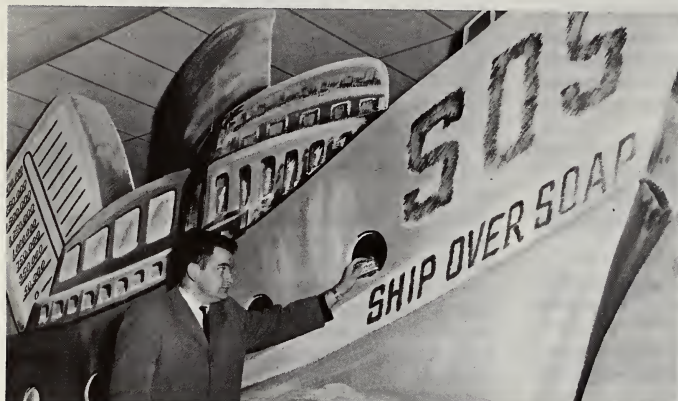
There is a place for a special call to full-time service in the church. We need a new emphasis on this to call people away from self-centered pursuits. Only if the servant of God is clearly responding to a sense of call from God will he have the motivation and authority to work and witness with power, even against severe opposition.

I choose my own vocation. I do what I really have ambition to do, what I enjoy doing, and, perchance, what brings in the most money. I then say, "All I do as a Christian is God's service," and so I tell myself that I am just as much in God's will, just as much a missionary as someone who leaves home in response to the great commission. Baptizing a secular job does not make it equal to mission work, nor is there any painless way to convert a self-interest into a sincere dedication to Christ.

If I do not consciously leave something, I am not consciously following Christ. Discipleship involves cross-bearing.

CHURCH NEWS

Soap for Vietnam



J. Lorne Peachey, Scottsdale, Pa., drops a bar of soap in a porthole of a big "SOS" ship at Greensburg, Pa. Over 20,000 bars of soap were collected for Vietnam in a month-long appeal.

The Mennonite Central Committee's semitrailer truck so far has hauled 105 16-bar cartons of soap valued at \$2,000 from Greensburg, Pa., to the MCC warehouse at Akron.

The "Ship over Soap" (SOS) campaign, an idea which originated with a group of girls at Greensburg's Seton Hill College, has netted more than 20,000 bars of soap since February. Soap bars are still being packed in the Greensburg community.

Although the drive's original goal of 2,000,000 bars was not nearly reached,

John Hostetler, director of MCC's material aid program, was very happy for the soap that did come in. It fills a sizable portion of the requests which have been received from Vietnam.

After all the SOS soap has been collected and readied for shipment at Akron, it will be transported by MCC to a pier in Philadelphia for the two-month trip to Vietnam. The ocean freight charges will be covered by the U.S. government's overseas aid program.

Tired of War

"The people of Vietnam are tired of war and want peace, but nobody knows what the future holds," a Vietnamese pastor told a Mennonite audience at Akron, Pa., April 25. "All we can do is trust God."

Pastor Doan-van-Mieng, president of the 40,000-member Evangelical Church of Vietnam, visited Lancaster County April 25 and 26 during a six-week tour of the United States arranged by the Christian and Missionary Alliance.

Paul E. Carlson, a veteran Christian and Missionary Alliance missionary who ministered in Vietnam for 41 years before returning to the U.S. three years ago, accompanied Pastor Mieng and served as his interpreter.

A meeting in the MCC chapel was at-

tended by MCC and Eastern Mennonite Board of Missions and Charities staff and committee members, local pastors, the parents of several Mennonite volunteers in Vietnam, and three young Paxmen who will be leaving for Vietnam soon.

Mieng told this group that he was gratified at the MCC's readiness to work with his church in various relief and medical projects. The evangelical church and MCC have jointly operated a hospital and clinic at Nhattrang since 1960. The current enlarged relief and service program which MCC is administering on behalf of several Protestant groups in North America is maintaining close relationships with Mieng's church.

The church in Vietnam is continuing to

grow despite the war, Mieng reported. Gospel teams, tract distribution, mass meetings, and radio evangelism are some of the techniques they are using in their outreach activities.

Their Bible schools operate the year around to provide the churches with trained Christian workers. Their enrollment is usually over 200. The church also conducts short-term Bible courses.

The Protestant church in Vietnam is the fruit of the Christian and Missionary Alliance's work in Southeast Asia since 1911. This mission agency has 104 workers in Vietnam at present. The church has been self-governing for many years but has maintained its close relationship to the Alliance.

Prior to 1954, when Vietnam was divided at the 17th parallel by the Geneva Accord, the evangelical church had 10,000 members in the North. Many of these Christians fled South during the months following the division.

There has been little contact between the churches of North and South Vietnam during the last 12 years, reported Mieng, but he estimated that there were still 1,000 evangelical Christians and eleven pastors in North Vietnam. He said the International Control Commission occasionally brings back postcards censored by both governments, but never any letters.

The Protestant church, which forms only a small part of Vietnam's 15 million people, has attempted to stay clear of political involvement. It was Mieng's opinion, however, that the withdrawal of U.S. troops would result in a quick Vietcong victory.

When questioned about the church's and MCC's activities being identified with the Saigon and American governments, Mieng replied that his church had been able to maintain a relatively neutral stance. And he added that, in the eyes of the Vietnamese government and the people, all Protestants, regardless of their denomination, are considered to be members of the evangelical church.

He gave the example of one relief worker with whom the MCC has relationships. "If the Vietcong thought that the worker was representing the Vietnamese and American governments, they would come and destroy his work immediately. But if they think that this is the work of the evangelicals in Vietnam, they'll leave the work in peace."

* * *

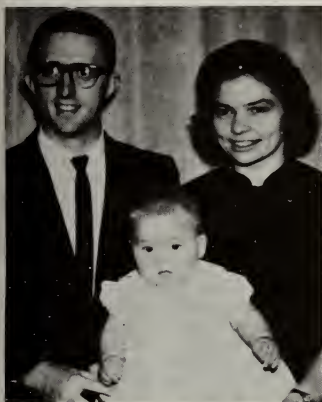
The new nondenominational Department of Religion at McMaster University, Hamilton, Ont., is the first of its kind in Canada. Entirely separate from the university's Divinity College, its professors include members of the Protestant, Catholic, Jewish, and Hindu faiths. The McMaster Divinity College is affiliated with the Baptist Church.

Brief for Pearson

A brief was read to Prime Minister Lester B. Pearson in Ottawa, Canada, April 26 by a delegation of MCC (Canada) executive committee members.

Commenting on the interview, David P. Neufeld, chairman of MCC (Canada), said, "The prime minister appeared to be very grateful for the content and the spirit of the brief. He appreciated our positive action for peace, and requested more information about our work among needy people of other countries."

The delegation was composed of Neufeld; Newton Gingrich, vice-chairman; C. J. Rempel, secretary-treasurer; J. M. Klassen, executive secretary; and Daniel Zehr and Elven Shantz, who had arranged the appointment. In part, the brief stated:



"The members of the Mennonite and Brethren in Christ churches of Canada want to assure you of their prayers for you and the government. We are thankful to God for our country, for its strong efforts to promote peace among all nations, for its understanding attitude and concern for justice for all groups within the nation, and for its protection of religious liberty and freedom of conscience.

"Sharing your personal concern for world peace, and moved by Christian compassion for the potential victims of a nuclear holocaust, we assure you of support for all efforts aimed at reducing tensions in the world, substituting negotiations for violence in the settlement of international disputes, strengthening the United Nations, and preventing the spread and use of nuclear weapons.

"In our overseas service programs we have distributed surplus foods made available through the generosity of our government. We would urge that the government of Canada consider using funds, set aside for the assistance of developing countries, to purchase agricultural commodities, such as canned meat and powdered whole milk, and make them available to voluntary agencies for relief purposes abroad.

"With deep appreciation we remember the open doors that welcomed members of our brotherhood from various lands during the past 175 years. Others are still seeking to come today, from South America, the Soviet Union, and the United States. Some of these are encountering difficulties which, we believe, our government can help to solve.

"We would like to discuss the details of these matters with the appropriate authorities. But our larger concern is for the overall immigration policies of our government, that the doors through which our forefathers were welcomed will remain open for new immigrants to find homes and to contribute to the building of our nation."

ect consists of a six-month on-the-job carpentry training for 50 men. A similar number of men will be assigned at the end of each of the training projects.

Before his appointment Brubacher had been active in the various building projects in the area of Williamson, W. Va. He repaired a church, worked on an athletic building, built two houses, and helped construct a building for EOC's use. All his labor was given free of charge.

During the early part of April Brubacher assisted the carpenter trainees tear down 16 empty houses and used the salvaged materials to repair the homes of some elderly people who lived in run-down shacks.

Cows to Dominican

Ten young cows left Belleville, Pa., for the Dominican Republic May 4 to help farmers in the production of food in that hard-pressed country.

The ten Holstein heifers were donated by the Big Valley Mennonite Relief Committee in Mifflin County. The committee is composed of Mennonites, Amish, Brethren in Christ, and Church of God in Christ Mennonites. Aaron D. Kanagy is the project chairman.

When the heifers arrive in the Dominican Republic, they will go to a farm where Heifer Project, Inc., operates a dairy training center. Here needy farmers come for two weeks' training in livestock care. Each is then given a heifer to take home.

But the animals are not giveaways. Every recipient promises to return the first offspring to the center for distribution to another needy person.

Laurelville Church Center

Music Week, Aug. 6-12. The camp chorus will be directed by Alice Parker Pyle and will sing the Bach cantata, "Sleepers Awake," and a cantata entitled "Christopher Dock," recently composed and written by Alice Parker Pyle and John Ruth.

John will be leading morning worship. A workshop on Religious Symbolism is to be conducted by Jan Gleysteen. Song leaders will receive training in an evening workshop. Folk singing led by Jon Amstutz should interest everyone.

Guest performers spending the week at camp are Thomas Pyle, baritone, and Richard Boldrey, pianist. Late evening recitals and programs are also scheduled.

Families with children will enjoy Music Week since activities for all ages are planned for morning and evening. Hiram Hershey is serving as director. Write to Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666, for programs and reservations.

Appalachia Project

For the past eight months Glen Brubacher of Waterloo, Ont., has been working with the Economic Opportunity Commission (EOC) in Mingo County, W. Va., as a Mennonite Central Committee voluntary service worker.

The EOC, which is part of the federal anti-poverty program agency, recently approved to subsidize a carpentry training program for men who are on the county's welfare relief assistance register. These individuals now have the opportunity to earn wages while learning a self-supporting trade such as carpentry.

In April Brubacher was appointed director of EOC's carpentry program. The proj-

Missionaries of the Week

Wesley and Sue Richard returned to the United States in April after spending nearly three years on a voluntary service assignment in Obihiro, Hokkaido, Japan. They served under the Mennonite Board of Missions, Elkhart, Ind.

Wes taught English on the high-school and college level as well as in some of the local churches. In one of the colleges where he taught he had eight classes of conversational English with 50 students in a class.

Sue taught private English classes in the Mennonite church at Obihiro. A daughter, Crystal Sue, was born to the Richards in March, 1965.

The Richards are from Mt. Pleasant, Iowa, and they are members of the Pleasant View congregation. Both graduated from Iowa Mennonite School. Wes graduated from Goshen College with a BA in English and also studied for a year in the Goshen Biblical Seminary.

The Richards plan to spend the summer in Iowa. In the fall they will return to Goshen where Wes will enroll for another year at the seminary.

VS Orientation



Twenty-eight persons attended the May 3-13 orientation for voluntary service workers at the Mennonite Board of Missions, Elkhart, Ind. Their names, addresses, and places of assignment:

Row 1 (from left), Leon Derstine, Harleysville, Pa., orderly at Portland, Ore.; Larry Shirk, Ronks, Pa., orderly at Cleveland, Ohio; Ellen Frey, La Junta, Colo., practical nurse at Maumee, Ohio; Liz Coblenz, La Junta, Colo., practical nurse at Eureka, Ill.; Earlene Miller, Elkhart, Ind., nurse aide at Richmond, Va.

Row 2, Emanuel and Margaret Gingerich, Castorland, N.Y., unit leaders at Hannibal, Mo.; Doug Miller, Montgomery, Ind., child care worker at Woodland Park, Colo.; Stephen Handrich, Sarasota, Fla., orderly at Eureka, Ill.; Ardyce Beachy, Glendive, Mont., registered nurse at Aibonito, P.R.; Bonnie Miller, Goshen, Ind., housekeeper at Portland, Ore.; Caroline Wittmer, Hartsville, Ohio, nurse aide at Richmond, Va.; Fern and Dennis Clemmer, Franconia, Pa., unit leaders at Claremont, N.H.

Row 3, Alvin Schneider, Castorland, N.Y., kitchen worker at La Junta, Colo.; Roger Replogle, Curryville, Pa., maintenance at Rocky Ford Colo.; James Kauffman, Iowa City, Iowa, maintenance at Aibonito, P.R.; Mary Halteman, Lansdale, Pa., ward clerk at La Junta, Colo.; Marlene Brown, Wakarusa, Ind., nurse aide at Portland, Ore.

Row 4, Leroy and Marilyn Yoder, Elkhart, Ind., child care workers at Melmark Home, Berwyn, Pa.; Lee Mumma, Mt. Joy, Pa., child care worker at Frontier Boys Village, Divide, Colo.; Larry and Elizabeth Jones, Ligonier, Ind., child care workers in Albuquerque, N. Mex.; Jean Halteman, Souderton, Pa., nurse aide at Rocky Ford, Colo.

Row 5, Donald Derstine, Fountainville, Pa., orderly at Portland, Ore.; Nelson Burkholder, Wooster, Ohio, orderly at Chicago, Ill.; Glenn Miller, Mio, Mich., maintenance worker at Cleveland, Ohio.

FIELD NOTES

Two congregations were admitted into the Rocky Mountain Conference in the delegate meeting held in Denver, April 22, 23—Walsenburg Mennonite, Walsenburg, Colo., and Albuquerque, N. Mex. A Statement of Faith and Life was adopted by the conference.

Alva Yoder, Route 2, Adair, Okla., will take charge of the Zion Mennonite Church, Pryor, Okla., as pastor beginning June 1. He will replace John M. Troyer.

John F. Garber, Des Moines, Iowa, has been granted two days a week to serve as Literature Secretary for the Iowa-Nebraska District Mission Board.

The Moments of Glad Tidings Choral groups, Mountville, Pa., will present a program at Black Rock Retreat, Sunday evening, June 19, 7:30.

Change of address: Richard H. Showalter, EMC, Harrisonburg, Va., to Route 2, Waynesboro, Va. Effective immediately.

Each Sunday in May Elvin V. Snyder, pastor of the Prince of Peace Mennonite Church, Corpus Christi, Texas, assisted by members of the congregation, appeared on TV, Channel 10, 7:30 a.m.

1955 Lancaster Mennonite School Class reunion—Hostetter's Banquet Hall, Mount Joy, Pa., June 14, 1966, 7:00 p.m. Cost is \$2.00 per person. Contact J. Lester Groff, 3112 Bowman Rd., Lancaster, Pa. 17602, if you plan to attend.

Special meetings: Joe Esh, Lyndhurst, Va., at Morris Mennonite Gospel Mission, Morris, Pa., May 22-29.

The 58th annual all-day Sunday-school

meeting will be held at Mummasburg, Gettysburg, Pa., June 5. Speakers: Sidney Gingrich, Myerstown, Pa., and Henry Ruth, Harleysville, Pa.

Paul M. Lederach, Scottsdale, Pa., president of the Mennonite Board of Education, will be baccalaureate speaker at Central Christian High School, Kidron, Ohio, May 29, at 3:00 p.m. The commencement exercises will be held Friday evening, June 3, at 7:45, with J. C. Wenger, Goshen College Biblical Seminary, bringing the commencement address.

Lee and Irma Whiston, Wrentham, Mass., will again lead this year's retreat for ministers and their wives. They come with a background of 49 years of pastoral experience in the Congregational Church, and have learned the way of God in the lives of men through the process of obedience following. The space is limited; so get your reservation in early. Laureville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666.

I. Mark Ross of Waynesboro, Va., has accepted a call to serve as pastor of the Newtown Chapel, Sarasota, Fla. He and his family will be going early in June to assist in the summer Bible school and to become acquainted with the work before Mervin Shirks leave the last of June. The Shirks are under appointment for Jamaica.

Music Conference at Roanoke Church, Eureka, Ill., June 4, 5, with Nevin Miller, Hesston, Kans., as guest speaker.

Vernon Cross, licensed minister of the Mt. Joy congregation, Optimus, Ark., has discontinued his services and has moved to a farm in Middlebury, Ind. Manasseh Bontreger is currently assuming the leadership of the Mt. Joy congregation.

Harold Stauffer, on furlough from Somalia, will speak at Evangelical Mennonite, Lancaster, Pa., June 19, 7:30 p.m.

Lizzie Kaser, Howard-Miami congregation, Kokomo, Ind., observed her 96th birthday on May 6.

Lucille Neal, radio meditation speaker and author of several books, will speak and read poetry at Floradale, Ont., May 29.

Glen M. Sell, Columbia, Pa., and Elam Stauffer, Lancaster, Pa., will be speakers at the annual Sunday-school meeting at Marion, Pa., May 29, 30.

Tel Hai Camp, Honey Brook, Pa., schedule: June 27 to July 2, boys' and girls' camp, ages 9-10; July 4-9, boys' and girls' camp, ages 11-12; July 11-16, boys' and girls' camp, ages 13-15.

For application blanks write to Vernon Kennel, Atglen, Pa. Counselors are needed for these three weeks. If interested, contact Vernon Kennel.

George Richards was chosen by lot, and ordained to the ministry, to serve the Pulaski Street congregation, Baltimore, Md., April 8. Luke Stoltzfus preached the

sermon and Melvin Delp and Lloy A. Kniss officiated.

Again questions are being addressed to us concerning Peter Varanoff, Crusade for God and Freedom, Inc., Cleveland, Ohio. By using names of Mennonite Church leaders, he gains entrance into Mennonite churches. He does not have permission to use these names. It is reported that he lifts offerings and pressures for money even though the agreement was made otherwise. One pastor writes, "I feel responsible to caution those churches who might be taken in by his approach and who might be deceived by the names which he uses."

Subscriptions to **Heart to Heart** printed talks increased by 1,800 persons during the past year. Over 7,000 persons, mostly homemakers, receive the talks regularly each month. Subscriptions are made available at cost, \$1 a year. Many of them are gift subscriptions.

The youth organization of the Assemblies of God has ordered 1,000 copies of "Everybody's Not Doing It," a booklet by Mennonite Hour speaker David Augsburg now in its third printing. "Every young person should have—and read it," said Rev. A. M. Bartholomew, Assemblies of God pastor and youth leader. "David Augsburg has certainly made a fine contribution in this booklet."

The **Lantern** is the name of a coffeehouse that opened recently in the annex of the Perkasio (Pa.) Mennonite Church where James Lapp is the pastor. The coffeehouse is sponsored by the Franconia Conference MYF and is open Saturdays from 9:00 to 11:00 p.m. Recreation, music, and conversation are the activities intended for The Lantern, which it is hoped will be "a means of lighting the way for youth of our community."

Mrs. Bertha Feist, 97, a longtime resident of Aspen, Colo., and now a patient at Mountain View Nursing Home, Glenwood Springs, Colo., was crowned queen of Colorado Senior Citizens recently. The nursing home where she stays is operated by the Mennonite Board of Missions, Elkhart, Ind.

Unique opportunity for a retired couple interested in making a contribution to the work of the church: an older couple is needed on a salary basis at the Aspen Valley Hospital, Aspen, Colo. The man's work would be custodial and the wife's would be that of second cook. If interested, write to James Mininger, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Mr. and Mrs. Perry Miller, Goshen, Ind., left in late April to begin a one-year Teacher Abroad Program assignment at a teacher training college in Kijabe, Kenya. Miller is the first teacher to accept a TAP assignment during a sabbatical leave. He is an assistant professor in teacher educa-

tion and director of student teaching at Goshen College.

Four nurses are needed by the Mennonite Central Committee to begin work this summer at the 60-bed McDowell, Ky., hospital. The present MCC medical staff there consists of two doctors, their wives, a director of hospital admissions and his wife, and three registered nurses. The nurses will be completing their terms in the fall. Interested nurses should write to Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Representatives of the Mennonite Youth Fellowship of the Mennonite Church and the Young People's Union of the General Conference Mennonite Church met together for the first time May 1 and 2 in Chicago to explore possible areas of cooperation. Publications, a joint MYF-YPU convention, and servanthood education were chosen as areas on which the two groups could work together.

Harold Zehr, Normal, Ill., has been elected president of the Board of Missions of the Illinois Mennonite Conference. He is pastor of the Bloomington Mennonite Church.

Dr. and Mrs. James Snider arrived home May 8 on extended furlough from Ghana. Dr. Snider will begin a residency at the Mayo Hospital in Rochester, Minn., June 1.

The purchase of an acre of land in the New Burlington suburb of Cincinnati was authorized by the executive committee of the Ohio Mission Board. A church is to be built there for a congregation that now worships in an inner-city location which it shares with a Methodist congregation for the deaf. Charles Kalous is pastor of the Mennonite congregation which includes members of the Ohio and Eastern and Conservative Mennonite conferences.

Calendar

Mennonite Conference of Ontario annual meeting, Preston, Ont., June 1, 2.
Western Ontario Mennonite Conference annual meeting, June 8-10.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Alberta-Saskatchewan Conference and associated meetings, Kallispell, Mont., July 1-4.
Allegheny Mennonite Mission Board meeting, Macon, Ga., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

G. Campbell Morgan may be "a prince of an expositor," but he certainly did not rightly divide the Word in "War and Capital Punishment" (April 26 issue). He gives the relationship of the church to the world, but fails to distinguish between the church and the state.

If we apply these Gospel principles to the state, we will become involved in contradictions, for Jesus said in Matt. 24:6, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass. . . ." And in Rom. 13:1-4, Paul says that the civil authorities exist by God's permission and have been established by Him. And anyone who resists the authorities, sets himself against what God has established, and they will get the penalty due them. And if one practices doing wrong, one should dread them, for they do not wield the sword for nothing. They are God's servants to punish people who do wrong. If Mr. Morgan and some of our modern-day Mennonite theologians had their way, they would make Paul a liar by having the state practice nonresistance.—Elwood H. Halteman, Sellersville, Pa.

As a student at a non-Mennonite college (I was formerly at Goshen), I was shocked and outraged by Noah Good's article entitled "Christian Philosophy of Education and Church-Related Schools" (April 19 issue). I actually haven't yet been able to convince myself that Mr. Good would agree that what he is portraying about our church is right; I hope he is writing satirically. For what Good writes is not a philosophy of education, but a method of indoctrination.

Education is the training of persons so that they will be able to make choices which affect their own personal lives. Thus the persons being educated must be given an objective presentation of different viewpoints so that they can make their own choices in light of these different presentations. On the other hand, indoctrination is the controlling of presentations so that only one viewpoint is presented. . . .

It sounds as though if students were allowed the freedom of choice and introduced to differing viewpoints, they would choose other than the Mennonite viewpoint. Doesn't he have faith that the doctrines of Mennonitism are the best, and that students will choose the best? He continues, "The church-related schools have found that they must have good teachers, professionally and spiritually. We do not usually discuss alternative qualifications, that is, spiritual or professional. Both are essential. If a choice must be made in an emergency, church loyalty is more important than scholarship." This shows his closed-mindedness, and proves to me that this title should have been "The Mennonite Method of Indoctrination" instead of "Christian Philosophy of Education and Church-Related Schools."—Marvin Hochstetler, Toulaloo, Miss.

An article in the **Gospel Herald** (May 3) depicted my long-ago intentions of writing to you to tell you how much we have appreciated your fine work in editing the official organ of our church. We think your selection of materials, your editorials, the front-page illustrations, also your poetry have been excellent. We, too, would give due credit to others who make this periodical so worthwhile.

The article to which I refer is "Be Fair to

Mothers" (May 3 issue), by Glenn H. Asquith. It seems to me that this is the most realistic approach to the subject that I have ever seen in print or heard spoken. It expresses precisely my feelings (as a mother) about it all.

May God continue to use you and your staff and the whole literature program to His glory.

—Mrs. Dallas Hamsher, Orrville, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, L. Jason and Arlene L. (Eby), third child, second daughter, Patricia Ann, May 4, 1966.

Detweiler, Donald M. and Cora (Lewis), Sellersville, Pa., second daughter, Denise Ann, April 19, 1966.

Hooley, William D. and Edith (Troyer), Burr Oak, Mich., third child, second son, Samuel Devon, April 23, 1966.

Horning, Reuben and Sarah Ann (Sauder), Lititz, Pa., fourth child, third son, Nevin, April 15, 1966.

Ingold, John and Margaret (Miller), Goshen, Ind., fourth child, third daughter, Judy Kay, April 26, 1966.

Kauffman, Donald and Dolores (Shackleton), Edmonton, Alta., first child, Deborah Dawn, May 2, 1966.

McElmurry, Leon and Rosalee (Landis), Ailsa Craig, Ont., second daughter, Karen May, April 26, 1966.

Miller, Fred W. and Rhoda (Groff), Elkton, Va., third child, first son, David William, April 17, 1966. (One daughter deceased.)

Miller, Lester and Martha (Yoder), Toledo, Ohio, third child, second son, Karlton James, April 16, 1966.

Miller, Paul and Anna Mae (Ropp), Lancaster, Pa., fifth child, third daughter, Reba Lois, May 2, 1966.

Mullett, Merle and Joan (Johns), Wooster, Ohio, first child, Angela Kay, April 21, 1966.

Shantz, Lyall and Ruth (Jantzi), Kitchener, Ont., third son, Randall Bruce, April 24, 1966.

Steffen, Glenn and Marjorie (Mast), Boyertown, Pa., first child, Andrea Joy, April 23, 1966.

Steider, Leonard and Janice (Walker), Newton, Kans., second child, first son, Scott Alan, May 2, 1966.

Vernier, Eugene and Gladys (Yoder), Louisville, Ohio, third child, first son, Steven Glenn, May 5, 1966.

Weaver, Robert and Anna Mae (Forrester), Mountville, Pa., third daughter, Kristin Elaine, April 27, 1966.

Yoder, Ezra and Joyce (Snyder), Hesston, Kans., second son, Scott Randall, May 1, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Esch—Harshbarger.—David C. Esch, New Holland, Pa., Ridgeview cong., and Pauline Harshbarger, Belleville, Pa., Allensville cong., by Raymond R. Peachey, April 9, 1966.

Gingrich—Lauver.—Jacob M. Gingrich, Zurich (Ont.) cong., and Elizabeth Lauver, Duches (Alta.) cong., by C. J. Ramer, April 2, 1966.

Ketterman—Arbogast.—George Burrell Ketterman, Weavers cong., and Clara Arbogast, Chi-

cago Avenue cong., both of Harrisonburg, Va., by Daniel B. Suter, May 1, 1966.

Schroeder—Detweiler.—Jerry Schroeder, Newton, Kans., Alexanderwohl cong., and Anne Detweiler, Hesston (Kans.) cong., by Aaron J. Epp, assisted by Peter B. Wiebe, April 23, 1966.

Zendt—Smith.—Mervin R. Zendt, Millfintown, Pa., Lost Creek cong., and Janet Smith, Mat-tawana (Pa.) cong., by Elam Glick, April 16, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkholder, Marvin L. Verne, son of Harold and Mary (Van Bergen) Burkholder, was born at Brooks Hospital, Jan. 18, 1966; died in his crib at Duches, Alta., March 10, 1966; aged 1 m. 20 d. Besides his parents, he is survived by one brother (Raymond). Funeral services were held at the home, March 12, with C. J. Ramer officiating; interment in Duches Cemetery.

Coopridge, Irl W., son of T. J. and Lydia (Baker) Coopridge, was born in McPherson Co., Kans., Sept. 18, 1893; died at his home in Hesston, Kans., April 18, 1966; aged 72 y. 7 m. On Oct. 18, 1917, he was married to Lizzie Zimmerman, who survives. Also surviving are one son (Donald), 3 grandchildren, one brother (Ross), 2 half brothers (Paul and Reuben), and 2 half sisters (Eva and Orpha—Mrs. Ezra Hershberger). He was a member of the Hesston Mennonite Church, where funeral services were held April 20, with Peter B. Wiebe and Jerry Weaver officiating; interment in Pennsylvania Mennonite Cemetery.

Delp, Anna R., daughter of John and Clara (Ricker) Detweiler, was born near Sellersville, Pa., Sept. 18, 1891; died at Grand View Hospital, Sellersville, March 12, 1966; aged 74 y. 5 m. 24 d. On Nov. 5, 1915, she was married to Hiram D. Delp, who died June 7, 1955. Surviving are 5 sons and 5 daughters (Willis, Naomi, Alvin, Wilmer, Jacob, Irene, Anna—Mrs. Wm. Freed, Eva, Mildred—Mrs. Stanley Willower, and Paul Hiram), 29 grandchildren, and 2 sisters (Lizzie—Mrs. Preston Alderfer and Edna—Mrs. Irvin Gehman). One son, 2 brothers, and one sister preceded her in death. She was a member of the Rockhill Church, where funeral services were held March 16, in charge of LeRoy Godshall, Merrill Landis, and Ellis Mack.

Delp, Mary H., daughter of Henry and Leah (Horst) Stover, was born at Denbigh, Va., Nov. 3, 1916; died at her home in Waverly, N.Y., April 23, 1966; aged 49 y. 5 m. 20 d. She was married to Oscar L. Delp, who survives. Also surviving are 2 children (Grace and James) and 4 stepchildren (Willard, Lois—Mrs. Harold Sollenberger, Melvin, and Henry). She was a member of the Union Valley Mennonite Church, near Rome, Pa. A viewing and prayer service were held at Sayre, Pa., April 25. Funeral services were held at the Gingrich Church, Annville, Pa., April 26, in charge of Paul Ebersole and Ivan Leaman.

Kaufman, Daniel S., son of Samuel and Rachel Kaufman, was born at Garden City, Mo., March 31, 1896; died at Kalispell, Mont., May —, 1966. On June 9, 1918, he was married to Bessie Hooks, who survives. Also surviving are 2 sons (Grover and Roland), 3 daughters (Mrs. Ruby Mohn, Mrs. Goldie Spence, and Mrs. Betty Ecker), one sister (Mrs. Florence Donaldson), 3 brothers (John, Les, and Oscar), 13 grandchildren, and several great-grandchildren. Funeral services were held at the Waggener-Campbell Funeral Home, May 4, in charge of D. D. Brenneman and J. G. Hochstetler.

Mann, Delila, daughter of Mr. and Mrs. —

Bontrager, was born at Middlebury, Ind., Oct. 16, 1876; died at the Fair-Moor Nursing Home, Elkhart, Ind., May 6, 1966; aged 89 y. 6 m. 20 d. On March 21, 1906, she was married to Levi Mann, who died Nov. 26, 1927. Surviving are 2 sons (Clifford E. and Lester L.), 8 grandchildren, 18 great-grandchildren, 2 half brothers (Cephas and Fred Bontrager), and 4 half sisters (Mrs. Forrest Robinson, Joanna Bontrager, Mrs. Jacob Grabill, and Mrs. Wilmer Eigsti). She was a member of the Prairie Street Church, where funeral services were held May 9, with Russell Krabill and J. D. Graber officiating.

Schrock, Joni T., son of Tobias and Anna (Miller) Schrock, was born in Lagrange Co., Ind., Oct. 28, 1897; died near Hutchinson, Kans., April 21, 1966; aged 68 y. 5 m. 24 d. On Jan. 1, 1924, he was married to Anna Yoder, who survives. Also surviving are 2 sons (Lawrence and Ivan), 2 daughters (Edith—Mrs. Donovan Coopridge and Glenna—Mrs. Tom Egli), 9 grandchildren, and 3 brothers (Levi, Mose, and Tobe). Two brothers and 3 sisters preceded him in death. He was a member of the Yoder Church, where funeral services were held, in charge of Edward Yutzky and Sanford King.

Stoltzfus, Elmer U., son of Henry U. and Malinda (Stoltzfus) Stoltzfus, was born in Lancaster Co., Pa., Feb. 3, 1881; died at the Lancaster (Pa.) General Hospital, April 26, 1966; aged 85 y. 2 m. 23 d. On March 26, 1914, he was married to Ada S. Ranck, who survives. Also surviving are 3 children (Gladys M., Melvin R., and Elsie—Mrs. J. Wilbur Houser), 8 grandchildren, one sister (Kate A.), and one brother (J. William). One daughter preceded him in death. He was a member of the Paradise Church, where funeral services were held April 29, with Amos W. Weaver and Harold K. Book officiating.

Wagler, Kora, son of John Henry and Rachel (Yoder) Wagler, was born at Denbigh, Va., 4, 1893; was killed instantly when struck by a train on his way home, March 9, 1966; aged 27 y. 3 m. 5 d. On Feb. 24, 1961, he was married to Amanda Rose Stoll, who survives. Also surviving are his parents, 3 daughters (Cheryl Lynn, Lesa Marlene, and Frances Joan), 2 brothers (Marvin and Willis), one sister (Viola), and grandparents (Mrs. Sarah Wagler and John Yoder). One brother preceded him in death. He was a member of the Berea Mennonite Church, where funeral services were held, with David J. Graber and Tobias Slaubaugh officiating.

Wenger, Allen S., son of Stephen M. and Elizabeth (Shetler) Wenger, was born near New Bedford, Ohio, Dec. 14, 1886; died at his home, Berlin, Ohio, April 20, 1966; aged 79 y. 4 m. 6 d. On April 22, 1906, he was married to Elizabeth Miller, who survives. Also surviving are 3 sons (Owen, Sherman, and Wilmer), one daughter (Carol Ann—Mrs. Dallas Alberts), 14 grandchildren, and 12 great-grandchildren. Three brothers preceded him in death. He was a member of the Berlin Church, where funeral services were held April 23, in charge of Paul Hummel and Earl E. Miller.

Yoder, Annie, daughter of Peter and Magdalena (Gingrich) Yoder, was born in Johnson Co., Iowa, Aug. 1, 1883; died at the Pleasantview Home, Kalona, Iowa, April 20, 1966; aged 82 y. 8 m. 19 d. On Jan. 27, 1910, she was married to Joseph D. Yoder, who died in 1957. Surviving are 4 daughters and 2 sons (Edna—Mrs. Clarence Swartzendruber, Magdalene—Mrs. Alvin Stoltzfus, Ollie—Mrs. H. C. Page, Leo, Willard, and Edith—Mrs. Darrell Wade), 23 grandchildren, 4 great-grandchildren, and one brother (Mose P.). One daughter preceded her in death. She was a member of the Lower Deer Creek Church, where funeral services were held April 23, with J. Y. Swartzendruber, Robert K. Yoder, and Dean Swartzendruber in charge.

Yoder, Rachel Elizabeth, daughter of Orris W. and Doris A. (Lahman) Yoder, was born at Lagrange, Ind., April 28, 1960; died at the Lagrange County Hospital, from a malignancy from which she had suffered for 14 months, April 19, 1966; aged 5 y., 11 m., 22 d. Surviving are her parents, 2 brothers (John Byard and Paul James), one sister (Regina Kay), grandmother (Ethel Lahman), and great-grandfather (John F. Hostetler). She attended the Shore Mennonite Church, where funeral services were held April 22, with Orvin H. Hooley and Arnold Roth officiating.

Items and Comments

The Hindustan Times (from New Delhi, India) recently editorialized: President Lyndon Johnson said a few days ago that in the United States there was a robbery every five minutes, an aggravated assault every three minutes, a car theft every minute, and burglary every twenty-eight seconds. . . . This is a curious development because young people there have more money than ever before. The phenomenon would have astonished sociologists of an earlier age who thought the abolition of poverty and universal literacy would all but end crime. More money, more sources of entertainment, and more leisure have not made young people more amenable [responsive, responsible] to civilizing influences, but on the contrary seem to make them want to break the structure of that very society that is providing them with all these. One reason for youthful blood-mindedness is a total loss of faith in the integrity of adults.

* * *

The "booming-down" of Sargent Shriver, U.S. anti-poverty chief, at a Washington, D.C., conference, was a "symptom of real anger that we will be seeing more and more of," a leading civil rights specialist said at a National Council of Churches Consultation on Equal Opportunity in Employment.

Dr. Robert W. Spike, former NCC race commission director and now professor of ministry at the University of Chicago Divinity School, said the capital city eruption was indicative of the "most crucial issue in our country today"—equal access to economic security.

"The health of the whole nation," he said to the 100 churchmen and business, government, and industry representatives at a consultation luncheon, "is dependent upon our achieving some real progress in this area rapidly. We are now in a grave situation, I believe, because of the aborting of the promise made in the Administration's anti-poverty program.

"This program was conceived as a vital part of the follow-through on the civil rights struggle. It promised much. Now it seems to be foundering in a morass of

disinterest from the White House—because of preoccupation with the Vietnam war—distrust of and actual hostility to indigenous leaders, and a failure to enlarge the program beyond token programs."

* * *

The ecumenical movement among churches affiliated with the World Council of Churches was described by a leading Eastern Orthodox theologian as at "a turning point" and in need of deeper immersion in the theology.

The Very Reverend Alexander Schmemann, dean of St. Vladimir's Orthodox Theological Seminary at Yonkers, N.Y., gave the characterization at the opening session of the annual meeting of the U.S. Conference for the WCC at Buck Hill Falls, Pa.

Ecumenism in the United States and the theme of church and peace were major agenda items.

Dean Schmemann said that those churches which have been involved in the 50-year development of the World Council today face "a crisis within a crisis" and that the time has come "when we cannot avoid the perennial issue of Truth."

He suggested that the WCC had been overly dependent on "convergence and understanding," in the togetherness of its more than 200 member bodies in 90 countries. Possibly, he indicated, the world organization had been "swept by a pervading humanistic optimism" and had not attended closely enough to basic theological issues.

"Are we so sure that the main problem of Christianity is to be 'relevant'?" Dean Schmemann asked. "We feel we are at a turning point and a serious effort is needed to discern the 'ecumenical way' as it is to be followed in our time."

He asked whether churches would look beyond "a smiling and tolerant ecumenism to a responsible witness to Truth. . . . These questions cannot be avoided any longer."

Dean Schmemann also asked whether "we have been sure that we have been faithful to all Scripture and traditional teachings" in defining the meaning of the "world." It was at this point that he wondered whether church thinking had been overly pervaded by humanistic optimism.

* * *

Dr. Rufus Jones, general director of the Conservative Baptist Home Mission Society the past 14 years, was elected president of the National Association of Evangelicals at its 24th annual convention at Denver, Colo., He succeeds Dr. Jared F. Gerig, president of Ft. Wayne (Ind.) Bible College.

* * *

Christian Century, ecumenical Protestant weekly published in Chicago, leveled a double-barreled attack on the institution of a tax-supported chaplain for Congress

and on the most recent appointment to the post. The editorial observed that the appointee "seems to fit all too well into the Congressional-chaplain syndrome or pattern." Such chaplains, it continued, "can be expected to imply divine assent to each vagary of our military policy, to serve as religious justifiers of Congressional majorities, as discouragers of dissent. We pay them \$15,540 a year."

* * *

An international theological congress will be held in Toronto, Aug. 20-25, 1967, Canada's centennial year, Coadjutor Archbishop Philip P. Pocock of Toronto announced.

Confirming earlier reports, the Roman Catholic prelate called it "the greatest thing in theology ever to happen in North America." Others have claimed its interreligious scope will be second only to Vatican II.

Sponsors will be Canada's 101 Roman Catholic bishops through their cooperative organization, the Canadian Catholic Conference. Christian leaders of many denominations will participate.

* * *

The Watchman Examiner states that . . . "According to statistics released by the Annuity Board of the Southern Baptist Convention two thirds of their enrollees who died last year were victims of some sort of heart disease. Records showed that heart trouble claimed 73 percent of the retired ministers who died and 58 percent of those in active service. In addition, this was the primary cause of disability. Other common killers were far down the list. Cancer was in second place, causing 14 percent of the deaths. This was followed by pneumonia, 8 percent; diabetes, 5; auto accidents, 3; pancreatitis and Parkinson's disease, one percent each.

"We are not surprised at this. The spiritual and emotional burdens carried by a conscientious pastor are simply enormous. He may not know all there is to know about all his congregation, but he assured he is the best informed of all. One can estimate this burden by multiplying his own sin and sorrow by the number of members in the church. The weight would stagger a saint; yet the pastor is only human and has his own problems to think of, too. The fact that no more are crushed under the load than there are is a tribute to the reinforcing strength of the Gospel. Paul's appeal, 'Brethren, pray for us,' can be echoed in every pastor's heart. Indeed, it may just save his heart."

* * *

Member editors of the Associated Church Press were warned of a current resurgence of an "ecclesiastical gutter press" which flaunts copyright principles and ethical considerations in the guise of attacking evils in today's church structures.

Without citing names, Executive Secretary Alfred P. Klausler said that a small

reactionary wing in religious journalism is preying upon the anxieties of undiscerning laymen and is guilty of making unwarranted schismatic accusations.

Mr. Klausler suggested that publications victimized by the extremist element may wish to consider lawsuits for libel and copyright infringement. He said that he knew of several ACP member publications which have seriously considered such action.

In his annual report, made to a business session of the organization's 50th anniversary convention, the ACP executive said that material from leading religious journals is being "shamelessly photocopied" without permission to be run as the object of editorial attacks.

"There are attacks by Red-baiters, and both conservative and liberal publications have been the targets," Mr. Klausler said. "There is an utter lack of decency shown by this yellow press within religious journalism."

* * *

The "welfare state" has become a substitute for God and religion for many people, a noted religious sociologist charged at Minneapolis.

When people are in trouble, they now turn to big government for help—rather than to God and to the church as they once did, Dr. Will Herberg told pastors and seminarians attending the annual convocation of Northwestern Lutheran Theological Seminary.

"The church has lost the welfare ties that used to bind it to people," according to the noted Jewish scholar. Dr. Herberg, a graduate professor of philosophy and culture at Drew University, said that while the role of the state is expanding, the church has become more and more marginal in the lives of many.

The state has not only become the "big father" and the "big brother," he held, but is now being urged to also become the "good friend" by helping people find meaning to their lives.

Noting that President Johnson has proposed this by asking that government help "build the city of hope," Dr. Herberg asked: "Once the state takes on this function, what is left for the church?"

* * *

A Baptist editor has suggested a "Devil Is Alive Movement" as a counterpart to the highly publicized "God Is Dead Movement." Rev. James O. Duncan, editor of the *Capital Baptist*, Washington, D.C., says:

"There is another thought that has been too much neglected in present-day thought, and that is that the devil is alive. . . . People who don't believe this have been already bamboozled by the biggest bamboozler of them all."

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Photo on page 470 by Paul M. Schrock

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The New Missionary Six Months After

By Arlin Yoder

February 20: 11:30 p.m. Tonight I cannot sleep. I don't know why. I've asked God to speak to my soul, for a few days ago a veteran missionary said he has learned that when he cannot sleep he should pray.

It is now six months since we touched down in Brazil. I guess I'm in that midyear language slump. Everyone says, "It's a normal experience to feel this way." But I have lost my first self-initiative in study. It now takes much discipline. My progress is slow. It looks as if I'll be studying Portuguese the rest of my life. Again, everyone says, "You probably will!"

Maybe I'm homesick. Can I admit it? No, I really can't. Yet last week the *Mennonite Weekly* came through and even though it was three months late, I read every word on that newspaper. The *Capper's Weekly* also came through for the first time—also was three months late. That "good old" farm paper.

I read it over from the first word to the last. I read the hog census and market reports, the ads, the recipes, the households across the Midwest. I saw several little write-ups from IOWA! IOWA, wonderful old Iowa! And no one can explain how good it is to receive the GOSPEL HERALD.

In Search of a Pulpit

I had served as a pastor for five years. I was a busy pastor—sometimes spoke three times a Sunday. In the last two years of those five I taught school with those pastoral duties. It was then I worked in administration planning, studying for the growth of a church and community.

Now it seems I do nothing. I haven't preached for six months. I do not as yet belong in a concrete way to any new group, for I'm a stranger and foreigner and my tongue is tied. God help me, but this is a bitter experience.

Today we had a picnic, including business families of the American Industries of Campinas and missionaries of the language school. I went for fellowship and fun. We played softball, fathers against sons. I had wonderful fun. I went

also because of a longing in my soul which isn't understood even now. The day is past and the longing is in part still with me.

Things are so different in a new country. The population of Campinas as a city is larger than Des Moines, Iowa. Yet the city limits probably include less than one-half the square miles. If people just wouldn't live so close together, in your backyard, on the right and left. Houses are wall-to-wall, no yards, and the children play on the streets. . . .

The "fish man" and the "vegetable man" come by early in the morning blowing with their mouths their little horns calling your attention to their trade. Those horns sounded so funny at first, even were almost annoying. It all seemed such a strange way of doing things. Oh! I haven't mentioned the "feira" (street market).

Hard to Part with Past

Two weeks ago we sold our General Electric toaster and an electric wall clock to two of our language teachers. (Such items cannot be used in the interior of Brazil where we will be stationed later.) We sold these items at a favorable price, wishing that they be something special and a remembrance to our friends.

Yet when it came time to part with these, as often experienced in partings these six months, that strange tearing feeling was within us. We were parting with that which was part of our life in the past, those things which were of our good old homeland, which we had saved and planned for before we were able to buy.

But Brazil too has wonderful things. We used that same money to buy a beautiful transistor pendulum wall clock which doesn't need electricity, for it uses one flashlight battery and will run for 400 days.

And so it is. Maybe this is an example of the culture transition the new missionary goes through. You dispose of a former and accept a new! While it is extremely painful to say good-bye to family, friends, your former work and possessions, in time, no doubt, new people, ideas, things, work, and life will surround and involve us. And when this pilgrimage is over, we will say it all has been wonderful.

Arlin Yoder, formerly a pastor and schoolteacher at Culp, Ark., is a first-term missionary to Araguacema, Brazil. He, along with his wife Mary Lou and two sons, left for Latin America last September.

Feedback from Overseas: Witnessing

By David W. Shenk

Only quite recently the Mennonite Church has experienced a revival of interest in witness. Although our church was born in evangelistic fervor, the Spirit of those early days seemed to recede during the succeeding generations so that as a group we are rather like novices in evangelism.

Consequently our techniques have been borrowed largely from other groups and sometimes this borrowing may have been done without a great deal of concern for the Scripturality of the method used. But at the same time our newness should make it easier for us to search the Word and creatively seek nontraditional ways of fulfilling our obedience to Christ's call for witness.

In the past several years the Lord has thrown some of our brethren into what might be called unique situations. Vital questions about witness had to be answered. In both Nepal and Somalia national governments have taken action against the propagation of foreign religions.

This means that it is illegal to share Christ. How can Christians witness with their mouths shut? We have been forced to search the Scriptures earnestly for answers. Possibly a bit of feedback from our experience in Somalia might help to stimulate some new thought about witness at home.

The squeeze during the past several years included the following: the mission was closed for three months; a missionary was killed; propagation of non-Islamic religions became illegal; Koranic instruction in mission schools became compulsory; and there has been an off-and-on war of nerves by a small fanatical splinter in the society.

In our educational institutions no missionary is giving Bible instruction to nonbelievers. The Koran is being taught. There is practically no opportunity to share belief with students. Some of the local believers do some instruction informally to a few who have proved themselves definitely interested but no native or foreigner would ever dare to invite anyone to attend services or study the Bible.

In fact, Sunday services are strictly off limits to any but believers. However, on stations where there is no boarding school there is possibly a bit more liberty than the picture just painted.

And so, in a situation where we cannot share matters of faith with nonbelievers, we have been forced to seriously consider exactly what is witness. We have been impressed that Jesus seldom made assertions about Himself and when He did they were usually in response to questions.

Also we note that John the Baptist and Jesus' disciples later, when sent out on their little missionary venture, were not so concerned about making assertions about Christ as to pro-

claim repentance or a transparent life which permits the work Christ has done to shine through.

This has become our approach and it would seem that this is just as satisfying and possibly a more fruitful means of witness than doctrinal polemics. The simple, transparent testimony of anger forgiven before a classroom or a student proves the efficacy of Christ's work far more effectively than a blackboard lesson on the atonement ever could.

Praise for answered prayer or the ability to speak of God as a Friend shows the nonbeliever that God has appeared to us and he becomes hungry. Quietly informing people that we have found One who fits our need perfectly often opens a gushing torrent of curious seeking.

But we cannot ever invite the seeker. Sometimes we will guardedly answer his questions, but never dare a believer invite a nonbeliever. Is this Scriptural? We have looked into the Word and we are astounded. In the entire ministry of Jesus we have not been able to find one example of an explicit invitation to belief. He frequently demanded action from believers as when He called His disciples, but whenever He presents the issues which demand decision, He remains strangely neutral and detached from the decision process itself.

Pressing the point further, might it be that Jesus' assertion that no man can come unless the Spirit calls him has the converse implication that inviting is only Spirit business? Might it be that the function of witness is only to introduce the Saviour but that invitation never was the business of mere mortals? Might it be that the pressure of another personality contaminates the purity of that decision moment when a man makes that greatest of all decisions alone with God?

Our flesh rebels at the need to depend so completely on the Spirit for fruit. One would like to canvass the countryside with filmstrips, proclaim the message in the marketplaces, instruct school boys and girls freely in the way, and hound the seekers into decision. And one is tempted to believe that a regime which restricts must be demonic.

Again looking into the Scriptures we see that the kingdom of Christ is not political. It lives in the hearts of people. Its growth and prosperity are not in the least dependent on political power. Today we see that this Biblical assertion is true. The systems we would like to label as demonic and even atheistic are actually gifts of God to the church, teaching her the true nature of her calling and the true meaning of witness, and giving her the rich reward of a bountiful harvest of souls reaped through the Spirit.

—Missionary Messenger.

A Disturbing Yardstick

Most of us have heard of the rapid growth of some of the new churches in Africa. We like to hear of places where a Mennonite witness to the Gospel is making rapid progress. Yet, the truth of what is happening in Africa becomes an awful judgment on what is *not* happening here. And this is terribly disturbing to our comfortable complacency. We would rather not be disturbed.

But certain comparisons between new churches in Africa and old ones here should be made. They are not likely to make us feel comfortable. In fact, they provide a most disturbing yardstick. Would you still like to see the comparisons? Would you like to stand your congregation up beside a new congregation in Africa and compare?

Paul Kraybill gives the characteristics that a Tanzania congregation of 150 members located five to fifty miles from a city of five thousand would have. Here are the facts:

1. Fifty persons became members in the last two years.
2. One hundred (two thirds) of all members are teenagers.
3. Seventy of the 150 are in school. Of these, ten are in high school, teacher's college, trade school, etc. Sixty are in elementary school. Of the sixty, fifteen will go on to high school, ten will get jobs, thirty-five will need to go back to rural life without any trade or further opportunity for education.
4. Seventy-five (one half) of the 150 members did not grow up in a Christian home.
5. Fifteen adults in the congregation cannot read.
6. One hundred and forty persons are rural people.
7. The per capita income is about \$60 per year.
8. Annual giving is about \$1.50 per person per year.
9. The pastor has eight grades of school plus three years of Bible school.
10. The pastor is responsible for twelve other churches where a local leader works under his direction in each case.

Now what does one do with facts like these? There are a number of possible reactions. The facts can be ignored. But they remain facts. One can say, "Our situation here is so different." (It certainly is.) One can feel ashamed and guilty. This is no answer. But it is a good response and it may start us on the road to find one.

Sometimes I feel that the kind of help we Christians in America need most is to be disturbed.

—Arnold W. Cressman.

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The Publican

*Dear God,
I'm sometimes up
And sometimes down,
But mostly down
Of late.
And when I'm down
It's hard to pray,
To read your Word
And to love others.
Help me to see
You created me
To look up.
Only cattle and such creatures
Are created
With faces
Pointed toward the ground.
Forgive me for looking down
Instead of up to you.*

Amen.



Lyon Street Mennonite Church

Lyon Street Mennonite Church, Hannibal, Mo., was begun in June, 1934, by the South Central Conference. First pastor was Nelson E. Kauffman, who is now secretary of Home Missions for the General Mission Board and who began the work with one member. Just before Christmas of the first year some 28 members were received.

Pastors since 1956 have been Harold Kreider, Daniel R. Kauffman, and Earl Eberly. Frank Keller (pictured above) serves currently as interim pastor. The work started in a storefront facility at 2313 Market Street; the present building at 1530 Lyon Street was constructed in 1936.

Apartment Churchgoers

Religious News Service points to a report made by the Greater Washington Council of Churches which says that 50 percent of the newcomers to Washington move into apartments. Fewer than five of every 100 ever bother to become involved in the church.

Metropolitan Washington's population increased a half million since 1960. Half of these, or 250,000, have moved into apartments, and the churches aren't reaching the apartment dwellers who are entrenched in their sanctuary of privacy and resent it when their privacy is invaded. Neither does the church seem equipped to meet the challenge.

Worse yet, very few churches at this point are concerned with the problem. Of the more than 500 churches in the metropolitan area, fewer than 50 do anything aggressive to minister to the apartment dweller. Currently 50 percent of the population of 2.5 million for Metropolitan Washington is unchurched. By 1975 there will be two million churchless persons in the same area, a figure equal to the entire 1960 population.

Part of the problem is that the churches orient themselves only to family groups or single family dwellings. As an example of how far afield the church may be going in meeting the needs of changing communities, the report cited one church: 50 percent of the church's activities were related to family needs, while 50 percent of the neighborhood is made up of single persons.

Another problem which the church faces is how to break through to the apartment dweller. A church worker soon gets the chilly feeling that he is imposing. Apartment dwellers go to apartments for privacy and want to maintain a little island of friends. Their world is not to be intruded upon. While the suburbanite rubs shoulders with his neighbors and gets involved in community activities, the apartment dweller is a total stranger to the next door neighbor. And he seemingly wants to be a stranger.

What can be done? The report points to the difficulty of the task and the immediate importance of doing something.

Charles A. Ellett, director of the Council's research, says the churches should become less institutional and develop what he calls "ecumaniacs" for field workers. Herein is a key to unlock apartment doors.

An "ecumaniac" is described as one who approaches church attendance on an interdenominational basis, instead of asking outrightly that the individual become interested in his church. He might show to the apartment dweller what the community offers and invite him to nondenominational programs and discussions.

Because there is not the homogeneity of interests and problems as in suburbia areas, it is not possible, the report says,

for a single church to meet all the needs represented in an apartment community.

Like situations are baffling the churches elsewhere, and the problem of reaching apartment dwellers will continue to mushroom, even as high-rise apartments spring up in every city.

The Council's report underlined the need for new thinking and action if the city population, which is expected to comprise more than 80 percent of the nation's population before the turn of the century, is to be reached by the church.

If the Gospel is for all and Christ's commission is to go to every person, then God will also by His Spirit lead the church in reaching these if the church is open to His leading. Perhaps one of the greatest challenges of the church lies right here in the coming decades.—D.

Computers Were Wrong

Harry Golden, a popular columnist, spoke before the Carnegie Institute of Technology in Pittsburgh some time ago. He emphasized that surveys and polls do not tell the whole story. Golden pointed out the danger of overreliance on statistics and computers. He said, "If computer studies had been taken in AD 65 on the religious preference of the citizens of Rome, the results would have been as follows: 51 percent for Jupiter, 30 percent for Zeus, 9 percent for Mithras, and about one percent for Jesus. So that little bald-headed Jew called St. Paul, who was promoting Jesus, might have just gone home. . . . But St. Paul had a book; he stayed —and that made the difference."

So the computers were wrong, Paul had a faith in Jesus Christ, and, in a few centuries, Christ replaced Jupiter and Zeus.

In the history of the church, many, many times reading the computers would confuse the facts. Computers cannot count the power of the Spirit and the Word. They cannot record the present reality and claims of the living Lord. Even the most complex computer cannot add or multiply what is the total power released by even a touch from God.

Do not therefore be disheartened when present-day computers call Christianity a lost cause. Cling to Christ. He is a Saviour mighty to save. He is the living Lord of the church and through Him we go from victory unto victory. "He will not fail or be discouraged till he has established justice in the earth" (Isa. 42:4, RSV).—D.

Results of Renewal

There are also certain clear results of renewal: lives are changed, there is freedom to witness to Christ and the mighty acts of God, walls of prejudice and ill will are broken down. There is compassionate concern for the lost. Spirit-filled preaching results and backsliders are restored. There is joy in prevailing prayer and love for the Word of God. This renewal God is waiting to give.—D.

"Lord, the Preacher Is Bugging Me"

By Robert J. Baker

Dear Lord, I've just got to talk to you about this preacher of ours. I believe that your Spirit can set him straight, inspire him in his preaching so that he will get off my back. Lord, this preacher is bugging me about tithing. He believes that every Christian ought to give at least 10 percent of his income to the Lord. Now, Lord, when you think of it being just 10¢ out of a dollar, then it sounds pretty simple. But you have to think of it in terms of a year. If a person gives 10 percent of his annual income, Lord, that amounts to a powerful piece of money. It could mean a thousand dollars for some of us ordinary people. That scares me.

This preacher has been brainwashing us on this matter. If you don't get busy on him, I might get caught up in this tithing cult and end up surrendering that 10 percent. He's very tricky, this pastor of ours. He never preaches a full-scale tithing sermon. Oh, no! He's too clever for that. But he slips the knife in often during ordinary sermons, in conversation. He relates giving to everything. He's a great one for sharing, for involvement, for voluntary service, etc. He's convincing people that they should tithe. Maybe I'm getting extra sensitive about it. I'm getting so I think I hear and see tithing all around me. I'm getting jittery about it.

Now I've had this preacher at our house for Sunday dinner, and I've tried to tell him about the pitfalls of tithing. I've told him we live above the law, that Christ came to rescue us from the law. Do you know how he reacted to that? He said that we don't give now because we have to give, but we give because we want to give. This preacher of ours says that Calvary was and is the key reason for tithing. He says there you, Lord, gave 100 percent when you gave us Jesus Christ. So, he argues, we ought to be willing to give 10 percent back to you. When I say 10 percent is a lot, he asks me if I would have liked to have Christ pick up only 10 percent of my sin tab. It's hard to refute this guy. He's smarter than I am.

Then to make matters worse, when I said giving a straight 10 percent was legalism, he said I could give 12 or 13 percent if I wanted to, that there was no set amount. We were eating at the time and when he mentioned 12 percent, I almost choked on the mashed potatoes. He considers 10 percent to be the base. He compared it to sleep. Everyone ought to get at least eight hours' sleep. There's no law against getting more. But giving your body less, cheating or renegeing on that base sleep you should have, could be harmful. I knew what he was driving at. That's part of my trouble, I know.

Lord, I have tried to explain to him that I don't have 10 percent left over. Why, my mailbox is flooded the first of every month, flooded by people that want my money. I have

bills for milk, telephone, electricity, clothes, gas, etc. I have to pay on our home, keep the dentist happy, support the doctor, pay the repairman, etc. Things like that just chew up my paycheck. I've told that preacher time and again that there isn't 10 percent left. I've told him you can't get blood out of a turnip.

How do you think this preacher man counters that argument? He tells me, "Take out the Lord's 10 percent first." Lord, this man is giving me fits. I've told him there isn't any such 10 percent in my salary. He just laughs and asks me where I learned my mathematics. He says my salary has 10 of those 10 percent slices in it.

You can tell that this fellow is a segregationist. He says that I ought to segregate, separate out your 10 percent right off and not touch it. He says if I wait till there is 10 percent left at the end of the week, I'll never tithe. He says people live up their salary, raise the old standard of living, and absorb it all. When I tell him that I can barely take care of the necessities of life, he says I'd better start thinking about your needs as necessities.

He asked me what I did when the wife's car blew a tire. I told him I treated that as an emergency, bought a new tire, and cut down other places. When I told him you can't operate a car very well with only three tires, he said your program often operates on only three wheels because guys like me didn't kick in our share of God's budget. This preacher makes things personal. He points his finger at me and says, "Thou art the man." Lord, can't you do something about him?

Once I told him that if he insists on a straight 10 percent giving, it might cut down on the offering. I told him that some people might be giving more than 10 percent and that they would then cut back to his base of one out of ten. He laughed at that too and said he would take a chance on it and thought that you would consider it rather good odds also. Lord, at times he sounds disrespectful of you, talking about your taking the odds like you were some sort of a betting person.

When I told him that I might be giving a tithe unconsciously, not systematically like he favors, he invited me to figure it up. I thought that was fair, especially since I had dropped in a check for fifteen dollars just last Sunday. But he made me estimate my giving for the past month, not just the week of the fifteen-dollar check. I figured like mad, but I couldn't get that giving up past 3 percent. Lord, he looks awful smug when he wins one of those little victories. Preachers shouldn't be smug.

He invited me to go over and visit with Sam Hostetler who is a tither from way back. Sam earns about what I do and has the same number of children. I don't see how he does it. That whole Hostetler clan tithes. Even the children tithe their allowance. It wouldn't surprise me if their dog tithed. And

Robert J. Baker, well-known Mennonite writer, is a schoolteacher from Elkhart, Ind.

Eventide

By Anna Belle Stauffer

O crest of eve now fallen,
While night steals softly on,
Shine, Thou Light Eternal,
Ne'er from us be gone.

Deeply flows the slumbering river
Lazily o'er sand and stone,
Tiny starlike moonbeams
O'er rippled waters strewn.

Beyond lie cattle resting
To wait the break of dawn,
Little feathered friends all snuggling,
Safe from every harm.

Great Light of Love Eternal,
Still shine to bless your own
With peace, each heart at eventide,
Till breaks eternal morn.

Prayer Requests

Pray for reconciliation between Korean and Japanese Christians. Remember the 10-day work camp near Tokyo in late July. Participants are Christian youth from Korea and from the Mennonite churches in Japan.

Remember the annual Christian Life Conference of the Hokkaido Mennonite churches in October. The theme is "Faith and Social Problems." Pray that the church will be a fellowship of discernment in a changing society.

Pray for Yorifumi and Reiko Yaguchi who are serving the two growing Mennonite congregations in the city as Bible teacher and counselor.

Remember James and Faith Wenger as they arrive in Japan and begin teaching English in Obihiro. Pray that their contacts with students and teachers will be fruitful.

Thank God for several students who have become Christians in Kushiro and Obihiro. Pray that as they share their faith, their families and their friends too may desire Christ.

In August the Hokkaido churches will be engaged in summer camp evangelism. Pray for those of all ages (junior high and up) who take part in this encounter.

Marvin and Neta Faye Yoder with their four children will return to Japan in August for their second term of service. Pray that they will be enabled to relate to the church effectively for growth.

Wesley, Sue, and Crystal Sue Richard are on furlough from Japan. Pray that they will be given spiritual discernment to prepare in the best way for a continuing witness to Japanese youth, as the Spirit leads.

they think nothing of it. I thought they would complain, growl about it. But they looked at me as if I was the odd one because I didn't tithe. It was embarrassing. Of course, Lord, they do it out of habit. They never knew anything different. Those Hostetler children are being raised on tithing bread.

Lord, don't you see that it isn't my fault? My parents never taught me. I don't want to exactly blame them, but habits established early are easy to keep up. Those Hostetlers have it made.

This preacher has faked me out more than once. Before the offering is taken at church he gives a little commercial. He takes one of those little blurbs from the Mission Board in Elkhart or some need he uncovers in the GOSPEL HERALD, and he really gives it the old college try.

When he hears about a need for Bibles in Ghana, he presents it with real heart-stirring emotion, *mucho gusto*. More than once when I planned to drop in my usual dollar bill he has talked me into a fiver. Twice I dropped in a ten-dollar bill before I could control myself. Things like that put me on short rations for days. Lord, can't you get him on another track?

Dear God, I'm running scared. I've got several strikes on me already. My wife wants to tithe. There's a number of happy, contented families tithing at our church. These people cut out your portion first, and consider it yours. They wouldn't dream of touching the tithe for personal use. To them it's a symbol of their commitment. This preacher that I am trying to get off my back is one of those tithers. He practices what he preaches. I have to give him credit for that.

You're going to have to be quick. I'm getting guilt feelings about this. The other night I woke up in a cold sweat. I had just dreamed that I gave a testimony at our church in which I pledged in public to give a tithe. I shook Lora Mae, the wife, awake and told her about it. She just said coldly, "Go back to sleep. That had to be a dream. You're going to have to pledge at least 15 percent to make up for what you've cheated God out of."

Lord, this thing is serious. What if I started tithing? What if I ended up giving more than 10 percent? This preacher has me on the ropes. He's a puncher. And he blocks everything I throw his way. Lord, you're my last hope. Can't you let your Spirit direct this man's sermons some other way so they won't all come spiraling right down in my lap, fanning this tithing fire that he's got smoldering?

If you can't get me some relief from this Nathan prophet, I'm going to have to start tithing. I'm going to have to start dealing you in for your fair share. I'm going to have to recognize that you gave 100 percent at Calvary. I'm going to have to start paying on my spiritual debts. I'm going to have to start treating you like my heavenly Father instead of a poor relative.

Dear Lord, won't you please get this preacher off my back? I need help, but fast.

Amen, Amen.

* * *

A sanctimonious man is a man who is more religious than righteous.—John A. Morrison, in *The Gospel Trumpet*.

Reflections Upon Approaching 65

By Melvin Gingerich

As I tear the leaves off the calendar in the final year preceding my retirement, I do so in a reflective mood. My thoughts are divided between planning for the future and contemplating the meaning of the past. I wish to share with you some of the reflections that have bombarded my mind in recent weeks as I have engaged in this mental activity, trusting that through this sharing may come to you my testimony of one "Man's Search for Meaning," as the title of Dr. Viktor Frankl's book states it.

As I think of the future, I am overwhelmed by the great amount of work that I would yet like to do. It is my conviction that as long as one retains the normal use of his mind, one should remain creative and that the age of 65 is an arbitrary division if it suggests a dividing point between the working years and the years of resting from our labors. The Christian has no right to cease to be productive as long as his mental and physical capacities make it possible for him to serve his fellowmen. I remember very well how H. S. Bender, only several weeks before his death, outlined for me the books he planned to write should his health be restored. A very sick man, he nevertheless was busy planning his work for the future.

Plan for the Future

I also receive much satisfaction in planning work for the future. There are at least three books I would like to write in addition to the two that I have under way at the present time. I trust that I will be able to continue working part time in the Archives of the Mennonite Church, bringing more system than we now have into our collection of over 300,000 documents.

This week I was appointed to a committee by the Society of American Archivists to help prepare a manual for religious archives. I trust that I will be able to help in this service to the Christian denominations of America. Having served as managing editor of the four-volume *Mennonite Encyclopedia* for approximately a decade, I look forward to being asso-

ciated with the production of the revised second printing of the *Encyclopedia*. We meet in Chicago on May 20 to discuss our plans.

Then there are articles to be done that I had promised to write as long as five years ago. On the shelves of my study are over 400 new review copies of books to be reviewed. At the rate of one a week which I have followed for twenty years, this will keep me busy for eight years. Then I would like to have another term of service abroad and have approached the MCC about it. Another area that has interested me is the one of building bridges of understanding between the Christians of the West and those of the Communist East. Interesting, exciting, and challenging times are ahead for the Mennonite Church and I trust I may be not only an observer but also an actor in this drama.

According to my family pattern, I should have only seven more years in which to complete my task. Any look into the future that reaches out only seven years, or seventy, however, would be most unrealistic. It is not at all sentimental to ask, "What do I plan to be doing in the year 3000?" It is obvious that there has been no detailed revelation on man's life beyond physical death. Will you permit me to use my imagination for a few moments?

I plan to be enrolled in the University of Heaven! The invitation to fill out the application forms came in the year 1916. At that time I accepted the offer and since that time never for one moment have I questioned my choice of this school. As I visualize it, the learning experience there will be even more exciting than any that I have had during my years of pilgrimage on planet earth. I expect to attend chapel there and I suspect that one of the songs we shall sing will be the "Hallelujah Chorus" and I would even venture to guess that we shall break out in the expression, "How great Thou art; how great Thou art!"

I will wish to enroll in science courses and to have filled in for me the details concerning creation, to learn how the birds find their way back to my yard from the southland, and the answers to a hundred other questions in science.

I will wish to take a course in theology and to discover what really happened at Pentecost, to learn more clearly the reality

Melvin Gingerich, for many years college professor, executive secretary of the Historical and Research Committee of the Mennonite Church, delivered this chapel address at Goshen College, March 4, 1966.

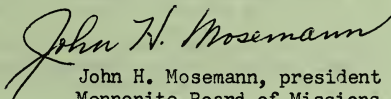
How do you feel about your General Mission Board? Do you wish sometimes for a chance to make your suggestions for improvement or to encourage the work? This is your opportunity.

This year your General Mission Board meets in Kitchener June 23 and 24 to review last year's work and establish budget and planning for next year. Your district's representatives are listed with their addresses below. Inside we review briefly the program we do for you. On the back page we outline the budget being recommended to the Board and some questions to help you think about this.

Your pastor and mission board member have received advance copies. We have given them suggestions of ways in which your congregation might think together and give reactions to your district's representatives. If your congregation finds it can't do anything with this, may we suggest that you think and pray about this individually and then drop your representatives or your staff at Elkhart a line giving your reactions? If you write to Elkhart, the staff will share your reactions with your representatives.

Pray with us that God may lead us as a brotherhood as we move forward in our mission together.

Faternally yours,



John H. Mosemann, president
Mennonite Board of Missions
Elkhart, Indiana 46514

Your Board Members

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<u>Allergheny</u>	Vern Miller, 4619 E. 175th St., Cleveland, Ohio 44128
Elam Glick, Route 1, Box 58A, Reedsville, Pa. 17084	<u>Ontario</u>
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Harold Zehr, 417 Warren Ave., Normal, Ill. 61761	<u>South Central</u>
Joe Morris, Rt. 4, Box 332, St. Anne, Ill. 60964	Chester Slagell, R. F. D. 2, Box 73, Weatherford, Okla.
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Ira J. Buckwalter, Salunga, Pa. 17536	Omar R. Martin, R. 1, Chambersburg, Pa. 17201
Paul N. Kraybill, Salunga, Pa. 17536	Walter Lehman, R. 6, Chambersburg, Pa. 17201
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Glen I. Birky, Star Route, Detroit Lakes, Minn. 56501	Daniel Zehr, 32 Ruskview Rd., Kitchener, Ont.
Vernon Hochstetler, Graceton, Minn. 56645	Alvin Jutzi, Baden, Ont.

HOME MISSIONS

Through home missions we become partners with your district mission board and conference in our united witness here in North America. We are concerned about strengthening our winning of persons to Christ here at home, not only outside your district or in your district missions, but also in your congregation's ministries in your community. Can we be of help to you?

We are subsidizing approximately 30 projects in different districts to the tune of more than \$100,000 a year. We conduct witness workshops and are working at a study materials on witnessing for use in our congregations. We have Home Bible (correspondence) Studies and an active prison ministry, both of which can be used by your congregation in your community.



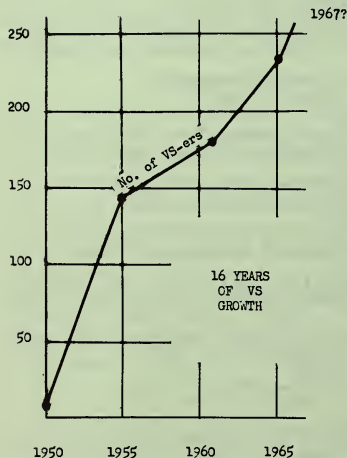
RELIEF AND SERVICE

Voluntary service has become a way of life for our church. The small graph below left shows how VS has grown. Serving in 50 locations are 262 volunteers. Their assignments range from child care and care of the sick through community and economic development projects to rehabilitation of disturbed and pre-delinquent children.

Youth work camps in 1965 contributed to MYF servanthood with 685 youth and adult partners working. Embryonic plans call for workcamps in 1967, perhaps for more than 1,000 youth.

I-W services concern the witness and contribution, problems and concerns, and chaplaincy for men in earning I-W. The small graph above compares the number of men in I-W now and a year ago.

We participate too in Mennonite Central Committee. Serving with MCC are 243 persons from our brotherhood. Our financial support for MCC increased by \$1,500 to a total of \$16,500 a month out of concern for suffering Vietnamese.



HEALTH AND WELFARE

Providing services for three groups--the unfortunate child, the aging, and the ill--in more than 20 communities from Puerto Rico to the Pacific is the task of our health and welfare services. Using less than \$30,000 in contributed funds, these services channel the loving labors of more than 700 workers into the lives of countless thousands of people.

John P. Oyer, chaplain at Rocky Ford, Colo., says, "I am convinced that we help people at the deepest level when we sit alongside them as another human being, not isolated by a professional role, but offering ourselves in responsible love. In this way we call them out as persons and help them to assume responsibility for their relationship with God and others. This is the Abundant Life to which our Lord calls us."

MASS COMMUNICATIONS

How should we use radio, television, advertising to share the Good News? One answer has been a dramatic speedup of programming more directly to the audience interests and needs in order to get attention and response for the Gospel.

Listeners are responding to Heart to Heart broadcasts in English and Spanish as we follow up in literature and fellowship groups. Lester Hershey, visiting congregations throughout Latin America, finds many people in churches whose first contact with Christ personally came through radio.

Radio stations contributed more than \$500,000 worth of free time for our broadcasts last year, testifying to the quality of the programs.

A Russian broadcast reaches behind the Iron Curtain and responses indicate that the program is a spiritual oasis in a materialistic society. A Japanese broadcast successfully introduces correspondence Bible courses and personal correspondence. These lead to personal contacts and assist in winning persons to Christ.

Overseas Mennonite Churches* Confront Their Societies

	Mennonite Population	Total Population	Percent of Population Which is Protestant
Argentina	820	19,858,000	1.8
Ghana	263	5,114,000	10.
India (MP & Bihar)	1949	392,440,000	1.5
Japan	245	88,900,000	.4
Nigeria	1000	30,500,000	4.5
Puerto Rico	653	2,281,000	6.6

*with North American Conference relationships
Sources: Mennonite Yearbook, 1966.

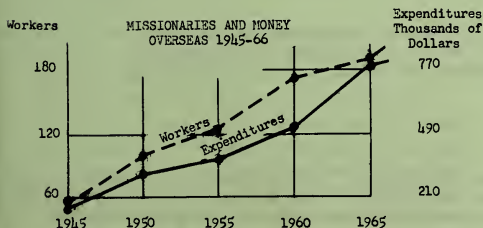
Taylor, Glimpses of World Mission, 1960.

OVERSEAS MISSIONS

Between 250 and 300 congregations overseas with more than 8,00 members depend on us to help them in their life and witness in their own countries. At the same time our missionaries are working in other lands to call persons to Christ and seek to express His love for them.

A look at the chart above right will show the size of the Mennonite church in various countries, the size of the total Christian church, the total Christian population and the percentage of the population which is Christian. Can we understand why Mennonite churches in these countries constantly plead for more help from our North American brotherhood?

The graph below left shows our last 20 years in missionary numbers and expenditures. Many more missionaries are needed and plans for the next year call for a search and sending (hopefully) for more new missionaries overseas.



STUDENT SERVICES

In 1955, 234 undergraduates from our Mennonite Church studied on non-Mennonite college campuses. In 1966 our census shows 1,400, in addition to 523 graduate and part-time students. The total is more than 1,900. What is our interest as a church in their life? In their Christian witness on the campus? Do they have problems? How do we show our interest?

Our student services seek to relate to our students as they wish, showing church interest in them and their witness, and encouraging them in their preparation for further ministries in life.

Virgil Brenneman joined our staff full time for these services last year. He will seek to strengthen our work and relationships, which really should have a larger investment in time and funds.

Proposed Program Costs
From Contributions, 1966-67

Overseas Missions	\$ 811,000
Home Missions	177,500
Health and Welfare	28,500
Student Services	15,000
Relief and Service	361,000
Mass Communications	365,000
General	<u>8,000</u>
Total Needed, 66-67	\$1,766,000
Contributions 1965-66	<u>1,644,500</u>
Increase to carry program	121,500
From estates, other sources	<u>40,000</u>
Increase needed from the church	\$ 81,500 or 5%

This column is from the budget being recommended to your General Mission Board in its annual business sessions in Kitchener June 23 and 24. This is a five percent increase over last year's contributions.

If your congregation should increase your giving for Mennonite Board of Missions and thinks it can, please tell your representative on the General Board.

If your contributions for all causes (congregational, conference, education, missions) are in balance, increasing giving to the General Mission Board may mean increasing your support for all causes. If your congregation thinks it can do this, please tell your representative this.

TO HELP YOU THINK ABOUT THIS

Are we supporting our pastor adequately so that he can meet the living needs of his family and educate his children?

Are we carrying on our congregational program--both financial and witness--in a way that is worthy of Christ?

What does my faith in Christ mean to me? What does my church mean to me and my family? Does our support indicate this sense of value?

How many of our district have gone overseas as missionaries? Are we supporting them adequately so that they know we are behind them in our prayers and our giving?

How many of our young people are in voluntary service, I-W, Pax, or studying at a non-Mennonite college or university? Does our congregation's support show our interest in them personally and in our church's services through our General Mission Board?

Are we supporting adequately the other extensions of our congregation--our district mission board, our conference, our educational programs, Mennonite General Conference? Have we done all we can for their needs?

Are there persons in our congregation whose gifts are not being used for the Lord because they don't have opportunity to serve? Should they be used to better advantage in our congregation or encouraged to volunteer for service in our extensions beyond?

We have said that "Our Mission Is One," and "One Message: One Mission." These questions are asked to help you evaluate your own mission personally and that of your congregation. Pray with us that God may lead us in that one mission, that Christ may be glorified, sinners saved, and the church of Jesus Christ built.

Mennonite Board of Missions
Elkhart, Indiana 46514

behind the imagery of words in the Bible, and to obtain answers to many theological questions that have been perplexing me for years. I will want to know more about Christ's compassion, about His experience in Gethsemane and on the cross, and about the nature of His resurrection body.

As I picture it, there will be extracurricular activities, prominent among which will be fellowship periods. I will want to meet Abraham, Joseph, Moses, Peter, Augustine, John Hus, Martin Luther, Menno Simons, and many others in order to ask them about their experiences and to express to them my appreciation for their contributions to mankind.

When I turn my thoughts from the future and reflect upon the past, I am overwhelmed by the way in which the grace of God has blessed my life and has led me to "green pastures" and to the "still waters." It is true that there have been periods of turmoil and of deep grief in my experience, but always I had the undergirding conviction that my God is like Jesus, who bore "our griefs and carried our sorrows" and who wept at the tomb of Lazarus.

Basic Convictions

Out of my experiences have come certain basic convictions not only about the nature of God but also about the nature of man. To this I now wish to turn. Alexander Pope declared that "the proper study of mankind is man." One of the most stimulating books that I have read in recent years is Paul Tournier's *The Meaning of Persons*. For me, personally, the most challenging study has been exactly that of the title of this book—to discover the meaning of persons. It is this question to which the psalmist referred:

"When I look at thy heavens, the
work of thy fingers,
the moon and the stars
which thou hast established;
what is man that thou art mindful of him,
and the son of man that thou dost care for him?
Yet thou hast made him little less than God,
and dost crown him with glory and honor.
Thou hast given him dominion over the works of thy hands;
thou hast put all things under his feet,
all sheep and oxen,
and also the beasts of the field,
the birds of the air, and the fish of the sea,
whatever passes along the paths of the sea.
O Lord, our Lord,
how majestic is thy name in all the earth!" (RSV)

As I study man, I am constantly amazed by his physical and mental capabilities. The coordinated responses of body to mind, as demonstrated by a tumbling team, a high diver, a string quartet, or a surgeon, arouse my deep admiration. I am thrilled when I observe a public speaker who has perfect control over the nuances of a harmonious, pleasing voice, over every gesture of body movement, and over his thought processes so perfectly that he can sway his audiences in a most effective communication process. I recall the day Lindbergh landed his "Spirit of St. Louis" in Paris and how excited I was by his performance which combined skill and courage in an unusual manner. When I see a computer in

action, I am mystified, but when I recall that back of the computer is a human mind, I am compelled to declare with the psalmist, "Wonderful are thy works."

Even though I am deeply impressed by man's physical and mental endowments, I am even more impressed by the beauty and strength of character displayed not only by the great saints of history but also by the lowly persons. Among my acquaintances are those whose names do not appear in the papers, and who are known only by a small circle of neighbors. I am filled with admiration for them as I observe their serenity, poise, and inner peace. Unlearned though they may be, they know much about the meaning of life that evidently has escaped those in "The Lonely Crowd." They have come to terms with reality and they have discovered the meaning of life.

The Grandeur of Humility

One of the qualities of the truly great that constantly impresses itself upon me is their spirit of humility. I recall visiting with Dr. Kagawa in his humble home in Tokyo and I remember how he expressed his dependence upon others. Walking over to a shelf of books he selected a copy of Menno Simons' *Foundation Book* and said, "I have preached many sermons from that book," thus giving his tribute to one that had influenced him deeply.

I recall standing back stage with Marian Anderson. Before she gave her recital she bowed her head reverently in prayer. On another occasion I was back stage with Madame Trapp of the Trapp Family Singers and I recall how she gathered her brood around her and engaged in audible prayer, thus expressing her dependence upon the One from whom our gifts come.

On two different occasions the famous tenor Roland Hayes told me of the incident when as a result of his statement expressing the dignity of man, an angry policeman knocked him to the floor and stood over him with his pistol pointed to his heart. Mr. Hayes felt no anger or hatred and a great peace and calmness such as he had never experienced before took possession of him. As I recall the time when Merrell Vories explained to me why he wrote the great hymn, "Let There Be Light, Lord God of Hosts," and what he meant to say in it, I recollect how thrilled I was to fellowship with this great but humble man. This paragraph could be expanded indefinitely to illustrate to what heights man may rise.

In other words, what I am trying to say is that I believe the Biblical concept of man as an exalted creature is a true one. Man was created in the image of God! When we carry this image, we do not grovel in the dust but we stand erect knowing that we are sons and daughters of the Eternal One. Having this concept of ourselves we can throw back our shoulders and look into the eyes of anyone, be he a prime minister, an ambassador, a member of the Senate Armed Services Committee, or any other person of power, including even a ruthless dictator. Any lesser concept of man results eventually in his enslavement. The greatest contribution we can make to the cause of freedom is to act our part as children of God.

This, however, is not the entire story, for man also has the power, because he is a free moral agent, to allow himself to

become degraded. There are tendencies within him which he cannot conquer in his own strength and thus he needs the assistance of supernatural, spiritual power in his resolution to be the kind of person he should be. Some years ago, I was the director of a cattle boat ship. On board the vessel were men who illustrated the depth of depravity to which a human being can fall when his lust and bodily passions are uncontrolled. But I also have seen some of my friends succumb to the temptations to live a life not in keeping with the dignity of man and to remain on this low level. You and I know that we also have sinned and need forgiveness.

I come to my final comment on the nature of man. The human family needed a demonstration of the heights which they could attain, as well as a key to the power necessary for a transformed life. There lived one among men who so demonstrated this possibility that the world has never been the same since that great turning point in history that we roughly refer to as A.D. 1.

For years, as I taught history, I stressed the role of personalities in the shaping of events. Biography is still one of

my chief interests. But nowhere have I found a personage quite like Jesus of Nazareth. He is like us and yet He is unique. So those of us who find the study of man to be intriguing sooner or later are driven to a profound study of *this* person and we are forced to the conclusion that ours is the "Visited Planet." It is not surprising that those who deliberated on the significance of this person's life, death, and resurrection should have formulated as the first great confession of the church—"Christ is Lord." Thus our study and understanding of man may lead us not only to an understanding of human beings but on to a more clear perception of the attributes of God as we become increasingly aware of the meaning of His incarnation in the One who walked among us. To know the nature of this reality will bring us the highest satisfaction that life affords and will cause us to exclaim with the Apostle Paul, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

"Acts Alive"—Congregational Renewal?

By Robert Hartzler

"What do I think of it? I think that if I take this stuff home to my congregation they will call me a heretic. I don't dare. It just won't work in our situation."

"Who me? I think it's great! It really speaks to me. The kids at our table agreed that it's about time the church came up with something like this. We'll invite the kids uptown to Bible study now. Real cool!"

You are listening in on a conversation between a youth worker, a pastor, and an MYF-er at an *Acts Alive* workshop. The question is—What do you think of *Acts Alive*? You have read the response. How do you account for the decidedly different reaction?

There is another question that has bothered me for a long time. Can or does God bless us in ways which we feel are not strictly orthodox? Take music, for example. Is the grace of God conveyed to me through a cantata when I have ears for only Gospel songs, or vice versa? If so, then what comprises orthodoxy—personal opinion, traditional practice, general acceptance?

For many years some of us have shared the conviction that MYF *can* be redemptive. In fact, I personally have serious questions about any organization of the church that does not in its normal operation touch and transform men and women

with the grace of God in Christ. I write as a young minister up to my ears in youth work. And I testify to the fact that MYF *can* be redemptive. For I have personally witnessed this transformation in the lives of many teenagers, college students, and adult sponsors.

When and how this transformation? It takes place when individuals become honest with the Lord and with each other. It occurs in one of two ways. Either we experience the grace of God anew on a firsthand basis, or we observe Christ at work in the life of someone we know.

Acts Alive builds upon honesty and sharing in group dynamics. An attempt to help youth share the "good news" creatively. It has been an answer to prayer for us who long to see Mennonite youth become dynamic witnesses for Christ. I believe it can do this if we allow the Spirit to guide us. Furthermore, what can happen to youth can happen to adults. I know. I've seen it. God is faithful.

You say you have questions about *Acts Alive*? Most of us do. Hear the parable of the plumber's helper.

"Get the pipe wrench and tighten that fitting, son." After a few minutes the helper returns. "Which wrench shall I use—the eight- or ten-inch?" The plumber's obvious reply, "Use the one that does the job."

I have a hunch that if we are really serious about getting the job done, we'll not spend too much time quibbling about the size or nature of the tool.

Robert Hartzler, pastor and youth leader at Wayland, Iowa, is also the Conference Youth Secretary for the Iowa-Nebraska Conference.

Need and Response

Manitoba "Food for Vietnam"

Radio Southern Manitoba, operators of stations CFAM and CHSM at Altona and Steinbach, raised over \$32,000 in a "Food for Vietnam" campaign in February.

Elmer Hildebrand, manager of the stations, presented a check of \$24,422.14 to J. H. Unruh, chairman of the Mennonite Central Committee (Manitoba) March 18. Since that time contributions have continued to come in, bringing the total to over \$32,000 by the end of March.

The MCC was "overwhelmed" with the amount collected during the campaign, said Unruh in accepting the check. "The campaign has been most appreciated, not only for the money collected, but also for the valuable and extensive publicity received."

Radio Southern Manitoba provided free air time which ran from Feb. 1 to 24, issued official receipts, and every dollar collected was turned over to the MCC.

The food to be shipped to Vietnam with this money will go to about 150,000 people, including 24,000 school children who will be provided with daily lunches, 8,000 children in orphanages and other institutions, 7,500 members of poor families, and 50,000 mountain people in the interior of the country.

Heifers to Korea

Four Holstein heifers are to arrive this summer at the Mennonite Vocational School near Taegu, Korea. Two heifers, and a possible third, have already been pledged to MCC's West Coast regional office for the project.

The Korean government, expecting the vocational school to serve as the center for the redistribution and dairy programs, has designated the region surrounding MVS as the area for dairy improvement and development.

This year MVS has encouraged agricultural students from the surrounding communities to increase their knowledge in dairying by attending the vocational classes. However, MVS's distribution program has failed to operate because of a small herd. This program should begin with the arrival of the four heifers.

Heifer Project, Inc., a nonprofit Christian organization which provides livestock and other related services for the financial and social assistance of needy people throughout the world, will handle the shipment of the heifers.

Algeria Poultry Setback

The wiping out of a flock of 300 chickens by disease recently was one of the discouraging aspects of an MCC poultry program in Algeria. But on the whole the project has proved successful and is beneficial to the community.

MCC initiated a 35-acre demonstration farm at Henchir Toumghani, Algeria, in late 1962 at the invitation of local authorities. MCC volunteers repaired the buildings on the farm and also started various animal flocks and experimented with different types of crops and fertilizers.

The program was then enlarged to include a dispensary, a mechanical school, and a sewing class. At present there are 17 MCC workers at the farm.

The entire project at Henchir Toumghani is part of a large international, interdenominational program called the Christian Committee for Service in Algeria.

One of the experimental farm's features is the poultry project. The Pax men are attempting to upgrade the farmers' stock by selling improved breeds and by helping the poultrymen build chicken housing.

A 10,000-egg incubator provides the villagers with stock. The chicks are kept at the Henchir Toumghani farm until they are three or four weeks old. Then they are vaccinated and sold at cost to local poultrymen. Farmers can purchase feed and feeders from the farm.

Need Veterinarian in Algeria

The MCC farm school and extension center at Henchir Toumghani, Algeria, is in urgent need of a veterinarian.

This need became apparent after no effort was made by the health department to curb the spread of a recent anthrax outbreak in the nearby community of Ain Fakroun.

Anthrax, an often fatal infectious disease of warm-blooded animals, can be prevented from spreading by an anthrax vaccine. The MCC farm extension workers, however, could not help the cattle owners because of the lack of a veterinarian and vaccine.

The Algerian government is attempting to revive the debilitated dairy industry in the area by importing thousands of heads of dairy cattle. But to make this project effective a veterinarian and qualified helpers are needed to initiate cattle health programs and disease elimination campaigns.

At the annual faculty-staff social the evening of May 12, Paul Miner, president of Goshen College, thanked Prof. Guy F. Hersherberger for his 41 years of devoted service to Goshen College and the Mennonite Church.

Also speaking in appreciation of his services were Daniel Hess, S. A. Yoder, and John S. Oyer, who gave the main address of the evening.

A native of Iowa, Prof. Hersherberger arrived in Goshen in 1925 to teach in the areas of history and sociology. But in the intervening years he has also been coach of debate, dean of men, and secretary of the college, besides professor of history.

In addition, he has written and lectured widely on nonresistance, peace and war, union-employee-employer relations, population shifts from rural to urban communities, and the Anabaptist-Mennonite movement of the sixteenth century.

Prof. Hersherberger also helped to found Mennonite Mutual Aid, which has its home offices in Goshen. He has served faithfully on its board and committees for many years, and has displayed much direction and vision in its programs.

A co-founder and associate editor of the *Mennonite Quarterly Review*, he has also written extensively in the field of Mennonite life and culture. A leader of the Mennonite Church, he is presently associate secretary of the Committee on Peace and Social Concerns, a combination of two former committees. Prof. Hersherberger was executive secretary of the Committee on Economic and Social Relations since 1939, and executive secretary of the Peace Problems Committee since 1959.

Prof. Hersherberger said he will continue to study and do research in the areas that have been his specialty throughout his life. He is presently working on several manuscripts, three of which are "Pacifism to Politics in Provincial Pennsylvania," about the Quaker experiment in politics from 1680 to 1756; "The Mennonite Church in Relief Work"; and one on the experiences of Mennonite men in army camps during World War I.

Conrad Grebel College

Students Buy Sermons

For some people listening to a sermon and then having to pay to read it would seem like the ultimate in punishment. But at Conrad Grebel College, students are paying seven cents a copy or \$1.50 for a complete set of Dr. Klaassen's sermons of the past year.

It is not a case of the chaplain moonlighting to supplement his income, but a case of students wanting the sermons bad-

ly enough to pay for the printing and paper costs.

Up till Christmas, 1965, Dr. Klaassen had been writing in shorthand the sermons he prepared for the student congregation at Conrad Grebel. At that point a number of students expressed interest in obtaining copies and from then on he wrote out the sermons in longhand.

In March, 1966, a sheet was posted. Within a relatively short time fifty persons had signed for copies. With the exception of six, everyone asked for the complete set of twenty-two sermons. Of course, most of the demand came from members of the congregation. There were, however, some exceptions, notably several students who had had no relationship with the College church.

Why was there such a rush on the sermons? In student vernacular, Dr. Klaassen had "had his ear to the ground." They felt he understood their problems and ways of looking at things; that he had participated in their search for truth and meaning. More than that, he had stated the core of Christian faith in such a concise way as to command their attention.

Students not only endured paying for the sermons; they also volunteered to type the copy on stencils, print the material on the College duplicating machine, sort and staple the stacks of pages.

Would you believe all this happened during final exams, at night, and even a few days beyond the official closing of the school year? Maybe the sermons will comfort the bereaved when exam results are announced.

Yoder to Uruguay

John Howard Yoder left this country for Montevideo, Uruguay, the latter part of May on a peace teaching mission for the Mennonite Board of Missions, Elkhart, Ind.

Yoder serves marginally as an associate consultant to the Mission Board and is associate professor of theology at Goshen College Biblical Seminary. The trip is sponsored jointly by the seminary and the Board.

The trip is being made at the invitation of the Mennonite churches of Argentina and the Evangelical Mennonite Seminary in Montevideo. It represents a new degree of response to the widely recognized threat of violent revolution in much of Latin America.

Yoder first will attend a conference on "Christian Nonviolence in the Latin American Social Revolution." The conference is sponsored by the International Fellowship of Reconciliation.

A series of lectures are planned for ministers and seminary students in Buenos Aires and Montevideo, and Yoder also will

visit nearby Mennonite churches. Lecture topics include direct treatment of the New Testament teaching on nonresistance and broader considerations on the place of the church in a changing society.

Yoder plans to return to the United States in mid-July.

Kitchener Meeting

Final arrangements for the 60th annual meeting of the Mennonite Board of Missions, June 21-26, in Kitchener, Ont., were made by the executive and personnel committees of the Board May 10-12. The committees met in joint session at Elkhart, Ind.

Main speaker at the annual meeting will be Eugene Nida of the American Bible Society, New York. Nida will speak on "Communicating the Message." Other participants in the public sessions include H. Ernest Bennett, Elkhart, Ind.; Don Jacobs, Musoma, Tanzania; Don Blosser, Freeport, Ill.; B. Charles Hostetter, Harrisonburg, Va.; and Hubert Schwartzentruber, St. Louis, Mo.

Annual meeting programs are available from the Mission Board office in Elkhart



Missionary of the Week

Elizabeth L. Hostetter is a guest house hostess in Nairobi, Kenya. She serves under the Eastern Mennonite Board of Missions, Salunga, Pa.

Prior to her arrival in Kenya, March 23, 1965, Elizabeth was a saleslady at the Menno Bookstore in Addis Ababa, Ethiopia, from 1960 to 1964.

Elizabeth also had a housework and matron assignment under the Mennonite Central Committee in the Netherlands for seven years. She attended Eastern Mennonite College and received an AB degree in music and social science from Madison College.

Elizabeth's home is Harrisonburg, Va., and she attended the Weavers congregation. Her parents are Mr. and Mrs. D. Ralph Hostetter, Harrisonburg.

for those who did not receive one from their local church. The committees also approved the conducting of the 1967 annual meeting in Hesston, Kans.

Schowalter Villa in Hesston is now operating at capacity with persons on a waiting list, it was reported to the committees. Expansion of the retirement home, where more than 50 persons now live, was approved. The construction is to be financed with local investment resources.

The committees authorized the establishment of the Mennonite Evangelical Association in England, which will be the legal basis for the operation of the Mennonite churches and missions in that country. The Quintus Leathermans and John Coffmans currently are involved in church work in London.

Administrative programs of the Board were reviewed in other action of the committees. The administrative secretary and board officers were appointed for the coming year.

Christopher Dock

The eleventh annual commencement of Christopher Dock will be held on June 7, 1966. Richard C. Detweiler, supervising principal, will deliver the commencement address. The baccalaureate sermon will be delivered on June 5, by John I. Smucker, pastor of the Mennonite House of Friendship. The annual senior-parent dinner and class night will be held on June 4.

The Class of 1966 numbers 56 seniors. This will bring the total of Christopher Dock graduates to 512. The seniors will tour Washington, D.C., Williamsburg, and Jamestown, Va., in the annual senior class trip on May 31 to June 2.

Seniors Cheryl Moyer and Betty Lou Shisler received college scholarships from Goshen College and Hesston College respectively.

Kenneth J. Hartzler will join the faculty in September as chairman of the health and physical education department. Mr. Hartzler graduated from Goshen College with a major in physical education. During the past two years he has been teaching at Western Mennonite School, Salem, Ore.

The music department has also expanded its offerings for 1966-67. Courses in class voice and music appreciation have been added to the curriculum offerings. In addition, more emphasis will be placed on choral training and the development of special singing groups. The senior class of 1966 presented a Baldwin piano to the music department as their class gift to the school.

Two faculty members received institute scholarships for summer study. Donald C. Miller received a National Science Foundation grant for study in science. Eileen Moyer received an NDEA grant for study in Spanish.

FIELD NOTES

Emery Hochstetler was ordained to the ministry at West Union, Parnell, Iowa, on May 22. Willard Leichty, Vernon Gerig, and John Y. Swartzendruber took part in the services.

John Durksen, professor of German and music at Hesston College, has accepted the invitation of the First Mennonite Church, Iowa City, Iowa, to serve as pastor during his leave from the college for the 1966-67 school year. He will also be taking work at Iowa University.

A European chartered flight to Amsterdam and Mennonite World Conference is being arranged for members of Ohio and Eastern Conference churches. Tentative dates are July 22 to Aug. 12, 1967. Approximate cost is \$250. Follow details in the **Ohio Evangelist** magazine. If interested, write to Ohio & Eastern European Charter, c/o Kermit H. Derstine, 506 Main Street, Akron, Pa. 17501.

New, **Gospel Meditations**, a 15-minute radio program, is released each Sunday morning at 7:45 over Radio Station WKSB, Milford, Del. The speaker is John F. Mishler, pastor of Laws Mennonite Church, Harrington, Del. Music is by the Embletones, a Gospel quartet from Greenwood Mennonite Church, Greenwood, Del.

Bible Conference, Elizabethtown Mennonite Church, Elizabethtown, Pa., May 28, 29. Guest speakers are Donald R. Jacobs, Tanzania, and Elam W. Stauffer, Lancaster, Pa.

Victor R. Weaver, Honey Brook, R. 1, Pa., was chosen by lot and ordained as deacon at the Weaverland Church, to serve the Cambridge Mennonite Church, Honey Brook. Benjamin Eshbach preached the sermon and J. Paul Graybill officiated.

A **Peace Conference** will be held June 16-19 at the Mellinger Mennonite Church, Lancaster, Pa. Myron Augsburg, president of Eastern Mennonite College, will be guest speaker, and Donald Jacobs, missionary to Tanzania, will lead the devotional meditation at each session.

Dean Swartzendruber, Wellman, Iowa, was ordained to the office of bishop at the Lower Deer Creek Church, Kalona, Iowa, May 15. Willard Leichty, Vernon Gerig, and Herman Ropp assisted J. Y. Swartzendruber in the service.

Roy W. Lowrie, Jr., supervising principal of the Delaware County Christian School, will speak at the Bart Church, near Bart, Pa., Sunday morning and evening, June 5, on "The Purposes and Objectives of the Christian School."

Seth Roth and wife, of the Sugar Creek congregation, Wayland, Iowa, observed their 61st wedding anniversary, May 16.

Personnel needed: School secretary-receptionist at Central Christian High School, Kidron, Ohio. Contact C. L. Swartzendruber, Superintendent, Central Christian High School, Kidron, Ohio 44636.

Shut-in Day: Sunday, June 5. Why not remember a shut-in with a card, tract, and/or visit and add cheer to a lonely life?

Elna Steiner has accepted the call from Waterford, Goshen, Ind., to serve as pastor, and the Olive Church, Jamestown, Ind., granted him a release from pastoral responsibilities there. He will begin pastoral duties at Waterford June 5. Richard Hostetter, presently at Beaverdam, Corry, Pa., accepted the invitation to serve at Olive, and tentative plans are to begin there Aug. 1.

The Sunnyslope Church, featured in the May 24 issue, is located at Phoenix, Ariz.

New members by baptism: four at Prince of Peace Mennonite Church, Corpus Christi, Texas; one at Upper Skippack, Skippack, Pa.; two on confession of faith at Eureka Gardens, Wichita, Kans.

Six at Baden, Ont.; four at Central, Elida, Ohio; six at Rockhill, Telford, Pa.; three at North Goshen, Goshen, Ind.; nine at Glenn Heights, Denver, Colo.; three at Bally, Barto, Pa.; three by baptism and four upon confession of faith at South Colon, Colon, Mich.; five at Prairie Street, Elkhart, Ind.

Wilbur Nachtigall, Iowa City, Iowa, has been awarded a teaching assistantship by the Spanish Department of the University of Iowa. He is continuing his work on his doctoral dissertation.

James A. Goering, instructor in German at Bridgewater College, Bridgewater, Va., has been awarded a summer fellowship to an eight-week International Institute of Linguistics and Culture sponsored by New York University in France and Germany. He will spend the first five weeks in Calais, France, and Mannheim, Germany. He plans to leave Bridgewater June 28 and return Aug. 24.

An **open house** was conducted May 14 and 15 at the Kiowa County Memorial Hospital in Greensburg, Kans. The open house at the hospital operated by the Mennonite Board of Missions, Elkhart, Ind., was in connection with national hospital week. Miss Marie Naffziger is the hospital administrator.

A "sacrificial giving" campaign by students of the Lancaster (Pa.) Mennonite School netted \$5,336 for Vietnam Christian Service's medical work. The money was contributed from the students' own earnings, with some of them doing odd jobs and others missing snacks. One student was

paid in advance for mowing lawn this summer.

Howard Raid, professor of economics and chairman of the business administration department at Bluffton College, Bluffton, Ohio, will assist Menno Travel Service in tour planning in connection with the Mennonite World Conference, July 23-30, 1967, in Amsterdam, the Netherlands. Raid will devote two months to the work beginning this June and eight months starting next January. In between he will be teaching at Bluffton.

Bruce Esch and Fred Nussbaum, VS-ers in Los Angeles, near the strife-ridden section of Watts, report they have started one boys' club of primary age youths and are working on two more. Cooperation of the youths and their fathers was reported to be good and the work off to a satisfying start.

The following missionaries were appointed for overseas service by the Eastern Mennonite Board of Missions May 17: **Kenneth and Elizabeth Nissley**, Harrisonburg, Va., for three-year Mission Associates teaching assignment in Somalia; **Luke and Dorothy Beidler**, Harrisonburg, Va., for three-year Mission Associates teaching assignment in Vietnam; and **Mrs. Miriam Wenger**, Lancaster, Pa., for three-year domestic science teacher assignment at Bukiroba, Tanzania.

Fourteen Eastern Board missionaries were reappointed: **Helen Ranck**, Ronks, Pa., four-year teaching assignment in Somalia; **Janice Sensenig**, New Holland, Pa., four-year teaching assignment at Good Shepherd School, Ethiopia; **Phoebe Yoder**, Hesston, Kans., three-year missionary service in Tanzania; **Harold and Barbara Reed**, Lancaster, Pa., four-year missionary evangelist service in Somalia; **James and Rhoda Sauder**, Salunga, Pa., four-year missionary evangelist service in Honduras; **Joseph and Edith Shenk**, New York, N.Y., missionary teacher service in Mennonite Theological College at Bukiroba, Tanzania; **Leroy and Betty Petersheim**, Ithaca, N.Y., five-year missionary agricultural service in Tanzania; **LaMar and Kathryn Stauffer**, State College, Pa., missionary agricultural service in Honduras; and **Margaret Martin**, Akron, Pa., missionary service in Europe.

Luke Martin, missionary in Saigon, attended a pastors' spiritual life conference at Dalat sponsored by the Christian and Missionary Alliance mission. Nearly 400 Vietnamese and tribal pastors, missionaries, and students attended the week-long retreat. Many of these men came from areas at least partially controlled by the Vietcong.

At least \$1,000 was saved by VS-ers of the Portland, Oreg., unit who put a new roof on the unit house in early May. Several contractors had estimated the job at about \$1,500. The unit members did the

job in a week and materials cost them only \$350. Fortunately, Portland's spring showers held off while two layers of old roofing were torn up and the new one was put on.

The address of David Helmuth at May 25 is: Bo. Cuyon Sta., Aibonito, Puerto Rico.

Life at Its Best, a new 128-page Moody paperback by Charles Hostetter, is being offered free to Mennonite Hour listeners during the program's 15th anniversary month in June. The book's 19 chapters sum up Hostetter's radio ministry on living the Christian life at its victorious best. In his final sermon series on **The Mennonite Hour** in June, Hostetter will speak from four of the chapters.

Calendar

Western Ontario Mennonite Conference annual meeting, June 8-10.
Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.
General Mission Board Meeting, Kitchener, Ont., June 21-26.
Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.
Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

This morning I sat down to go over the past year's Gospel Herald to tear out the most significant articles for my files. Mobile persons like me tend to save only a part of the dozens of periodicals received monthly! And what a delightful task this has proved to be. In looking over the issues for 1965 I am amazed how well the articles span the topics of current interest to Mennonites and wide-awake citizens of this country in which we live.

I am especially pleased to see the active interest displayed in topics of concern to all Christians—poverty in the U.S., our involvement in Vietnam, the challenges of the civil rights issues, and others. It is refreshing to hear the opinions of persons from various persuasions, for it explodes a long-held myth that somehow Mennonites are different from other socio-religious groups in that we are so homogeneous!

I have been reading, underlining, and classifying materials all morning, and I've hardly made a good start. I am about to do as a friend

of mine, who also was a student at the University of Florida, finally decided—the only reasonable thing to do is to get the **Gospel Herald** bound at the end of each year! . . .

After being away from Mennonite communities for ten years, we look forward to living in Goshen. But all through this past decade, the **Gospel Herald** has been a much-appreciated link with our denomination and its heartbeat.—R. Herbert Minnich, Gainesville, Fla.

I strongly challenge the assumptions made by Paul H. Martin in his article, "Values of a Christian College" (**Gospel Herald**, April 19, 1966). Surely there are legitimate values for the existence of a Christian college (refer to the editorial in the same issue). However, on what basis can he say (much less, prove) that:

1. It (the state university) "is lowest in cost, but least in spiritual contribution"? Here I am not arguing with the cost factor, but with the assumption that a state university makes the least spiritual contribution. Are we saying that we can receive spiritual values only in a church-related institution?

2. If one attends a state university, he neglects "the development of the soul to the advantage of the pocketbook"? How can one make such a generalization? I have spoken with students who stated that they grew more spiritually at a state university because they had to think things through.

Furthermore, I disagree that schools of other denominations make us unfit for service to our church. Do we have all the answers? How does the author know what is best for each and every individual? We dare not replace individual searching and trust in God with unquestioning trust in, and blind obedience to, our church traditions.—Clemens L. Hallman, Bloomington, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beams, William and Donna (Dickey), Peru, Ill., first child, William Lee Allan, May 2, 1966.
Christner, Daniel and Grace (Beachy), Sarasota, Fla., fifth child, first daughter, Maria Grace, April 18, 1966.
Darling, Wayne and Mary (Knox), Goshen, Ind., first child, Melinda Sue, April 16, 1966.
Gascho, Daniel and Joyce (Brenneman), Wellesley, Ont., sixth child, a daughter, Jacqueline Fay, April 17, 1966.
Goertz, Adalbert and Baerbel (Kittler), Boulder, Colo., fourth child, third daughter, Frauke Ida, May 14, 1966.

Nofziger, Dorwin and Ilene (Richer), Wauseon, Ohio, first child, Lyndon Dee, March 29, 1966.

Peifer, Eugene and Evelyn (Monler), East Petersburg, Pa., fourth child, third son, Rodney, May 5, 1966.

Raber, Junior and Mary Jane (Yoder), Sarasota, Fla., second child, first son, Don Eugene, April 21, 1966.

Rhoads, Melvin and Velda (High), Manheim, Pa., second child, first son, Donald Lamar, May 4, 1966.

Roth, Dennis and Joanne (Imhoff), Corry, Pa., third son, Roger Alan, April 13, 1966.

Roth, Earlus and Delores (Roth), Kitchener, Ont., second child, first daughter, Gail Yvonne, May 5, 1966.

Schwartztruber, Raymond and Grace (Schwartztruber), Tavistock, Ont., second daughter, Sharon Grace, March 3, 1966.

Stauffer, Harley E. and Gloria (Boettger), Edmonton, Alta., first child, Roxanne Marie, May 13, 1966.

Stoll, Dale and Carolyn (Morrison), Shaker Heights, Ohio, second son, David Darryl, March 8, 1966.

Stoltzfus, Mr. and Mrs. Clyde, Narvon, Pa., third son, Thomas Alan, March 16, 1966.

Stutzman, Merrill and Violet (Troyer), Milford, Nebr., third child, second daughter, Jyl Diana, May 6, 1966.

Moyer, J. LaVerne and Mildred (Derstine), Danville, Pa., fifth child, third daughter, Judy Lynn, May 12, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the **Gospel Herald** is given to those not now receiving the **Gospel Herald** if the address is supplied by the officiating minister.

Garber—Zimmerman.—J. Richard Garber, Elizabethtown, Pa., Bossler cong., and Nancy J. Zimmerman, Elizabethtown (Pa.) cong., by Clarence E. Lutz, May 14, 1966.

Kreider—Burkholder.—Donald L. Kreider, Lancaster, Pa., and Kaye L. Burkholder, Millersville, Pa., both of the Mellinger cong., by Paul G. Landis, May 14, 1966.

Lefever—Blank.—Allan H. Lefever, Lancaster, Pa., Mellinger cong., and Doris E. Blank, Maple Grove cong., Atglen, Pa., by Harry S. Lefever, March 12, 1966.

Martin—Burkholder.—Irvin S. Martin, Jr., Willow Street, Pa., Mt. Airy, Md. cong., and Rachel G. Burkholder, Ephrata, Pa., Metzler cong., by Amos H. Sauder, May 7, 1966.

Master—Yoder.—La Verne Mast, Greiner cong., Middlebury, Ind., and Donna Yoder, Lakeview cong., Wolford, N. Dak., by Ottis Yoder, Dec. 19, 1965.

Metzler—Gochbauer.—Christian L. Metzler, Strasburg, Pa., Rawlinsville cong., and Esther K. Gochbauer, Lancaster, Pa., New Danville cong., by David N. Thomas, May 12, 1966.

Miller—Miller.—Roy S. Miller, Holmesville, Ohio, and Amanda Mae Miller, Baltic, Ohio, both of the Moorhead cong., by David L. Stutzman, May 7, 1966.

Neff—Denlinger.—Eugene M. Neff, Christiansburg, Pa., Old Road cong., and Betty L. Denlinger, Lancaster, Pa., Mellinger cong., by Paul G. Landis, May 7, 1966.

Sauder—Nolt.—Marvin R. Sauder and Betty Jane Nolt, both of Ephrata, Pa., Metzler cong., by Amos H. Sauder, April 9, 1966.

Zimmerman—Hostetter.—Raymond Zimmerman, East Earl, Pa., Weaverland cong., and Marie Hostetter, Ephrata, Pa., Martindale cong., by J. Paul Graybill, May 14, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Daisy, daughter of Charles and Elizabeth Casel, was born at Blooming Glen, Pa., Jan. 1, 1894; died at the Grand View Hospital, Sellersville, Pa., May 9, 1966; aged 72 y. 4 m. 8 d. On June 6, 1914, she was married to Irwin Alderfer, who survives. Also surviving are one son (Walter), one daughter (Esther—Mrs. Irvin Schlosser, Jr.), 4 grandchildren, 3 great-grandchildren, 3 sisters, and 2 brothers. She was a member of the Rockhill Church, Telford, Pa., where funeral services were held May 12, in charge of Clinton Landis and Merrill Landis.

Boll, Audrey Lucille, daughter of Warren B. and Margaret (Felpel) Boll, Ephrata, Pa., was born April 6, 1956; died at the St. Christopher

Hospital, Philadelphia, Pa., March 24, 1966; aged 9 y. 11 m. 18 d. Surviving are her parents, one brother (Dale Edward), and grandparents (Mr. and Mrs. George Felpel and Mr. and Mrs. Norman Boll). She attended the Stumptown Church, where funeral services were held March 27, with Lloyd M. Eby and John G. Oberholter officiating.

Longenecker, Elizabeth R., daughter of Abram and Mary (Reist) Mumma, was born in Lancaster Co., Pa., Sept. 14, 1909; died of cancer at the home of her sister, Mrs. John L. Drescher, Columbia, Pa., May 9, 1966; aged 56 y. 7 m. 25 d. She was married to Samuel Z. Longenecker, who died in 1947. Surviving are one daughter (Faye—Mrs. Philip Harris) and 9 brothers and sisters (Verna R.—Mrs. Norman W. Grove, Reist R.—Mrs. Mary R. Rohrer, Abram R., Jacob R., Anna R.—Mrs. John L. Drescher, Levi R., Paul R., and Martin R.). She was a member of the Elizabethtown Church, where funeral services were held May 12, with Clarence E. Lutz and Walter L. Keener officiating.

Martin, Cleason S. was born in Woolwich Twp., Ont., Feb. 28, 1891; died at St. Mary's Hospital, Kitchener, Ont., May 7, 1966; aged 75 y. 2 m. 7 d. On Oct. 6, 1915, he was married to Elsie Musselman, who survives. Also surviving are one daughter (Beatrice—Mrs. Walter Brubacher), 4 grandchildren, and 2 great-grandchildren. He was a member of the Erb Street Church, Waterloo, Ont., where funeral services were held, with J. B. Martin officiating, assisted by Milton Schwartzentruber.

Stoltzfus, Emma M., daughter of Amos and Emma (Mast) Stoltzfus, was born in Harvey Co., Kans., Sept. 20, 1885; died at the General Hospital, Lancaster, Pa., March 26, 1966; aged 80 y. 6 m. 6 d. On Jan. 15, 1918, she was married to Joseph H. Stoltzfus, who survives. Also surviving are 2 sons (Ralph and Ivan), 2 daughters (Fern—Mrs. Leroy Umble and Anna—Mrs. Nevin Buckwalter), 14 grandchildren, one sister (Mrs. David Byler), and one brother (Amos K.). She was a member of the Millwood Church, where funeral services were held March 29, with Sam Stoltzfus, Noah Hershey, and Reuben Stoltzfus officiating.

Stoltzfus, Priscilla, daughter of Stephen K. and Catherine (Esch) Mast, was born at Morgantown, Pa., Jan. 17, 1877; died at the home of her daughter, Mrs. Jacob E. Martin, Harrisonburg, Va., May 3, 1966; aged 89 y. 3 m. 16 d. On Dec. 20, 1900, she was married to John H. Stoltzfus, who died Dec. 25, 1955. Surviving are 7 children (Myra—Mrs. J. A. King, Martha—Mrs. Milford R. Hertzler, Ruth—Mrs. J. J. Hostetter, Walter M., Christian U., Esther—Mrs. Jacob E. Martin, Jr., and Amanda—Mrs. Joe D. Zehr), one sister (Mrs. Lydia Grubb), one brother (Elam), 17 grandchildren and 11 great-grandchildren. One daughter preceded her in death. She was a member of the Conestoga Church, where funeral services were held May 7, with Omar Kurtz and Ira A. Kurtz officiating.

racial love, then we don't need his idolatrous money in the offering plates of the God of universal love."

Dr. Setzer's sermon was broadcast locally, and repeated because of wide interest in his remarks. The clergyman emphasized that "no one can ever truly be convinced that white Southerners have accepted God's revolutionary principle of universal—that is, total and absolutely unlimited—responsible love until we erase this terrible mark that stands against us in our inherited and practiced customs. I have heard," he said, "members of some Lincoln County churches say that if colored people are made members of their congregation, on that very Sunday they will get up indignantly, walk out the door in a huff, and never come back."

"Well, I pray to God that the day soon comes when I can receive colored people into Lutheran Church membership. And if anyone gets up to leave the service, I hope God gives me the courage to tell him to go ahead and go to the devil, that the devil is the only one who wants his kind of church membership anyway. . . ."

* * *

A leading United Presbyterian theologian asked delegates to the National Conference on Religious Architecture whether the beautiful churches are "really an invitation to worship the Lord in the beauty of holiness" or "an indictment of our callous lack of concern that the world around the church is made ugly by our indifference to human need."

Dr. Robert McAfee Brown, professor of religion at Stanford University, Palo Alto, Calif., declared in a keynote address to some 700 architects, artists, and churchmen that churches cannot assume the "right" to build but must "justify" such a decision.

Stressing the overriding challenge to the churches to meet problems of society, Dr. Brown asked whether "the immediate needs of starving men today (are) such that we must never take for granted our right to build" and declared: "In a day when we talk about becoming more fully united in Christ, our denominational buildings give glaring witness to our lack of unity in Him."

* * *

A statement lauding two recent U.S. Supreme Court decisions on obscenity was signed by 13 of the nation's top Protestant, Catholic, and Jewish clergymen.

The religious leaders said the Court, in its March 21 decisions, "began to push back the tide of obscene material which, for the past several years, has flooded the nation with increasing intensity, threatening to inundate the people of America in the mud of immorality and corruption."

The statement referred to the Court's rulings involving Ralph Ginzburg, publisher of *Eros* magazine, and Edward Mishkin,

distributor of books exploiting sadism. The Court upheld the conviction of both—Ginzburg to five years in prison, and Mishkin to a three-year term.

"It is a matter of profound gratification to all God-loving people," the clergymen declared, "that the Court has served notice that panders of filth for profit will no longer be given a free hand in contaminating our society."

* * *

Billy Graham "campaign fever" is gradually gripping London as the time nears for the famed American evangelist's Greater London Crusade. Wide-scale prayer meetings are being held and some controversy over his methods has developed.

Mr. Graham will arrive by ship at Southampton on May 24. The 47-year-old Baptist clergyman will entrain for London to swing into action for the opening of his Crusade in the great Earls Court exhibition stadium, June 1.

Crowds of 27,000 are expected to pack the stadium every night for a month to hear the great preacher, but the latest official estimate is that his words may reach more than another million inhabitants of the British Isles through closed circuit television relays to several major cities.

* * *

The "situation ethics" of modern sexual morality was assailed at Chicago by a noted psychiatrist. He criticized theologians, parents, churches, and schools for emphasizing a "new" morality.

Dr. Graham B. Blaine, Jr., chief of psychiatric services of the Harvard University Health Services, made the charge at the seventh annual meeting of the Academy of Religion and Mental Health. He warned that the new morality is unable to provide the firm guidance that young people need and inwardly seek. And he disagreed sharply with those who hold that "love" is the only basis of the Christian's sex morality.

Dr. Blaine cited an unidentified college chaplain's statement that, regarding premarital chastity and lifelong marriage, "There is only one absolute for a Christian—the love of God." This kind of thinking, Dr. Blaine said, constitutes "moral softness."

Concerning situation ethics in relation to sexual morality, he said: "You don't have time to study the situation in the context of the love of God when you're in the back of an automobile."

* * *

Mature Americans are riding themselves of the cigarette habit at an accelerated pace, according to the former U.S. Surgeon General, yet 4,500 young people are introduced each day to smoking.

In a speech at the College Park, Md., former Surgeon General Luther L. Terry said 18 million U.S. citizens gave up smoking over a 28-month period—a span which linked

Items and Comments

A Lutheran pastor in Lincolnton, N.C., pointed out to his congregation that since he had preached three sermons on "our racial sins," contributions to the church had noticeably dropped. "I'm sorry about that," said Dr. J. Schoneberg Setzer of Emmanuel Lutheran Church, a Lutheran Church in America congregation. "But if a man is going to worship a god of narrow

cigarette smoking to the incidence of lung cancer.

Now a vice-president of the University of Pennsylvania, Dr. Terry said growth of tobacco sales can be attributed to the 4,500 young people who, each day, begin the habit.

* * *

Chicago religious leaders have called for a Memorial Day fast to protest the war in Vietnam. "We ask that the Memorial Day weekend be devoted to meditation and prayer concerning the war in Vietnam," they said in a letter to area clergymen, "to memorialize those who have lost their lives and to try to prevent future such memorializations."

The group said it is concerned that "present sacrifices in Vietnam do not bring our religious and moral ideals closer to fulfillment. We urge all men and women to undertake a Pentecostal fast on Memorial Day."

Spokesmen for the group of 40 clergymen — known as the Greater Chicago Emergency Committee of Clergy Concerned About Vietnam—explained their position at a press conference. They were Dr. Kyle Haselden, editor of the *Christian Century*; Father Gerard G. Grant, S.J., of Loyola University, executive vice-president of the Chicago Region, United World Federalists; Rabbi Jacob J. Weinstein, of K.A.M. Temple, president of the Central Conference of American Rabbis; and Rabbi Robert J. Marx, director of the Chicago Federation and Great Lakes Region, Union of American Hebrew Congregations.

* * *

Billy Graham will go to Poland this year at the invitation of that nation's Protestant churches to help them celebrate the establishing of Christianity there 1,000 years ago.

An announcement from the evangelist's office said that while the invitation to participate in the millennium celebration originally came from the Baptists in Poland, all of the Protestant churches in the country have indicated they will support the meetings. In addition to the Baptists, churches which have endorsed the invitation include Lutherans, Methodists, Reformed, and the United Evangelical Church.

* * *

Fifteen hundred American and Canadian Mennonites are making plans to attend the Mennonite World Conference in 1967. At least 500 German, Swiss, and French; some twenty or thirty participants from South America, Africa, and Asia; and visitors from Russia are also being planned for. Since the Dutch Mennonites do not want to remain behind in their attendance, at least 3,000 of them are expected to be there.

MEMNONITE BIBLICAL SEMINAR
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Coming Next Week

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Cover photo by World Council of Churches. "Thanks for the moustache," this little girl was able to say, drinking powdered milk sent to her in Pakistan from the United States, through such agencies as CROP.

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I-W and the Church



Functions of the I-W Program

By Jesse Glick

(The Mennonite I-W program is a cooperative venture of district conferences and the I-W office of the General Board of Missions. It operates under the direction of the relief and service committee, the I-W council, and district I-W conference committees. The program is not a tightly knit one, although there is effective organization.)

The I-W program is nationwide. Fellows are serving in 35 states from Portland, Maine, to Portland, Oreg., Puerto Rico and Washington, D.C. Counting fellows serving for I-W credit in voluntary service and Pax, the number of states increases and foreign countries are added to the list. I-W fellows are serving in approximately 60 different kinds of tasks; many of them are in hospitals.—Ed.)

For most young people the first contact with the I-W program is the peace and service mailings. Fellows and girls receive the peace and service pamphlets every other month from age 16 and seven months to 19 and three months. The purposes of the pamphlets are to inform, instruct, and advise young people on a variety of subjects: peace and Christian commitment, draft information and service opportunities, and issues such as drinking, smoking, and sex.

The first personnel of the I-W program young people can have contact with are the service counselors (see "The Role of the Service Counselor" by Leonard Garber in this issue). Not only do the I-W office of the Board of Missions and the service counselors provide counsel and information concerning the earning service I-W program, but also concerning VS and Pax.

All young persons, especially fellows, should contact a service counselor before entering service. If this is physically impossible or if the service counselor so suggests, fellows may write directly to the I-W office in Elkhart for information.

The I-W program, through district conferences and the Elkhart I-W office, provides orientation for young men entering service. Plans are being laid for a more coordinated nationwide schedule of orientations, hopefully to be put in operation this fall. Then it will be possible for almost every

young man of the Mennonite Church to participate in a I-W orientation.

Here parents and pastors play an important role. Let your sons and young people know that you encourage and expect them to participate in a I-W orientation. If they are at home, arrange for them to take off work to participate.

Commissioning Service Helpful

The next part of the I-W program is almost solely dependent on parents and pastors if it is to be effective. As the time nears for the young person to leave for I-W service, make sure there is recognition of this fact, especially by the home congregation. A commissioning service should be held for the young man.

The commissioning recognizes that the young person has chosen to enter I-W service and is leaving home to serve in a program contributing to the health and welfare of others.

It should help the young man feel that his local congregation is supporting him with their prayers and interests; that they are looking to him as their representative to live according to the way of love as a genuine conscientious objector, not only conscientiously opposed to war but to all sin and evil; that his life and time in service will be both a protest against sin and evil and a contribution to the physical, social, and spiritual health and welfare of others.

The I-W office and service counselors have suggestions about conducting commissioning services. Parents, be sure to check with your pastor to make sure he is planning a commissioning service for your son.

The young person leaving home should be supplied with a certificate of associate membership to be placed with a local Mennonite congregation. This certificate is not a transfer of permanent membership. Its use is simply an aid in helping the young person feel he is a part of the congregation where he is serving. If such a feeling and commitment are established, it is much easier for men in service to get involved in the local church, youth, and I-W unit activities and program.

Out of contacts with service counselors and/or the Elkhart

office the prospective I-W fellow gets in contact with a I-W sponsor. The sponsor is a counselor to young men in I-W service. There are 44 such sponsors throughout the United States. In many cases the I-W sponsor is the pastor of a local congregation where Mennonite fellows are serving.

The Role of the Sponsor

Service counselors refer fellows they counsel to one or more I-W sponsors. The sponsor then informs the fellow if and when a specific job is available. He helps new fellows find jobs, can help them find housing, and is responsible to introduce new fellows to the local church and community and the I-W program in that locality.

In a sense the I-W sponsor's role is similar to that of an MYF sponsor. The sponsor is responsible to encourage worthwhile individual and group activities among I-W men in his area. He is responsible to keep in personal contact with Mennonite fellows in his area.

Needless to say, the I-W sponsor is a busy person. Many are pastors of small, emerging congregations. All but one are serving as sponsor on a marginal-time basis.

At many concentrations of I-W fellows organizations have been formed—often somewhat similar to MYF and home youth groups. I-W fellows carry on a variety of activities through their organizations.

Retreats, reunions, tournaments, socials, and conferences provide opportunities for I-W fellows to become better acquainted with sponsors and also with persons from other locations.

Club programs, unit and church committees and programs, and hospital extracurricular activities all provide worthwhile areas of involvement and plus service for I-W fellows.

Opportunities abound for fellows to take college, technical school, or high school courses while in service. The training and experience fellows receive while in service often stimulate them to continue in one of the health and welfare fields. Many Mennonites that are employed in hospitals as technicians and supervisors have come to these positions via the I-W program.

A recent addition to the I-W program has been received with enthusiasm—vocational and guidance counseling. Counselors from our church colleges and other qualified persons are being sent to a number of I-W units. Many fellows take advantage of this opportunity and discuss with these resource persons both their vocational interests and any other subject on which they desire competent counsel.

I-W is a period of time in which young men are making many important decisions, and many are anxious for persons to talk with as they go through the decision-making processes. One counselor, after his first I-W counseling experience, said he was surprised to find how open the fellows were. They talked freely with him concerning not only vocations but a whole variety of concerns.

Although the I-W program provides many of the above benefits and opportunities for involvement, a number of fellows cut themselves off from these things because of too great

a concern for the dollar. I-W wages are low—the vast majority take significant cuts in their wages when they enter I-W service, some receiving only one half of what they were making previously.

Even then it is not necessary for fellows to tie themselves down to a full schedule by working "on the side." Most of the fellows who have second jobs do not view them as problems since they often have nothing more creative to do. Many sponsors simply do not have the time to help all the fellows get involved in worthwhile community and church activities.

A number of fellows, of course, do not have the desire to become involved and here is where home teaching is important. Please, Mom and Pop—a little less emphasis on earning money and a little more on contributing to the health and welfare of others!

That is not all in the financial picture of I-W, however. From supporting boys in teenage camps and Korean orphans to raising a thousand dollars in three months for a local church, many of the I-W fellows display excellent stewardship of their financial resources.

From the I-W program come the men who will make up the majority of the heads of households in the Mennonite Church. On these men will rest the responsibility of being and providing the resources for the ongoing work and witness of the Mennonite Church. Is the church's investment in her future adequate?

Some feel the investment is far too meager. Some feel the church needs to shake off her lethargy toward the I-W program. You need to answer the above question yourself. Whatever your answer, you can have a part in the I-W program.

Contributions to the I-W office in Elkhart and to your district conference I-W committee are necessary, yes. But, here is another suggestion. Take a weekend from time to time to visit I-W units and fellows. Fellows really appreciate such visits and you will be blessed. Another suggestion—send your pastor on a trip to visit I-W fellows and students.

Recently a congregation spent several hundred dollars to send their pastor on such a trip—an excellent expression of brotherhood with their young people away from home and excellent stewardship of their financial resources—an investment that will pay off richly. Sending the church bulletins is a fine practice but a personal visit is much better.

Conclusion

The peace and service materials, orientations, commissioning services, certificates of membership, service counselors, I-W sponsors, and the I-W administrators are all tools and resources for you and the young people of the church. Your prayers, your interests, your involvement are all solicited and needed in the I-W program.

May our church continue to give good expression through the I-W program to her commitment to the way of love and peace. At the same time, may we demonstrate a holy dissatisfaction as we commit ourselves to stronger support of and greater involvement with our young men in I-W service.

"Peace, Peace"

"Don't make people feel uneasy about the Sunday school until there is something better to take its place." That is the caution I hear repeatedly. It sounds like good advice, but it isn't. It is not good because it undercuts the urgency to find something better. It pulls the shades on creativity. It allows us to sit in the "comfortable pew," not quite satisfied with what is but unwilling either to take off our rose-colored glasses and look realistically at the present situation or to open our minds to new ways of educating for mission. We are asked to sit and wait until someone with imagination and wisdom comes along with a new "package" of Christian education that is better than the Sunday school.

This is precisely the fallacy of the "peace, peace" advice. How, let me ask, will a "new package" be recognized as better than the old if people who will use it are not themselves involved in creating it? How will they recognize the need for "something better" unless there is first some honest dissatisfaction with what is? Who will "buy" a new model as long as the old is kept polished and painted and oiled and adjusted to run quietly and smoothly forever?

It is like the easy comfort the automotive industry enjoyed. No one dared raise a question about the safety of cars, no one dared suggest that "something better" could be done, until a man wrote a book entitled *Unsafe at Any Speed*. He pointed out that in spite of the many good features of cars, thousands of people were dying because nobody was insisting on improving safety. No one was really aware that something could be done about it.

Of course there is much that is good in the Sunday school. Who would care to deny that? And much that is good could be said about the single-furrow, horse-drawn, moldboard, walking plow! It also is probably about a hundred or more years old. But I am sure that the man who said, "I will use it until there is something better," was not the man who invented the hydraulic system and the tractor-mounted plow.

We are afraid to touch the halo on the Sunday school. We are afraid that that might somehow reflect on the much good this agency has done in the past, or on the fine leaders who helped it get started. It is quite the opposite. The real question is, Can we today provide an answer to our current teaching needs that is as good an answer as the Sunday school was a hundred years ago? And one comment, if the Sunday school is the best possible answer to our present teaching needs, then it will survive all questioning. If it is not, it deserves to be exposed.

—Arnold W. Cressman.

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The Publican

*Dear God,
I really didn't feel like
Going to church today.
I confess a cold heart.
I've been critical
Of the preaching,
And the teaching,
And the song leader.
I confess.
It's no wonder
I didn't feel like going.
But now I'm sorry
And repent.
I need love—
More love for you
And for all others.
Please give me
A double dose
Of the divine kind.*

Amen.



Walsenburg

Dedication ceremonies for the Walsenburg, Colo., Mennonite Church were conducted Dec. 5, 1965, exactly two years after the opening of Huerfano Memorial Hospital. The hospital, located in Walsenburg, is operated by the health and welfare committee of the Mennonite Board of Missions. Eugene Schulz, a teacher in nearby La Veta, is pastor of the congregation. The new congregation leases a building owned by the Congregational Church for its services. There were approximately 20 charter members of the church, including those of non-Mennonite background from the community.

A Significant Contribution

Guest Editorial

A significant contribution to the health and welfare of our society is being made today by I-W fellows. It is the recognition of the importance of conscience in decision-making and action.

That for some fellows there could be a greater expression of conscientiousness cannot be denied. Here, of course, is where the home and home church must decide the level of conscientiousness they want to instill in their young people—their decision is often not a conscious one.

The majority of Mennonite I-W fellows are conscientious and well-motivated persons. The vast majority stand head and shoulders above many of their fellow employees. With this said, we must immediately recognize that we cannot rest on such a comparison.

It is just as wrong to use only this comparison as it is to contrast the ugliness of war with the "easier way of life" in I-W service in an attempt to condemn I-W fellows. In both cases we are using a standard of comparison that is often unchristian and evil.

This "easier" situation is where all young men of this country should be right now. To be contributing to the national health and welfare, as the law states, is truly a worthwhile task and an honorable one. Honorable, not because of public recognition, but because it is work significant both to the temporal kingdom and to the kingdom of God.

Let me change the tone now to attack the suggestions that occasionally come from some professed Christians. When a "bad egg" is found, either in I-W service or one who is considering I-W service, some folks say he should be sent to the army.

My feeling is, however, that no one, no matter how "bad," should be encouraged to join the army. Since when is the army the fellowship of reconciliation, the body of believers? Since when has that evil-purpose organization entered the business of saving and transforming mankind?

Let me state bluntly that anyone who has personally experienced the saving grace of God cannot suggest that the church's business of reconciling and transforming, or even reforming, young people be turned over to the state and the army. If these folks were truly Christian, they would be displaying the fruits of the Spirit to our young people, among which are patience and love.

Instead of suggesting that this or that person is fit only for the armed forces, we should be recruiting conscientious objectors. Every Mennonite church, every Mennonite, should be a CO recruiting station and officer. Sure, we would be hated by some of our neighbors and community. But if we are

sincere in our CO commitment as youth and adults, we can promote the CO position in a responsible manner and also gain the respect of a significant number of community folks.

There are young men in your area that would take the CO position if they were better acquainted with it, the procedures of application, and realized it is a lawful and honorable position. The basic reason we have not promoted the CO position is we are afraid to become involved beyond our own circle, afraid to be in a position of conflict with our society, and we love the praise of men for our quiet way of life.

Their praise will continue to come our way as long as we continue to "pass by on the other side," keep our mouths shut and our hands busy with our own work, and as long as we make no major attempts to bring others to our way of thinking and believing.

I thank God for young men of our church who have taken with special seriousness her teachings, her instructions, and are serving in I-W. I only wish the critics of the program would take these teachings with equal seriousness. Most of these critics have no sons in I-W service. I believe they would feel differently if they did.

A hospital personnel director has said: "I was surprised to note that apparently there has been criticism among Mennonites and others about this program. Our hospital has a group of very fine young men. These boys are conscientious, loyal, and cooperative. Some of the men are married and are doing this hospital work at a distinct financial sacrifice.

"Many of the fellows have come from jobs which paid a great deal more than they earn here. The criticism that jobs these boys are doing can be done by other people, and that they are taking jobs which other men in the area might have, is completely unfounded. We are desperate for help."

This call for help was issued before the Vietnam buildup. Now, with a significant number of hospital employees being called into the armed forces, the need for fellows to serve in hospitals is even greater.

So let us encourage our young men, especially our best Christian fellows, to enter I-W earning service and contribute not only to the physical health and welfare, but also to the spiritual health and welfare of patients, staff, and fellow I-W personnel with whom they come in contact.

—Jesse Glick.

The Chief Obstacle

S. Ralph Harlow wrote, "Years ago, when I was a traveling secretary of the Student Volunteer Movement for Foreign Missions, I visited many colleges. In my notebook I kept a record of more than eight hundred personal interviews with students concerned over what they ought to do with their lives. In my notes I wrote: 'The chief obstacle for many Christian students, seeking lives of service, lies in their own families; their mothers love them too much.' This was the excuse many gave for not considering missionary service. Their mothers would rather surround them with the sides of a limousine than with a life of dedicated service."—D.

The Role of the Service Counselor

By Leonard Garber

The I-W Council was established by the relief and service committee in 1959 for the purpose of strengthening I-W services of the committee and to give encouragement and guidance to district conference I-W efforts.

The council implemented the "I-W Placement" service program to help I-W young men find approved places of service. Later this developed into what now is called the service counselor program. The service counselor program in 1959 was broadened to that of giving counsel to youth on the various service opportunities offered by the church. Its scope includes I-W, VS, and Pax.

District conferences are responsible for selecting and supporting service counselors for their district. The Elkhart I-W office is responsible for orienting and giving informational support to the service counselor.

The service counselor program has the potential for developing conviction, providing helpful procedural information, and giving supportive counsel to our young people before and at the time they enter service.

There is certainly room for improvement in the service counselor program. There are still many young fellows who find their jobs through friends or selective service without contacting any church representative.

If our nonresistant position, so well exemplified in the positively oriented I-W and VS programs, is to be church-related and church-sponsored, then it is highly important that we develop and maintain a meaningful relationship between the church and our young people previous to and during their service experience.

The service counselor program has implications for the following:

District Conference I-W Committees

Each district conference I-W committee should review and evaluate its I-W services program and make plans to insure the effectiveness of the service counselors.

For example, in some conference areas many of the young fellows visit one of their service counselors before they enter service; in other areas the service counselors have very little contact with their young people. In some conferences there

are *not enough* service counselors to give good geographical coverage to the area. Others might have a sufficient number of service counselors if they were *strategically located*.

The committee should also provide the service counselor with a current list of names and addresses of all young men from age 18, particularly in the area each service counselor serves. It should be kept in mind that the list you now have does not include all of the men in each conference area, as the I-W office is not able to get *complete* returns on the annual census.

Service Counselors

Admittedly, service counselors have not received adequate support for their important assignment. It is hoped that they will soon have filmstrips which will enable them to visit each congregation in their area at least once a year and promote Pax, VS, and I-W earning service. Getting into the congregation would help service counselors to get acquainted with young people anticipating service, and would encourage them to contact the service counselor before entering service.

It would also give opportunity for the service counselor and pastor to share ways of helping young people with their service plans. Service counselors will need to think of new ways to fulfill their roles effectively. The Service Counselor Manual lists the following as functions of the service counselor:

1. Maintain a list of names and addresses of men in the conference district from age 18. The district conference has this list of names supplied by the Elkhart I-W office. These can be secured from the conference I-W committee.
2. Conduct personal counseling and interviews with young men prior to entering service.
3. Complete a set of "Personnel Information Forms" for each young person interviewed, sending original copy to the Elkhart personnel office.
4. Service counselors are encouraged to establish contact with the young people of their area assuring them of their interest and encouraging them to seek counsel before deciding upon their service assignment. The service counselor may wish to plan a weekend conference on service for all youth.

Leonard Garber is assistant director of I-W Services on a part-time basis. He is pastor of the Sunnyside Mennonite Church, Elkhart, Ind.

5. Seek to direct all persons to participate in orientation prior to their entering service.
6. Assist the young men entering I-W earning service to secure employment personally or through the sponsor in the area of employment. Job inquiries are to be made through sponsors rather than directly with the employing institution. Service counselors are to supply the name and address of the sponsor at the preferred job location.

Pastors

Pastors should seek to establish good rapport and wholesome contact with young people and lead them into a satisfying and meaningful Christian experience before they enter VS, Pax, or other alternative service. They should, in cooperation with the service counselor, provide literature on peace and Christian commitment for all ages of the congregation. The "Peacemaker Pamphlet" series would make an excellent Sunday-school study for one quarter.

Pastors should work with MYF leaders and groups, junior church leaders, and Sunday-school teachers on their programs in order to develop adequate conviction among youths before they enter service. They should work with the service counselor in counseling youth on service and related interests and concerns.

Pastors also should provide parents with helpful information so that they may be more adequately prepared to help their youth. Each pastor should keep his young people aware of the service counselor serving in their area and encourage them to go to him for counsel. This could be done both personally and through church bulletins periodically.

Congregations

Congregations should use every means to maintain strong and wholesome relationships with their young people before and during their service. This can be done by:

1. Making it possible for your pastor to visit young people during their service.
2. Sending bulletins and other congregational literature regularly.
3. Many people in the congregation writing letters of encouragement and interest.
4. Recognizing the absence of those in service through prayer support; having a "going away" service which assures the young person of the interest and support of the congregation and helps the congregation to be aware of the significance of his service.
5. Encouraging the young person to use the certificate for temporary transfer of church membership, thus encouraging a close tie with the local church in the area where he serves. The letter serves as an introduction to and request for associate membership with the local congregation.

Parents

Parents can help greatly in the service program by cooperating with the pastor and service counselor as they seek to lead their youth into a meaningful Christian experience. Parents should try to create trust in the pastor and church by giving understanding cooperation to the program.

Parents should exemplify Christian love and total commitment in their homes and thus exert the most effective Christian influence on the lives of their young people.

Young People

Each young person should seek to strengthen his relationship with the Lord and make his personal commitment meaningful through Christian service. He should regard his service as a time to witness and to be an effective representative of Christ and the church.

Young men should choose their alternative service assignment thoughtfully and intelligently. They should seek to relate closely to the local church during their service. They should participate in a I-W orientation program either before or upon entering service. They should seek out a service counselor for information and help in deciding on a place of service.

Young men are encouraged to wait to enter service until near the time when they would be called by selective service. Maturity is essential for a successful I-W experience and witness.

Finally

With interest, prayers, and cooperation for support, persons in the service of the church will give an effective peace testimony to the world, challenge everyone to a deeper commitment to Christ, and effectively build and extend the church of Christ in our world.

A Prayer for Today

By Lorie C. Gooding

Jesus who walked over Galilee's hill
so long ago, walk with us still.

Still as we seek Thee and own Thee, Lord,
speak to us through Thy eternal Word.

Oh, how we need Thee, Thou Healer of men!
Heal us now as Thou healed them then.

Still do we need our sins forgiven;
show to us, also, the way to heaven.

We are Thy children, as were they;
hear us and help us when we pray.

Lord of the present day and hour,
fill us today with Thy Spirit's power!

I-W Service Counselors



Harry Y. Shetler
Davidsville, Pa.
Allegheny Conf.



Mark Swartzentruber
Greenwood, Del.
Conservative Conf.



Richard Zehr
Croghan, N.Y.
Conservative Conf.



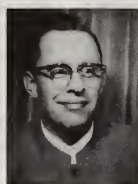
Willis Miller
Harleysville, Pa.
Franconia Conf.



Merle Cordell
Chambersburg, Pa.
Franklin Co. District



Roy Bucher
Metamora, Ill.
Illinois Conf.



Henry J. Plank
Arthur, Ill.
Illinois Conf.



Ora C. Wyse
Naubinway, Mich.
Indiana-Michigan Conf.



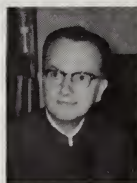
Warren Eicher
Milford, Nebr.
Iowa-Nebr. Conf.



Lee Schlegel
Shickley, Nebr.
Iowa-Nebr. Conf.



Robert K. Yoder
Kalona, Iowa
Iowa-Nebr. Conf.



Marvin Eshleman
Paradise, Pa.
Lancaster Conf.



Norman Zimmerman
Mechanicsburg, Pa.
Lancaster Conf.



Ellis Croyle
Archbold, Ohio
Ohio and Eastern Conf.



J. Lester Graybill
Orrville, Ohio
Ohio and Eastern Conf.



Floyd Headings
DeGraff, Ohio
Ohio and Eastern Conf.



Richard Hostettler
Corry, Pa.
Ohio and Eastern Conf.



John R. Martin
Neffsville, Pa.
Ohio and Eastern Conf.



Nelson Martin
Greencastle, Pa.
Ohio and Eastern Conf.



Elvin Sommers
Louisville, Ohio
Ohio and Eastern Conf.



Harold Hochstetler
Nampa, Idaho
Pacific Coast Conf.



Orie Roth
Sweet Home, Oreg.
Pacific Coast Conf.



Daniel Kauffman
Leonard, Mo.
South Central Conf.



Vincent Krabill
Hesston, Kans.
South Central Conf.



LeRoy Bechler
Los Angeles, Calif.
South Pacific Conf.



Theron Weldy
Phoenix, Ariz.
South Pacific Conf.



Aldine Brenneman
Harrisonburg, Va.
Virginia Conf.



Samuel O. Weaver
Harrisonburg, Va.
Virginia Conf.

Service Counselors Not Pictured

Alberta-Saskatchewan Conf.
D. D. Brenneman
Kalispell, Mont.

Conservative Conf.
Calvin Borntrager
Goshen, Ind.

Henry Plank
Arthur, Ill.

Leroy Schlabach
Kidron, Ohio

Irvin C. Yoder
Middlebury, Ind.

Kenneth Yoder
McHenry, Md.

Franklin County District
Omar Martin
Chambersburg, Pa.

Illinois Conference
David Ebersole
Sterling, Ill.

Dan Mast
Arthur, Ill.

Indiana-Michigan Conf.
Ray Horst
Elkhart, Ind.

Jesse Glick
Elkhart, Ind.

Ralph Stahly
Midland, Mich.

Iowa-Nebraska Conf.
Lloyal Burkey
Beaver Crossing, Nebr.

James Detweiler
Manson, Iowa

Sam Oswald
Beemer, Nebr.

William Rediger
Miller, S. Dak.

Vernon Roth
Washington, Iowa

Lancaster Conf.
John Eby
Salunga, Pa.

Leon Stauffer
Salunga, Pa.

Paul Landis
Salunga, Pa.

J. Allen Zendt
Salunga, Pa.

Leonard Brunk
Westfield, Pa.

North Central Conf.
Wesley Borntrager
Dickerson, N. Dak.

Ohio and Eastern Conf.
Eldon King
West Liberty, Ohio

Paul Stoltzfus
Gap, Pa.

Carl Yoder
Archbold, Ohio

Puerto Rico Conf.
Jose A. Santiago
La Plata, P.R.

Rocky Mountain Conf.
E. M. Yost
Denver, Colo.

South Central Conf.
Dr. John Grasse
Calico Rock, Ark.

Chester Slagell
Weatherford, Okla.

Elvin V. Snyder
Corpus Christi, Texas

Robert Zehr
Covington, La.

South Pacific Conf.
Floyd Brunk
Ontario, Calif.

Virginia Conf.
Truman H. Brunk, Jr.
Harrisonburg, Va.

Symposium: Does the Church Support I-W?

By Five I-W Sponsors

Communication Is Important



Daniel E. Miller
Lancaster, Pa.

The church has done much to make the I-W program a vital part of our witness of peace. It has set up the board, council, and an office in Elkhart with a director and staff. With service counselors and unit sponsors one would expect that each young man would be well informed as to what is involved in a I-W assignment. The opposite, however, seems to be more nearly the truth.

Local peace committees have sponsored orientation programs that have been received enthusiastically in some areas and very poorly in others. It seems those charged with the above responsibilities are often frustrated because the church at large seems unconcerned.

Have we taken the I-W program for granted, as something commonplace, just a part of the routine of life—not too important after all? Has the administration failed in its communication to the church at large? Have we expected too much of the young men in situations that would be a real test for their fathers? Have we really understood the I-W man?

Those connected with the program have found the task of relating to I-W men not an easy one. To become acquainted with the pressures and problems of the I-W man and to view his performance have made critics of some. Perhaps the greatest failure of the church lies at this point, that we are willing to become critics rather than servants of understanding and counsel.

It seems the I-W person hardly knows what to expect of the church. Is the sponsor to symbolize all the interest of the church while the I-W man is away from home? He finds it difficult to communicate his struggles and trials. He seeks to be understood and reassured.

The sponsor sees the I-W man as a mirror of his own home and church. This becomes his shadow on the ambulance run, in the emergency and operating rooms. He is a young man finding his way in life. He isn't always aware of the accelerated maturing process he is in. He is facing the opportunity of

sensing a new challenge for life.

From the Lancaster unit six have entered the medical and nursing profession, three have been called to the ministry, one is a mortician, and many have returned to active roles in the home church and community.

The sponsor finds some problem in relating to the I-W man who works the irregular shifts. Will he be on hand when the "teachable moment" arrives if the sponsor is busy with other responsibilities? How effective can he make his marginal time?

There are several thoughts I feel must be shared:

1. In spite of problems, the program has brought blessing to those served as well as to those serving.
2. More communication to the church at large is desirable. A small, frequent corner in the *Gospel Herald* would be good.
3. Many I-W men are unaware of the time and money used for their benefit.
4. The church must consider preparing youth for a changing world a prime task. I feel the best prepared men have come from churches where they have been involved in the activities of the church.

I-W: Missionary Frontier



Laurence M. Horst
Evanston, Ill.

The influence of the hundreds of Mennonite men who have refused to take part in the war in Vietnam has been substantial. For every man who has not been strong enough to stand for Christ there have been many more who have determined to give a witness.

While our men are diligently at work in their I-W assignments for 730 days of their lives, they are teaching the principles of the church. They arrive at their jobs on time

and work effectively all day teaching faithfulness and dependability.

Many attend the worship services of the church, teaching the need for spiritual strength and renewal. Many take part in recreation with other members of the hospital staff and, in so doing, have a chance to teach Christian sportsmanship.

The Evanston I-W team won a trophy for sportsmanship. They did not win the tournament but they played the game fair and square.

A number of people have made decisions for Christ due to the influence of some I-W man. Many more have expressed sincere appreciation for the lives of the men and their wives.

I asked the director of personnel one day, "Have you sent for the recommendations for this I-W man?"

"No, I have not. We learned long ago that it is not necessary. If the young man is a Mennonite and a I-W, that is all we want to know. We know he'll do well."

No person can measure the good these young men of conviction are doing. It is the privilege of the home church to follow closely the work of their young men. Some churches are having dedication services for their young men before they leave for service. This is excellent.

These young men are on the front lines of the church. We ought to *lay hands on them and send them away*. If we expect them to do well and pray for them as we ought, they will do well and they will actually be frontline missionaries.

Often the home church does not do as well as the young men. It is hard to stand for the right in today's large cities with all their temptations, yet against these odds many stand true to Christ and the church.

Our I-W men have done a lot to correct the wrong impression many have of the Mennonite Church. Many contacts are open for the local pastor through the good work of the I-W unit in the church community.

The I-W unit should always have the privilege of working in a church community. The church should insist that there is a worship center for every unit. There are too many lost opportunities if the church is not at work and active in the community where the young men give their service.

I-W Man Needs Moral Support



Dick Martin
Denver, Colo.

There is much support for I-W in the church, but there are a few areas where there is a definite need for more. I think the kind of support fellows need more is moral support. Sometimes the home church does not give the I-W man the encouragement and moral support he needs to make a significant contribution.

Some people think that men who go into I-W earning service are not very well motivated because they did not go into Pax or VS. They

look down on the man who goes into earning service. I believe there is a need for greater support for the fellows in this area. The I-W men need as much prayer support as fellows who live in a closely supervised unit, if not more. The men in I-W need to know they have this kind of support.

I believe the home church and the pastor should keep in close touch with the men. They can do this by letter and by sending church bulletins and other materials the church makes available.

I think occasionally the pastor should visit all the fellows from his church who are in service. I believe the church should send the pastor and pay his way.

Sometimes this creates a problem: the pastor may not have had a good relationship with the man before he went away and to go a long way to see him may not be very beneficial. But, if this is the case, then the I-W man has not had the support that he needed before he left for service.

There are, however, some churches that are doing a good job of supporting the fellows. Some pastors do visit their men and do keep in touch with them. There are fellows who reject the church before they go into I-W service and therefore the church is not able to help them.

The question then arises—Should these men be representing their church in this kind of service? Before we kick them out, let us remember that even though these men may have rejected the home church, there is a possibility that a good service experience will redeem and salvage them for the church.

I think the church might do a better job in preparing men for service. This could be done in the area of teaching and in that of commitment to Christ. However, it seems impossible to reach some men; so the church needs to stand behind them in prayer. This is where these men can use all the support they can get.

Much of the lack of support that the men feel, I think, stems from the fact that VS and Pax are glorified at the expense of I-W earning service. I think some men feel because VS and Pax get all the publicity, the earning service is a second-rate program.

I think this is partly because VS and Pax need this publicity to obtain recruits. I think, because VS and Pax must be sold to people, these programs get publicity at the expense of earning service. For this reason some people do not respect the I-W man as they should.

There have been some I-W men who have not deserved respect and who have not made any contribution to the church, even though the institutions where they worked have appreciated them. It may just be if these men would have had the prayer support and moral support of their home church and friends, they might have done better.

All in all, I think the church has supported the I-W man. There are areas in which this can be improved, but I believe the church has supported the I-W person to the extent that he can make of his service what he wants to.



John W. Winters
Miami, Fla.

The answer to this question is dependent upon the place from which we view the I-W program. Step inside a "typical" church which is home to any "typical" I-W man. He is attending his last service before leaving for his I-W assignment in a distant city. Most everyone is bidding him farewell and wishing him God's blessing.

They are pleased that he has chosen to serve as a conscientious objector. If he would have chosen

to enter the military instead, you would hear such statements as: "Didn't his parents teach him that war is wrong?" or "His Sunday-school teacher surely missed the opportunity to help him understand the Bible's teaching about killing our fellowmen."

Some who would criticize those that make a decision to enter the military would never question their own actions or words against their neighbor. Could their lives have had an influence upon the thinking and decisions of our draft age men? Each member of a draftee's church will be brought into the young man's focus as he makes decisions for or against military or Christian service.

When a I-W fellow leaves the protection of home and church to enter service in a non-Mennonite area, he faces situations and decisions that were never a part of his life before. He must decide between going to church and going to the beach. He must decide between Christian service to the church and attending worldly amusements.

It could be a decision to become involved, or not to become involved, in social experiences with girls who see a prospective companion who is wholesome and upright as compared to the average city young man. Have we been preparing our young men to make these important decisions that could affect their lives for all time and even eternity?

In most areas where our men are serving, there are Mennonite churches. Some of these churches have been established for some time, while others are just beginning to emerge as churches. In Miami we are an emerging church that came into being four years ago. I-W men have come to us with a desire to assist the church in her growth. Others have taken a casual attitude equal to their church status before they left home.

This can be a very damaging attitude to such an emerging church. Has the home church commissioned their I-W fellows to a life of service to the church, as well as to the nation? Have we taken too much for granted in the lives and experiences of our 18-year-olds?

Our draftees are filling an important place in the manpower shortage of our hospitals. However, many are working in a hospital because there was no other place to serve their two years to satisfy the draft obligation.

To these persons the job as an orderly, attendant, cook,

or janitor is just a change of employment or an interruption of school. Too many are serving, not because of conviction, but because it is demanded by the draft board.

I feel that the church has lost a tremendous opportunity to train and teach this generation of young people the true meaning of commitment, first to Christ as Lord, second to the church in its mission to the world, and third in obedience to the laws of the government.

As a I-W sponsor, I can usually evaluate the type of congregation from which a man comes. He often reflects their interests and concerns. The pastors of the congregations from which the young men come reflect the home interest (or lack of it) by their infrequent personal contact through visits or letters.

Our I-W men mirror the home church. This mirror shines brightest when it is exposed to the sunshine of the world as the curtains of our Mennonite communities are removed.

If we are honest, we can do much to help our I-W men face the complex problems of our urban communities to which they are being exposed. For many of them it is the first encounter with this type of society. You will help, won't you?

Concern for I-W Man Needed



Marcus G. Smucker,
Portland, Oregon

The Mennonite Church has promoted the ideal of nonparticipation in war with reasonable success. Most Mennonite youth have a genuine conviction against war. It is not uncommon for men to enter I-W service without professing to be Christian, yet for conscience' sake they are unable to join the armed forces. Some also enter I-W service because of the strong convictions of their parents.

But the church has not been as much concerned with the I-W program as with the ideal of nonresistance. Personal interest in a majority of the men during their term of service is inadequate. Some churches and parents obviously sigh with relief when junior decides to enter I-W. There is often little evidence of deep concern for what happens after that unless he joins the wrong crowd or marries the wrong girl.

During my experience as sponsor it has been the exceptional pastor or conference leader who visited men during their term of service. Some men never receive personal letters or church newsletters from their home congregation.

The church needs more awareness of the different life a man faces when he leaves home and moves to his place of service. This is particularly true for men moving into the city. Our young people are often ill-prepared to meet the tests of character they face in their new life. These men have left the safe confines of their home community and family. They have crossed a gulf into a new freedom of life where they are anonymous. Now they alone determine the direction and meaning of their life.

I-W sponsors have been appointed to care for the men during their I-W experience, but the demands of this task make it difficult to do an adequate work. A sponsor needs to have the wisdom to respect I-W men as persons, the love to care for them in their problems, and ample time to mingle with them freely. The sponsor needs to enjoy life with the I-W men, to be available for counseling, to inspire to Christian service and continually help them discover the real meaning of the nonresistant style of life. Yet, even in the larger units, this work must usually be done on marginal time. The church is not yet providing adequately for this challenge.

The government expects the men to do their work well, but the church expects little from them as Christians. Responsible men in our denomination admittedly feel that I-W can be only for the uncommitted and poorly motivated. The I-W image is lower than necessary. Certainly, the whole program is too flexible and too easy. The basic structure, as it has been worked out with the government, should be changed to include a more disciplined life.

But, more than this, the church needs the vision to see I-W service as a definite mission of the Mennonite Church to the world. It is not enough to instill a conviction against war; it is not enough just to encourage good service to the hospitals. We must lead our young people to more definite commitment to Christ. We must expect from them a genuine conviction for peace and for service in the name of Christ. Men entering I-W ought to expect to be enlisted for such commitment and service. This image should be developing several years prior to their draft age.

Although many I-W men are not committed to Christ, I rejoice in the life and witness of those who have been motivated to genuine commitment and service. Their numbers have been encouraging, their service has been devoted, and their efforts have been significant. I hope and pray that God will so work in our church that their numbers increase. I sincerely believe that the I-W program could be an effective missionary tool in our needy world. Let the church rise up and seek to make it so.

By Pastor, Parent, and I-W Man

The Church Supports I-W, but . . .



E. J. Leinbach
Three Rivers, Mich.

I think the church has supported I-W because:

1. We expect our youth to go into I-W.
2. Many locations will accept our men.
3. We tell ourselves this is "the thing to do."

But are we really supporting I-W?

1. "Don't go too far from home."
2. We see flaws in the decisions and actions of I-W youths.
3. We urge them to "come home often."
4. "Go and get it over with."

The I-W program was set up as a wonderful gesture of confidence by our government "for those who have honest convictions that military actions are wrong since they exist to destroy life and property." So the church conceived the idea of positive action to help in areas of health and human welfare.

We are prone to create a mental image of perfection for our I-W people, but we forget that we all make mistakes, no matter who we are. I-W mistakes only reflect the church at home.

Our churches are not outdoing themselves in supporting the I-W program because we do not understand the total program and what God is trying to do through this arm of the church. As a growing experience, churches would do well to have a study series on the I-W program.

It is no accident that our youth have scattered to many locations. This may be the leading of the Holy Spirit (1) to enlarge our witness, (2) to uncover leadership for the church, (3) to challenge our vision of the true work of the church in a disillusioned world.

Three things make me wonder if we are supporting the I-W program: many church members do not know when the I-W men leave or where they went; the pastor doesn't find time to visit I-W men at their locations; and the congregation doesn't make it financially possible for the pastor to visit his men.

The I-W program is a privilege. The question remains: "Is the church supporting I-W?"



Mrs. Wallace Gascho
Kalona, Iowa

I am very grateful for the men of our church who had the vision and did the planning years ago to provide for an alternative service program—be it I-W, Pax, or voluntary service.

One concern I have, however, is that fellows going into the I-W program should be given as much consideration and help before entering service as those going into VS and also, that they receive this same consideration while in service.

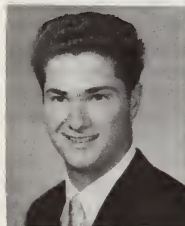
If they have received as much attention, I have failed to read it in our church papers. For example, why could there not be an orientation for I-W men as there is for VS-ers? Unless the I-W program has changed, the fellows simply sign up and go to work.

I also believe there should be houseparents everywhere the fellows are located. Maybe this could not be worked out or facilities might not be available for all the fellows to live at one place with houseparents, but, to me, this would be ideal.

I am all for those who go into Pax and VS, but, if the fellows entering I-W earning service received the same help and consideration, perhaps we would read more in the GOSPEL HERALD, *Builder*, and *Youth's Christian Companion* about the many good things being done by the I-W fellows.

In some cases it is necessary for a person to enter I-W rather than Pax or VS. One reason is that some fellows have debts to pay, as our son had a college debt. Orientation and houseparents, to name two items, help our VS fellows to give a more ringing testimony. Are our I-W fellows worth as much help?

Earlier and More Consistent Support Needed



Walton Gehman
Indianapolis, Ind.

In approaching the question of support for the I-W man, we must consider the situation in which he finds himself. The government has asked the conscientious objector, because of his beliefs, to help his fellowmen. In addition, the church asks the I-W to assist in its program.

What are some of the trends? With the draft age becoming lower, many single I-W fellows will confront for the first time the responsibilities of providing their own housing

plus meals, cleaning, laundry, and other essentials which must be met.

The I-W man may be away from home for the first long period of time and must seek his own companionship and recreation. Often he is still searching for a personal identity and meaning in life.

How can the church best help? Can the congregation near the I-W unit assist the I-W fellow in facing his temptations and responsibilities of a new job, home, and church? By opening homes to a I-W fellow, church members can become acquainted with him and the difficulties he faces.

While growth is taking place, care must be taken that a willingness to serve is not destroyed by overburdening the I-W man with too many church activities. Is the load being shared equally? How much can an individual of 19 or 20 (near the average age of a I-W fellow today) handle the responsibilities that one of 23 or 24 had?

What can the church at home contribute? First of all, the church can help the youth prepare for I-W service by helping him in his growth toward maturity. This will involve helping the home as well as providing stronger MYF activities and helping the youth become more aware of the world around him.

Second, keeping in touch with him regularly and getting acquainted with the circumstances in which he lives and works will help him in his service experience.

Has the church supported I-W? Yes—but. The I-W fellow needs to experience the help sooner and more consistently. He will then be better able to return his support for the church's program.

Prayer Requests

Please pray for a daughter who is giving up Christ for worldly friends and sin.

Pray for the working out of God's will in regard to the placement and movement of mission personnel in Japan, as well as in recruiting new workers.

Pray for Kondo-san as he takes more leadership in the Shibeche Church while continuing his studies in the Bible school in Kushiro, Japan.

Pray for Christian students from the Mennonite congregations in Eastern Hokkaido who are attending university in the capital city, Sapporo, Japan.

Pray for Yorifumi Yaguchi, that he may have wisdom in leading the newly formed Yuai Church in downtown Sapporo.

Remember the Japan missionary children who are living away from home in order to attend school. Remember those at the children's hostel in Sapporo.

Pray for Mrs. Fujita, a member of the Sapporo Church in Japan, that her family may be saved. They understand the way of salvation, but are putting off the day of decision.

Pray for Mrs. Yoshikawa, who recently accepted Christ and is eager to grow in faith. Pray for Louella Blosser as she studies with her, that they may be led by the Spirit.

Pray for a growing understanding among the established churches of E. Nigeria, that they may realize their collective and joint responsibility for the smaller churches about them.

Conscientious Objectors and the Draft

Who Is a Conscientious Objector?

A conscientious objector is any person "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

This is the definition in the draft law. Membership in a particular church—or in any church—is not a requirement, though most conscientious objectors are members of some religious organization. Many are Mennonites, or Brethren, or Friends. Some are Methodists, or Episcopalians, or Catholics. Members of one hundred or more different religious denominations or sects have obtained recognition in recent years. And some are not members of any religious organization. But they have *all* claimed recognition as religious persons, men whose religious principles prevent them from participation in war and military service.

What Happens to CO's?

Every conscientious objector goes through the same registration and classification process as others who are required to register under the draft act. At age 18 he registers with his local board. Shortly after this his local board will send him their Form 100, the General Classification Questionnaire. On this form he completes Series VIII, declaring that he is a conscientious objector.

Then the local board sends him their Form 150, the Special Form for Conscientious Objector. By completing and returning this form he submits the information by which he may be classified in Class I-A-O, if he objects to combatant military duty only, or in Class I-O, if his objection is to all military training and service.

If he is a student, or a father, or physically handicapped, or otherwise eligible for special consideration, he submits this information also, in addition to his claim as a conscientious objector. His local board is under obligation to consider him for any deferment or exemption for which he may be eligible. He may appeal from any classification which he believes to be improper. Finally, if classified in Class I-A-O as an objector to combatant military service he will be inducted for non-combatant duty only. If classified I-O as an objector to all military service he will be ordered by his local board to perform some appropriate form of civilian work in lieu of induction into the armed services.

Civilian Work in Lieu of Induction

He will serve in such civilian work for two years. While in this work he will be classified I-W. Over the last thirteen years

more than 17,000 conscientious objectors have received this classification. More than 3,000 are in such service now. They are working in hospitals, welfare services, relief agencies, services for the mentally and physically handicapped, in war sufferers' relief and in other works of mercy in the United States and its possessions and in other countries around the world.

Selective Service Classifications and Their Meaning

Selective Service regulations require that a registrant be placed in the lowest class for which he is determined to be eligible according to the following order, with I-A considered the highest and I-C the lowest:

I-A Available for military service; not considered eligible for any lower class.

I-A-O Conscientious objector available for noncombatant military service only.

I-O Conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest.

I-S Student deferred by statute; in high school and below 20 or in college, eligible for I-A, but deferred till end of term.

I-Y Qualified for military service in time of emergency.

II-A Deferred because of civilian occupation, except agriculture and activity as a student.

II-C Deferred because of agricultural occupation.

II-S Student deferment.

I-D Member of reserve component or student taking military training.

III-A Deferred because of extreme hardship to dependents. Fathers.

IV-B Officials deferred by law.

IV-C Aliens under certain conditions.

IV-D Minister of religion or divinity student.

IV-F Physically, mentally, or morally unfit.

IV-A Registrant who completed service; sole surviving son.

V-A Registrant over the age of liability.

I-W Conscientious objector performing civilian work contributing to the maintenance of the national health, safety, or interest. "I-W Rel." indicates civilian service completed.

I-C Member of the armed forces; reservists on active duty.

Where to Get Help

If you are a church member, ask your minister or other religious leader. Many churches have counseling services for those of their members who are CO's. If you don't have such a connection, or if your church is not set up to serve you, write or telephone to the NSBRO.

National Service Board for Religious Objectors, 604 Wash-

The NSBRO

The National Service Board for Religious Objectors is a service agency for individual conscientious objectors and for churches and other religious organizations interested in conscientious objectors. The Board was established in 1940 through the initiative of service agencies of the Church of the Brethren, the Society of Friends, the Mennonite churches, and others to provide a common channel for dealing with government in matters concerning their members who are conscientiously opposed to participation in war and military service. NSBRO does not itself advocate any particular expression of conscientious objection, but it attempts to represent faithfully the concerns of each of the constituent groups and of all individual conscientious objectors who desire its services. The policies of the organization are determined by a Board of Directors, and a Consultative Council from more than 40 different religious bodies shares in the concerns and problems of its work.—*National Service Board for Religious Objectors.*

Waiting Peace

By Emily S. Councilman

More than Normandy lies here—

I look back to all the battlefields of time,
see the blackened earth, hear the terror cries,
the despair cries of men who fall,
questioning their agony . . .
I sicken with the stench of death,
the sight of human sacrifice on blood-soft ground,
and I wait for the silence that will come
with the crosses, the mute and marching crosses,
always in "a cause worth dying for."

I see, on a steep hill, under darkening skies,
a tall cross and a tortured Man
whose life runs out red on the ground,
mingles with pools of rain, and flows
down to the valleys, through rivers and seas,
to cover the earth with healing
for the bloodstream of humanity . . .
His was a cause worth dying for—
Is there a cause worth killing for?

Peace awaits the flow of many waters.

—*Flame Annual 1965.*

Missions Today

Too Many Missions?

By J. D. Graber

"Duplication of effort, excessive overhead expense, and public confusion result from the existence of more than 400 missionary agencies." The question of our title and the foregoing sentence are quoted from an article that appeared recently in *Eternity* magazine. The article has been reprinted in various missionary journals and is being widely discussed.

Mission board or mission society?—this is a distinction properly made at the outset. Should mission outreach not be the function of the church through its own mission board? Why should there be need for mission societies and organizations, made up of what are sometimes called "the mission-minded," in the churches? Is it because the church has failed in her mission? Is it because a defective doctrine of the church is at the root of this non-church-related mission activity? Might it be because of a lack of patience with the brotherhood in espousing the mission cause? Could there be, in some cases, unregenerate personal ambition?

Mission is a function of the church. It was so in the New Testament. At both ends of the mission line was the church. In Antioch the church fasted and prayed and obeyed the Holy Spirit in sending out Paul and Barnabas. This was not an activity of the "mission-minded" at Antioch. From the church at Thessalonica the Gospel "sounded forth to all the region round about." The only organization we read about in the New Testament was church-related. The apostles returned to the churches to report on what the Holy Spirit had done.

New Testament epistles are mission tracts written to churches. Nowhere do we find Scriptural sanction for going about "saving souls." In fact, we can honestly ask what we mean by "saving souls" out of a church context. Indeed Christ must be accepted personally as the Saviour, but Christianity, like marriage, is not at all merely a personal matter. It always involves the community. It is the believers "gathered together" that form the body of Christ. Even the gift of the Holy Spirit is not spoken of in the New Testament as an individual matter. He always came upon the brotherhood as they prayed and worshipped together.

Has a church emerged? This is the normal test by which mission activity is to be judged. There is justification for witness activity in places of massive resistance where a church does not result, but this is the exception that should prove the rule.

Nondenominational mission societies are in a weak position to found permanent churches. From church to church is the normal progress of the Gospel. Large and impressive figures of souls saved or people won to Christ have meaning only in terms of how many of these are established into recognizable New Testament churches. When figures are quoted, always ask, "Where is the church?"

CHURCH NEWS

Ontario Society Meets



The Society's Board of Directors are: (l-r) Dorothy Swartzentruber, Kitchener, secretary; Barbara Coffman, Vineland; Herbert Enns, Waterloo, treasurer; Elven Shantz, Kitchener; I. W. Fretz, Waterloo, president; Wilson Hunsberger, Waterloo; Mrs. David Bergey, New Dundee; Harold Nigh, Fort Erie; and Orland Gingerich, New Hamburg, vice-president. Missing from picture: Henry Dueck, Kitchener, and Earle Snyder, Guelph.

The year-old Mennonite Historical Society of Ontario held its spring meeting in Vineland on April 30 at the United Mennonite Church.

In the morning, in closed session, the Society's Board of Directors discussed the publication of a pamphlet and the production of a pageant to give the story of the Mennonites and Amish in Ontario in conjunction with Canada's 1967 centennial celebrations.

When the recommendation was put to the larger membership in the afternoon, the Board received support for such a project.

Little has been written by Ontario Mennonites about Mennonites in the province. Therefore, said Dr. J. W. Fretz, president, the MHSO has a tremendous job to do to permanently record the significant contributions made by Mennonites to the life, culture, and ideals of Ontario.

Mennonites in the Niagara Peninsula

Two research papers were read in the afternoon concerning the coming of Mennonites to the Niagara Peninsula. This was followed by a tour of the Museum of the Twenty in nearby Jordan.

Ivan Groh, St. Catharines, retired teacher, discussed the experiences of the first Mennonite settlers. The first settlers came from Bucks County, Pa., in 1786, and lo-

cated in the Jordan-Vineland-Beamsville area sometimes called the Twenty.

Six Mennonite families immigrated to Canada in 1786 and by 1793 there were approximately one hundred Mennonite and Quaker families scattered throughout three townships.

"The first Mennonites," said Groh, "came without their church. In 1786 the church in the American colonies was at an all-time low. . . . Only 7 percent of the population were members of Protestant churches. The Mennonite pioneers waited something like twenty years for preachers and bishops and regular services. And when the church was founded, many of the scattered settlements had preaching only at long intervals of four or eight weeks."

Groh contended that the Mennonites of the pre-Great Migration period had a gloomy, pessimistic church history. By 1931 not a trace of their church was left in Welland County.

Barbara Coffman, Vineland, author of *His Name Was John*, traced the history of the First Mennonite Church of the Twenty or Vineland. It was organized in 1801 following the Great Migration of 1799 (mass migration from the Atlantic states westward) and the influx of new Mennonite settlers from Pennsylvania.

There was no ordained minister in the new group; so Samuel Meyer was delegated

to write to the ministers of the Bedminster congregation in Bucks County, Pa. Because no one from the Bedminster congregation was available to go to Canada, the group at the Twenty was instructed to "proceed among themselves to choose and authorize one whom the Lord should indicate to carry on the work of the church."

According to Miss Coffman, a meeting was held to select a minister and a deacon. "Votes were cast and the final selection made by lot. Valentine Kratz became the first Mennonite minister . . . John Fretz became the first Mennonite deacon in Ontario."

Through this unprecedented method of providing church leadership came into being the first church in the Twenty area and the first Mennonite church in Canada.

From Russia to Ontario

In the evening panelists A. A. Wall, Frank Klassen, and Jacob Penner reminisced on immigrant experiences under the expert questioning of moderator Dr. John Wiebe. Wall and Klassen had come from Russia in 1925; Penner in 1948.

Of great interest was Dr. Wiebe's interview of Mrs. Tina Martens who had come to Canada two weeks earlier with her eighteen-year-old son Leonard to live with relatives in Vineland.

In the last two years, reported Mrs. Martens, the Christians at Kimpersay experienced a lot more freedom in worshiping and praying openly than formerly.

The relaxed condition came about abruptly. Two years ago the Mennonite bishop at Kimpersay had been jailed. After three months he was suddenly released without explanation and the group received permission to meet for worship.

Mrs. Martens observed that children in Canada are free to learn about God in church and school whereas in Russia the state regards the children as "theirs" for indoctrination with the ideology of the Communist party.

The next public meeting of the Mennonite Historical Society of Ontario most likely will be held at Conrad Grebel College in the fall. It is the Society's intention to hold two public meetings annually, with the spring meeting in a community other than Waterloo.

Seminary Evangelism Institute

Plans for the Evangelism Institute to be held on the campus of Eastern Mennonite College and Seminary, June 27 to July 8, 1966, have been completed and brochures describing the program have been distributed to a number of our schools and other church centers. It is not likely, however,

that all of our ministers and interested church workers have had access to these brochures. You are invited to write for further information.

This Evangelism Institute is designed to provide serious and depth study of evangelism in our contemporary world. It is open to both ministers and laymen. The only requisite for enrollment is a serious concern for evangelism in our time.

To further the academic concerns of seminary and college students, the program is so designed that those who desire may earn two semester hours of either seminary or college credit as arranged with the director of the Institute.

The lecturers for the Institute will be Donald R. Jacobs, on Contemporary Missionology; Myron S. Augsburg, on The Theology of Evangelism; and Rufus Jones of Wheaton, Ill., on Evangelism in the Inner City. Auxiliary lecturers will be David Augsburg, Building Evangelistic Congregations; Charles Shenk, Evangelism in the Orient Today; and J. Otis Yoder, Renewal in the Congregation.

Write to Linden M. Wenger, Acting Dean of the Seminary, Eastern Mennonite College, for information and reservations.

Israel Work Camp

Mennonite Voluntary Service of Kaiserslautern, Germany, is planning a four-week work camp this summer at a collective farm settlement near Nazareth. American Mennonite students and other interested individuals are invited to join MVS in Europe for the trip to Israel.

The students will help primarily with picking and packing apples at the farm. Girls will also help in the dining hall. The work camp is scheduled for mid-August.

The campers will live in barracks at the settlement and will work eight hours a day, beginning at 5:00 a.m. This will leave ample time in the afternoon for other activities and sight-seeing. Two short tours are being planned for Saturdays—the days off—and a longer one at the end of the work camp period.

Roy Kreider, a Mennonite Board of Missions (Elkhart, Ind.) representative in Israel, will meet the group at Haifa. He will then conduct an orientation session to acquaint the volunteers with the existing conditions and local customs.

Preparatory and travel expenses from the United States and back are to be borne by the individual volunteer. Persons interested in participating in this work camp should write directly to Mennonite Voluntary Service at Bruchstrasse 13, (675) Kaiserslautern, Germany.

University Volunteers

A new dimension in campus service has been started by the Mennonite Student Fel-

lowship at Kansas State University. A number of the students have volunteered to help persons who experience medical-psychological crises.

The Mennonite students are working under the direction of Dr. Walt Friesen, associate dean of students at the university. Friesen indicated that "we do not know how frequently such services will be required, but medical and psychological personnel are most interested in having a list of such persons to refer to in a time of crisis."

Friesen added that there will be a considerable number of opportunities to serve if the students are available to the entire community. "In view of our historical interest in mental health services it certainly seems appropriate that we lend ourselves to this cause."

A number of other voluntary services are possible in addition to this, Friesen said. He noted temporary homemaking services for families in crises, temporary foster home care, Big Brothers for boys without fathers, and persons willing to serve as parole agents for those convicted in court.



Missionaries of the Week

J. Clyde and Alta Shenk have served four terms in Tanganyika (now Tanzania) in an evangelistic outreach. They first arrived on the field in September, 1936.

The Shenks' five children were born in the African country. David now serves in Somalia, Joseph served one term in Tanzania and is returning this summer, and Anna Kathryn (Mrs Omar Eby) will be going to Tanzania this summer also. Their other two children are John and Daniel.

The Shenks arrived in Tanzania for their current term last December. They are former residents of Lancaster, Pa., and they attended the Millersville congregation.

Clyde attended Eastern Mennonite College. Alta attended Eastern Mennonite College and Elizabethtown College. Both also had a summer of linguistics study.

Joins Broadcast Staff



Tom Gaines

Tom Gaines of Lima, Ohio, joined Mennonite Broadcasts' production staff and the audio-visual department of the Mennonite Board of Missions in April. He will divide his time between Harrisonburg, Va., and Elkhart, Ind.

Gaines and his wife Carol have moved to Virginia with their three children. Until recently he was employed as commercial sound engineer and film producer for Austin Film Productions of Lima. Major products of the company are television commercials and industrial sales films.

They became Christians three years ago. "Until then," says Tom, "I was a skeptic, and Carol was a 'Christian' without any faith. We were a curious pair."

"I came from a home built on knowledge. We lived by the careful platitudes of philosophy, following the examples of 'thinking' men. The Bible? It was belittled. We preferred 'enlightened' authors."

"After a few years, however, we began to admit to each other that life must have more to it than dirty diapers and 30-second TV commercials. Together, slowly and uncertainly, we began to look for something—something that all our background, knowledge, and self-examination had failed to give us."

"We attended churches—big churches, little churches, liberal churches, conservative churches. But Carol was skeptical because the answers they gave did not satisfy her. To make it worse, my university training was in logic, speech, and advertising. . . . The preaching didn't get through my hypercritical defenses."

"Since the churches seemed to hold no answers to our questions of faith, Carol turned to the radio. Broadcasting was my profession at the time, and I was devoted to good content and quality programming. I turned a deaf ear to the Sunday morning line-up of religious broadcasts. The speakers were just speakers, the recordings were amateur, and production was loose and distracting. I admit, I was hypercritical."

"However, one morning one of the programs stood out. It was **The Mennonite Hour**. First, the recording caught my ear as professional. Then the announcing and the tight production impressed me."

"As time progressed, we found encouragement in the content of the messages, too. They made sense, were consistent, and the speakers seemed enthusiastic about their subject. I listened."

"Then one day Carol was introduced to a neighbor lady who was a Mennonite, the

first we had ever met outside the broadcasts. She was alert, and sensing Carol's spiritual hunger, she asked Pastor Richard Martin of Salem Mennonite Church to come out and talk to Carol. His conviction and understanding brought Carol's faith back almost immediately. His ability to speak convinced Carol that perhaps here was a preacher that even her prejudiced husband might tolerate listening to on a Sunday morning!

"I agreed to go to church with her. Together we found a group of Christians who knew their Bible and were enthusiastic about living its precepts. My defenses and criticisms drained away. It was only a matter of months before I followed Carol's steps and accepted Jesus Christ as my Lord and Saviour."

Through Charles Hostetter, **Mennonite Hour speaker**, Gaines was asked to work as film editor on MBI's 20-minute color production "The Search."

As Mennonite Broadcasts move more into the area of special productions such as Minute Broadcasts, Easter "newscasts," and television spots, Gaines' experience will add needed technical skills.

I-W Prospects

Are you interested in doing something different in your alternate service? Not just hospital work but learning to be an operating room technician? We will train you to be first scrub assistant to our surgeons. We will train you in O.R. technic and you will be able to do all types of surgery a 70-bed hospital can handle, including chest and gastric surgery. Our schedule is a moderately busy one and working arrangements are excellent, including every Sunday off.

Secondary Advantages

1. Assist with group of Christians in forming a new Mennonite fellowship in a new area.

2. Junior college in town which offers credits at \$15 per semester hour. These can be taken while in employment at the hospital, as the college offers a variety of night classes.

3. Employment for wife in various fields depending on experience and training.

4. We are located in the sunny Southwest. The area is rich in historic, geological, and geophysical resources. We have big game hunting, including mule deer, antelope, bear, and elk; also fishing.

If you have the desire and are ambitious enough to learn a new field, we will be glad to train you in this area. **Contact:** Jason E. Stoltzfus, RN, 813 Pate Street, Carlsbad, N. Mex. 88220.

Radio in Nigeria



Kenneth Yoder confers on Way to Life matters with Daniel J. Abak (front), the office secretary, and Ude E. Eni, home Bible teacher and chaplain of Abiriba Joint Hospital.

Over the past three years there has been a 200 percent increase in the number of listeners who have written for counsel, prayer, and Bible studies to **Way to Life** offices in Eastern Nigeria.

Approximately 2,500 letters from listeners came to the branch office in Abiriba, and 380 new Home Bible students enrolled with over 3,800 student lessons graded.

Way to Life is heard over 10,000-watt WNBS in Nigeria. Kenneth Yoder of Kalona, Iowa, serves as **Way to Life** branch manager and counselor in the Nigerian office. In overseas voluntary service Yoder worked for a year in agricultural extension at the Rural Training Center at Asaba.

In September, 1965, he became maintenance supervisor at Akahaba Abiriba Joint Hospital, and in addition assumed responsibilities of the **Way to Life** office.

Laurelville Family Week

It is the purpose of the camping program of Laurelville Mennonite Church Center to be of help in directing persons out of the fog of uncertainty into the clear purposes of life in the design of the Creator. This is the purpose of those who have planned Family Week for 1966. Your presence at Family Week, July 30 to Aug. 6, 1966, is invited so that you will have opportunity to become a part of the mutual discovery of a meaningful life in a world of emptiness.

The theme for the week will be "Fullness of Life in a World of Emptiness." To lead the camp family into this "fullness,"

Kenneth Good, Lanham, Md., will present Biblical studies under the title, "Christian Life: God's Grace in Action." We will be confronted with man's estrangement from God, redemption, community and witness. Helen Alderfer, Scottsdale, Pa., will lead discussions under the title, "Family Life: Christian Life Paraphrased." It will be startling and helpful to discover the cardinal truths of Christian life embodied in family life, when family life is at its best.

At close of day, Dr. Ivan Magal, Lanham, Md., will lead us into an appreciation of "The Physical Body: A Sacred Trust." This session has every promise of being stimulating to both body, mind, and spirit. On the final evening Dr. Magal will share his testimony: "From the Carpathian Mountains to the United States." This testimony will reveal the grace of God in action, and a fitting close to Family Week.

Other activities will include recreation of all sorts, side trips to points of interest, display and sharing of hobbies (bring a sample of your hobby along), cookout (with hobo stoves), and chewing-the-fat sessions when we will be helping each other to discoveries in the highlands of meaningful life.

Get your reservations in early and plan to be a vital part of a vibrant group of families. Write Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666.

Early Christmas

How do you like to shop for someone "who has everything"? How Christlike are we when we "pull tickets" and exchange gifts?

For the last 20 years a large number of persons have taken a different approach to Christmas: they give something useful to someone who has nothing, and give where they cannot expect a gift in return.

How? By participating in the Mennonite Central Committee Christmas bundle program. Ask your pastor for a brochure (these were mailed to all churches early this year) which describes what goes into a bundle, buy the necessary articles, assemble the bundle, and take it to your nearest MCC collection center no later than July 1.

Do not forget to send \$1.00 for each bundle to the nearest MCC treasurer. This money is needed to ship the bundles and to buy the Bibles and Testaments to be distributed with the bundles.

Many people do the buying, packing, and shipping as a family project. Those who wish to stretch their dollars, or do not wish to prepare the bundles themselves, are invited to send in cash and the MCC staff will do it for them. One bundle costs about \$8.00.

Objector Work Analyzed

Considerable public interest has developed recently in the administration by the Selective Service System of the provisions of the law and regulations concerning conscientious objection.

Registrants determined to be conscientiously opposed, by reason of religious training and belief, to participation in any form of military service are liable under the law to perform two years of civilian work contributing to the maintenance of the national health, safety, or interest as the local board may deem appropriate.

A compilation of statistical data relating to the operation of this program has been completed at the national Selective Service headquarters. It covers the entire span of the program from its beginning in July, 1952, through March, 1965.

A fair percentage of the work projects utilized in the program have religious organizations behind them. It was found that of the Class I-W's currently at work in the program, 39 percent are employed by organizations with religious affiliations. This is particularly true in the overseas theater where upwards of 95 percent of the work performed is either sponsored, supported, or operated by a religious denomination.

Considering all types of agencies employing Class I-O manpower, the alignment of types and numbers of these registrants at work for each category of employer falls into the following pattern among principal users in the currently assigned group:

Religious hospitals (general), 360; religious agencies other than hospitals, 353; private nonprofit hospitals (general), 278; state hospitals (mental), 216; city or county hospitals (general), 192; all foreign projects, 180; state agencies other than hospitals, 149; private charitable agencies, 139; city or county agencies other than hospitals, 134; private hospitals (general), 114.

Similar information with respect to the distribution of Class I-W's now released from the program by principal types of agencies in which work was performed, July, 1952, to March, 1965, shows:

State hospitals (mental), 3,064; religious hospitals (general), 1,985; other religious agencies, 1,802; private nonprofit hospitals, 1,054; state agencies other than hospitals, 1,197; city or county hospitals (general), 948; all foreign projects, 877; private charitable agencies, 523.

For a considerable time in the past, Germany was the leader among foreign countries in which Class I-W assignees performed work. However, this is not true of those objectors currently working in foreign countries. The number of conscientious objectors presently in the work program by principal countries in which employed: Canada, 32; Switzerland, 15;

Germany, 10; Algeria, 8; Bolivia, 6; Honduras 15; Congo, 11; Mexico, 9; Southern Rhodesia, 6.

The distribution of conscientious objectors who completed work between July, 1952, and March, 1965, by principal country served in, listed in highest numerical sequence first, was as follows:

Germany, 251; Greece, 54; Canada, 50; Mexico, 44; Algeria, 32; Austria, 32; Jordan, 26; Paraguay, 25.

Of the principal countries of employment listed above, Germany was the country in which 28 percent of the conscientious objectors assigned to foreign work projects were employed.

In the present operation of the conscientious objector work program the majority of those now on work assignments are generally meeting their work obligation in the employ of the agency or institution to which they were originally assigned. For example, of the 2,295 conscientious objectors comprising the current civilian work force in the program, approximately 80 percent are still in their first assigned position; 17 percent are in their second; while 3 percent had changed assignment for the third time.

The foreign work sector within this currently employed group shows greater job mobility compared to the group as a whole. In foreign works, 13 percent are still in original assignments, as compared to 79 percent presently in their second, while 8 percent have moved into their third. From an operational standpoint it has required over 3,000 assignment and reassignment actions by the System's local boards to maintain in employment the 2,295 assignees.—from Selective Service, March, 1966.

FIELD NOTES

Eighty-one books of S & H Green Stamps were contributed by the MYF group of Weavers Mennonite Church, Harrisonburg, Va., toward the purchase of a station wagon for the Ary, Ky., voluntary service unit. The unit, operated by the Mennonite Board of Missions, Elkhart, Ind., is in need of a new vehicle, and so far has received over 500 of the stamp books, worth more than \$1,000.

Ray Horst and Simon Gingerich, both from the Mennonite Board of Missions, were in Northern Alberta during the latter part of May to discuss long-range planning for the emerging church and mission program in that area.

Pioneers Memorial Hospital, a Mennonite Board of Missions-operated hospital

in Rocky Ford, Colo., was one of 87 hospitals in the United States to operate with a perfect safety record during 1965. There have been nearly 85 million injury-free man-hours since the last reportable injury at the hospital.

The creation of a World Mennonite Youth Federation is anticipated by Mennonite youth during the Mennonite World Conference in 1967, reports the Dutch Mennonite publication, **Algemeen Doopsgezind Weekblad**. Further preparations for the federation are to be made at a meeting in November in Hamm, Germany.

Fred Neufeld, Waterloo, Ont., has been appointed manager of Menno Travel Service in Amsterdam, Holland. Neufeld, who began his new duties June 4, succeeds Elma Esau, who will transfer to the MTS office in Beirut, Lebanon.

Licensed practical nurses are needed for the health and welfare program of the Mennonite Board of Missions. They are needed in children's homes and retirement homes as well as hospitals. For information on specific openings write to the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Merv Bronger, Stanley Peters, and their fellow I-W men at Evanston, Ill., gave leadership to the remodeling of the basement of the Evanston Mennonite Church. They installed a modern suspended ceiling, better lighting fixtures, and a new floor. The unit also is well on its way to raising \$900 to make possible other improvements on the church.

Alden Mennonite Church, Alden, N.Y., 40th anniversary and homecoming: Saturday p.m. and Sunday, Aug. 6, 7. All past members and those who at one time attended the church at Alden are invited.

George Long, Box 101, Mounted Route, Telford, Pa., was licensed to the ministry at the Bristol Church, Bristol, Pa., May 29, with Richard Detweiler in charge of the services.

David Augsburg, Mennonite Hour staff, and **Willis Miller**, youth worker of the Franconia Conference, will be guest speakers at the Youth Convention for the eastern churches of the Ohio and Eastern Conference, June 17-19, at the Pequea Valley High School.

Area Relief Action on the Central Christian High School campus is planned for June 25, with proceeds going to relief through the Mennonite Central Committee.

Anna Smucker, the oldest member of the Smithville congregation, Smithville, Ohio, will observe her 97th birthday on June 7. She is presently living at the Rittman Mennonite Home and is able to attend church services.

Lazaro Uribe of Bay City, Mich., was the speaker for the high-school graduates'

reception at Grace Chapel, Saginaw, Mich., on June 5. He is a native of Yucatan of Mexico.

C. A. Graybill and wife, of the Martinsburg, Pa., congregation, observed their 60th wedding anniversary on May 24.

The Virginia Mission Board has recently purchased a building in Harrisonburg, Va., for the establishment of a permanent office and conference room to be used by the mission board and the conference.

New Every-Home-Plan church for Gospel Herald: Berea, Alma, Ont.

Mrs. William Lauver, Bird in Hand, Pa., passed away May 6, after a short illness. She spent nearly 50 years in mission work with approximately half of this in Argentina. Obituary will follow.

Calendar

Western Ontario Mennonite Conference annual meeting, June 8-10.

Pacific Coast District Conference, Christian Workers' Conference, and Youth Conference, Zion, Hubbard, Oreg., June 8-11.

General Mission Board Meeting, Kitchener, Ont., June 21-26.

Northern Light Gospel Missions conference, third week in June.

Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.

Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Christ started His ministry by saying, "Repent ye, and believe the gospel," and closed it by commanding His followers to go into all the world and preach the Gospel to every creature. Webster defines Gospel, "in general the doctrines of the New Testament." With this definition in mind, the title hardly fits our present Herald. I quote, each issue of the Herald should have enough Gospel to lead a soul to Christ. What did our fathers mean when the words, "in defense and confirmation of the Gospel," were on the front page of the Herald?

The present Herald abounds with informative material, which may fill a place. Lack of space called for a rule of brevity in the Readers Say column; why not more brevity in many articles printed? This could often be done without impairing the message. Many of the editorials attest to this. It would take more time, a problem for busy men, but it would be worth it, as it would leave room for more direct

Gospel messages and readers would be multiplied. I shall pray for a Gospel Herald more true to name.—Titus Martin, Bird in Hand, Pa.

I wish to commend you on the May 3 issue of the Gospel Herald, paying tribute to mothers. These stimulating articles were very challenging to me. Thanks for publishing this in such an interesting manner.

Also I want to express my appreciation for the new face and format of the Gospel Herald.—Mrs. Karl D. Stoltzfus, Coatesville, Pa.

Your May 17 issue of the Gospel Herald is chock-full of good material and I would like to comment on all of it. However, I shall confine myself to two articles. Your editorial, "We Are Strange Creatures," hits the nail on the head. How many of us can read it without a feeling of guilt? Let's have more of such hard-hitting missives.

Then there is "An Open Letter to Mennonite Congregations," by Daniel Kauffman. I have long since shared this concern of the imbalance between preachers and congregations. Some years ago I made a "Yearbook survey" on this subject and found there were then eighty-seven ordained men in the Mennonite Church under sixty-five who were listed in their respective conferences as "without official duties in the congregation." That same year in one district conference there were fourteen congregations without a pastor. No doubt the figures have changed since then, but the ratio has probably remained the same. It is hoped that Daniel Kauffman's appeal will have the desired result.—J. N. Kaufman, Goshen, Ind.

Your editorial on "Requirements for Renewal" was top, insightful and prophetic.—C. L. Swartzentruber, Kidron, Ohio.

I want to express my appreciation to the editors of the Gospel Herald. I enjoy the easy reading short articles. I have appreciated many articles in the past, but last week's editorial, May 17, had one which I read and read again, "We Are Strange Creatures." One special sentence was, "What the communists do by force we do by choice." To the reader who didn't read this, please read it. Also the article by J. Mark Stauffer, "I Bought an Ash Tray," was very interesting. Thanks again to everyone responsible for printing the Gospel Herald.—Mrs. Alvin Landis, Telford, Pa.

Thank you for the many good features and especially for Daniel Kauffman's "An Open Letter to Mennonite Congregations." The Stewardship Secretary of General Conference is providing a very necessary service to churches. In my opinion this letter speaks clearly to a real problem.

Traditionally the official church board has been the "bench," a committee of ordained brethren, deacons, ministers, and bishop. Under some circumstances this isn't practical today, but the congregation still needs an official church committee. Also Bro. Kauffman says, "Responsibility must be fixed on someone..." It is the duty of all members to give counsel and receive counsel. Our pastors need adequate financial arrangement and they also need an official church board. In other words, part of this not simple problem of lack of pastors is mechanical. Let's inspect our organizations and make them worthy of the high calling. Also I would like to see a representative of this board delegated to attend district conference with the pastor.—Orie Gingerich, Iowa City, Iowa.

"Relationships: Faith and Science" (May 17 issue). These words never fail to irritate—to varying degrees—the imaginations of science-

men and faith-men. Recently several ideas have helped me; perhaps they will serve others.

The basic issue is the nature of man. Is man's nature good, as scientific and educational philosophies hold; or is it evil, as redemptive revelation implies?

The scientific method with resultant creative revelations (applications made and inferences drawn) is rooted in the Greco-Roman tradition and has led us to unparalleled achievements in "creation uncovering." Unfortunately, there has been a subtle transference of emphasis from God's creative power to man's power to uncover. Couple this with man's pride in achievement and one finds man trusting in his own gods: Science, to discover; Education, to mold moral character; and Technology, to accomplish man's purposes. These purposes are not adequate.

Redemptive revelation rooted in the Judeo-Christian tradition has given man a second source of knowledge not found in nature and so intended by the source of the revelation. This revelation, redemptive in character, claims total commitment of the redeemed. Man finds purpose and meaning in God's purpose—always satisfying. His attitude is one of humble acceptance and humble service.

The God of creation and redemption expects man to learn of Him in this two-fold way: of creation by discovery; and of redemption, a gift found only by faith.

For the Christian a synthesis of faith and science is found in man's proper concept of himself and of his Creator-Redeemer.—Elam J. Peachey, Belleville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bechtol, Frank and Marilyn (Gausche), Taylor, Mich., third daughter, Marilyn Jane, May 16, 1966.

Brubaker, Carl Henry and Kathryn (Zuercher), Newport News, Va., third child, second daughter (one daughter deceased), Anita Kathryn, May 3, 1966.

Fisher, J. Herbert and Dona (Martin), Lancaster, Pa., first child, Beth Ann, May 10, 1966.

Huyard, David S. and Anna Mary (Stoltzfus), New Holland, Pa., fourth child, third son, Dwight David, May 14, 1966.

Kauffman, Marvin D. and Anna Grace (Zook), Corvallis, Oreg., first daughter, Andrea Lynn, May 5, 1966.

Knepp, Edward and Beatrice (Hershberger), Iowa City, Iowa, third child, second son, Edward Dean, Jr., May 15, 1966.

Krady, Daniel and Ruth (Good), Harleysville, Pa., sixth child, first daughter, Robin Renee, May 12, 1966.

Kuhns, James and Mary Lois (Detweiler), Evanston, Ill., second son, Gregory Scott, May 9, 1966.

Martin, Leo E. and Mary (Roth), Salem, Oreg., first child, Curtis Alan, May 9, 1966.

Miller, Don LaWayne and Isabelle Joyce (Vanderwerf), Indianapolis, Ind., first child, Don LaWayne, Jr., May 8, 1966.

Miller, Farrel Andrew and Myrna (Newcomer), Indianapolis, Ind., first child, Kimberly Kay, May 4, 1966.

Miller, Lynn R. and Janice (Sharp), Nampa, Idaho, first child, Vonita Fay, May 15, 1966.

Miller, Melvin and Mary (Miller), Orrville, Ohio, sixth child, third son, Donald Gene, May 13, 1966.

Shenk, Lester Joseph and Patricia (Mouring), Newport News, Va., second son, Mark Andrew, May 13, 1966.

Stutzman, Lawrence Eugene and Elsie Mae

(Chupp), Goshen, Ind., second child, first daughter, Kerri Lynn, March 31, 1966.

Zeiset, Alan and Esther (Westenberger), Eliza Bethown, Pa., first child, James Alan, born April 12, 1966; received for adoption, May 18, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Goshow-Godshall.-Glenn K. Goshow, Hagers-town, Md., Estella cong., and Helen Godshall, Cumberland (Md.) cong., by Curtis Godshall, father of the bride, assisted by Henry Goshow, father of the groom.

Henry-Simpson.-Lester Henry, Jr., and Frances Simpson, both of Paradise, Pa., Stump-ton cong., by Paul G. Landis, May 21, 1966.

Lazer-Shetler.-John Lazer, Johnstown, Pa., and Carol Shetler, Hillsopple, Pa., both of the Stahl cong., by Sanford G. Shetler, May 7, 1966.

Perkins-Smoker.-Leon F. Perkins, Ulysses, Pa., and Erma Mae Smoker, Genesee, Pa., both of York's Corners cong., by Ivan Smoker, father of the bride, April 30, 1966.

Troyer-Schwartz.-Harry Troyer, Colon, Mich., and Josephine Schwartz, Sturgis, Mich., both of the South Colon cong., by Ora D. Schrock, April 22, 1966.

Wiens-Detweiler.-Richard Wiens, Newton, Kans., First Mennonite cong., and Mary Lee Detweiler, Hesston (Kans.) cong., by Peter B. Wiebe and Arnold Epp, May 14, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Clara, daughter of Joseph and Mary (Goldsmith) Roth, was born near Wauseon, Ohio, Feb. 10, 1902; died at the Detweiler Memorial Hospital, Wauseon, Md., Feb. 14, 1966; aged 64 y. 3 m. 4 d. On March 20, 1920, she was married to Solomon Beck, who died Oct. 5, 1958. Surviving are 5 daughters and 2 sons (Beulah-Mrs. Jesse Armstrong, Iva-Mrs. David Bontrager, Irene-Mrs. Paul Meyer, Doris-Mrs. Roger Shott, Betty-Mrs. Roland Richer, Edwin, and Richard), one brother (Aaron), 21 grandchildren, and 4 stepgrandchildren. She was a member of the Central Church, where funeral services were held May 17, in charge of Charles H. Gautsche and Dale Wyse.

Holmes, George William, son of William S. and Mary (Faibles) Holmes, was born in Frederick Co., Md., April 14, 1877; died at the Reeder Nursing Home, Boonsboro, Md., April 22, 1966; aged 89 y. 8 d. Surviving are one daughter, 2 sons, 3 grandchildren, 8 great-grandchildren, one great-grandson, 2 sisters, and 2 brothers. He was the first member of the Yarrowburg Mennonite Church, accepting the Lord only 3 months before his death. Funeral services were held at the East Funeral Home, April 25, with Amos E. Horst officiating.

Immel, Alvin, son of John and Anna (Hostetler) Immel, was born at Shanesville, Ohio, Sept. 9, 1887; died at the Union Hospital, Dover, Ohio, May 19, 1966; aged 78 y. 8 m. 10 d. On July 20, 1907, he was married to Malinda Sommers, who died Feb. 19, 1954. Surviving are 2 daughters (Verna and Iona-Mrs. Lynn Kuhns), one son (Walter E.), 6 sisters (Mrs. Mel Hecker, Mrs. Noah Keim, Mrs. Alta Wright, Mrs. Rus-

sel Hersherberg, Mrs. Roy Ludwig, and Mrs. Cloyse Snyder), 3 brothers (Garrison, Walter, and Elmer), 9 grandchildren, and 12 great-grandchildren. One son and 2 daughters preceded him in death. He was a member of the Walnut Creek Church, where funeral services were held May 21, with Paul R. Miller officiating.

Kauffman, Chester A., son of Solomon and Sadie (Mast) Kauffman, was born in Holmes Co., Ohio, Dec. 5, 1891; died at his home, Shanesville, Ohio, March 23, 1966; aged 74 y. 3 m. 18 d. On March 12, 1927, he was married to Sadie Mast, who survives. Also surviving are one daughter (Norma-Mrs. Thomas Hamsher), 2 sons (Glen and David), 12 grandchildren, 5 sisters (Merna, Ruth, Mrs. Lee Nafziger, Mrs. Esther Troyer, and Mrs. John D. Hersherberg), and 2 brothers (Mast and Fred). Two sisters preceded him in death. He was a member of the Millersburg Church. Funeral services were held at the Martin's Creek Church, March 26, with Paul Lantz and Paul R. Miller officiating.

King, Annie Levetta, daughter of Isaac and Martha King, was born in Cass Co., Mo., Oct. 28, 1870; died at the Mennonite Nursing Home, La Junta, Colo., May 10, 1966; aged 95 y. 6 m. 12 d. One sister and one brother preceded her in death. She had made her home with the J. B. Shenk family; for the past ten years she had been a resident of the Mennonite Nursing Home. She was a member of the East Holbrook Church, where services were held May 14, in charge of Lee J. Miller.

Lepperd, S. Earl, was born July 24, 1893; died at his home, Elizabethtown, Pa., May 19, 1966; aged 72 y. 9 m. 25 d. On June 12, 1913, he was married to Jennie Baker. Surviving are 3 brothers (Mahlon, Benjamin, and John) and 3 sisters (Mrs. Kathryn Bard, Mrs. Martha Hossler, and Mrs. Rhoda Smeltzer). He was a member of the Stauffer Church, where funeral services were held May 21, with Clarence E. Lutz and J. Frank Zeager officiating.

Mast, Elizabeth, daughter of Daniel and Lydia (Kline) Crilow, was born in Holmes Co., Ohio, Oct. 22, 1878; died at the Pomerene Memorial Hospital, May 4, 1966; aged 87 y. 6 m. 12 d. On Nov. 11, 1907, she was married to Samuel Mast, who died in May, 1945. Surviving are 2 daughters (Ila-Mrs. Roman Weaver and Elva-Mrs. Marion Krahll), one son (Abram), 2 sisters (Mrs. Monroe Hersherberg and Mrs. Cora Gilt), one brother (Alvin), 12 grandchildren, and 5 great-grandchildren. Three infant children, one sister, 4 brothers, 2 grandsons, and one great-grandchild also preceded her in death. She was a member of the Martin's Creek Church, where funeral services were held May 7, with Roman Stutzman and Warren Miller officiating.

Nelson, Hubert, was born at Lanesville, W. Va., March 11, 1910; died at the Morganton (W. Va.) Hospital, April 21, 1966; aged 56 y. 1 m. 10 d. Surviving are his wife, Lona Tingley Nelson, 8 brothers (some half brothers), and 2 sisters. He was a member of the Lanesville Church, where funeral services were held April 25, with Warren Kratz officiating, assisted by Olie W. Nelson.

Nofziger, Amanda, daughter of Elias and Mary (Frey) Nofziger, was born near Archbold, Ohio, Aug. 20, 1883; died at her home in Pettisville, Ohio, May 13, 1966; aged 82 y. 8 m. 23 d. Surviving are one sister (Ida U.) and 2 brothers (Simon and Sam H.). She was a member of the Central Church. Funeral services were held at the Griser Funeral Home, May 15, with Charles H. Gautsche officiating; interment in Pettisville Cemetery.

Roth, Jean, daughter of Daniel and the late Lavina (Schwartzentruber) Licht, was born at Rockton, Ont., Feb. 24, 1934; died at St. Mary's Hospital, Kitchener, Ont., March 18, 1966; aged 32 y. 22 d. On Sept. 3, 1955, she was married

to Arthur R. Roth, who survives. Also surviving are one son (Dennis), her father and step-mother, and one step-sister. She was a member of Steinman's Church, where funeral services were held March 20, in charge of Orland Gingerich, Albert Zehr, and Elmer Schwartzentruber.

Schmidt, Stanley, son of Samuel and Veronica (Bast) Schmidt, was born at Baden, Ont., April 20, 1910; died at St. Mary's Hospital, Kitchener, Ont., April 28, 1966; aged 56 y. 8 d. He was married to Elda Jutzi, who survives. Also surviving are 2 daughters (Shirley-Mrs. Daniel Zehr and Ferne), 3 grandchildren, and one brother (Lloyd). One sister preceded him in death. He was a member of Steinman's Church, where funeral services were held May 1, with Orland Gingerich, Elmer Schwartzentruber, and Albert Zehr officiating.

Schwartzentruber, Mary, daughter of Chris and Barbara (Wagler) Jantzi, was born in Wil-mot Twp., Ont., Nov. 11, 1893; died at her home, April 17, 1966; aged 72 y. 6 m. 6 d. On Dec. 24, 1916, she was married to Chris E. Schwartzentruber, who survives. Also surviving are 2 sons (Earl and Paul), 2 daughters (Helen-Mrs. Delton Boshart and Ruth-Mrs. Roy Schlegel), 2 brothers (Aaron and Allan), 21 grandchildren, and one great-grandchild. She was a member of Steinman's Church, where funeral services were held April 20, with Elmer Grove and Elmer Schwartzentruber officiating.

Snader, Amelia, daughter of John F. and Katie (Nye) Wadel, was born near Pinola, Pa., Nov. 7, 1908; died unexpectedly at her home in Chambersburg, Pa., April 28, 1966; aged 57 y. 5 m. 21 d. She was married to Clarence W. Snader, who survives. Also surviving are 2 step-daughters (Mrs. Amos Lefever and Mrs. Raymond Stauffer), one foster son (Donald Paulus), 4 brothers (Harry S., Laban S., Norman D., and Noah B.), and 3 sisters (Mrs. Harry Ebersole, Mrs. Norman Lehman, and Mrs. Robert F. Crider). She was a member of the Cedar Street Church. Funeral services were held at the Rowe Church, in charge of Norman H. Martin and Aden K. Diller.

Tennis, Samuel J., son of Samuel and Fannie (Fackler) Tennis, was born in Dauphin Co., Pa., March 10, 1879; died at the Mennonite Home, Lancaster, Pa., April 13, 1966; aged 87 y. 3 m. 3 d. He was married to Cora Ebersole, who survives. Also surviving are 2 children (Jacob and Mary) and 10 grandchildren. He was a member of Dohner's Church, Annville, Pa. Funeral services were held at the Gingrich Church, April 17, in charge of Aaron Shank, Martin Weaver, and Robert Miller.

Wagler, Roger Lorne, son of Lorne and Dora (Nafziger) Wagler, was born at Shakespeare, Ont., June 6, 1950; was killed instantly in a car-truck accident, March 18, 1966; aged 15 y. 9 m. 13 d. Besides his parents, he is survived by his sister (Carolyn), 2 brothers (Larry and Myron), and grandparents (Mrs. Noah Wagler and Peter Nafziger). He was a member of the Steinman's Church, where funeral services were held March 22, in charge of Albert Zehr, Orland Gingerich, and Elmer Schwartzentruber.

Wenger, Ethel, daughter of Henry and Lydia (Garges) Rosenberger, was born at Chalfont, Pa., July 26, 1922; died at Flemington, N.J., of multiple pulmonary infarcts, May 5, 1966; aged 43 y. 9 m. 9 d. On Jan. 31, 1942, she was married to Warren M. Wenger, who survives. She served with her husband in the pastorate at Lambertville, N.J., since 1955, and was active as a spiritual counselor and teacher among the women of the church community. Also surviving are 3 sons (Lawrence R., Glen R., and Karl M.). She was a member of the Lambertville Church. Funeral services were held at the Blooming Glen Church, May 9, in charge of David Derstine and Richard Detweiler.



Another Mixed Marriage?

HURT IN THE HEART

By Urie A. Bender

Are you looking for a good book to give to two friends of yours who are courting? One is a Catholic, the other a Protestant. You don't want to hurt them, but you want them to become aware of problems which can develop in such a relationship. *Hurt in the Heart* is the book for you. You can give it to either friend without the fear of losing either as a friend. The author presents in story form problems every Protestant-Catholic marriage will have to face. He deals with the problem without condemning their faith. In paperback only **\$1.50.**



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Items and Comments

In replying to a question in the United Church **Observer**, Rev. J. R. Hord of the Board of Evangelism had this to say about Evangelist Billy Graham: "Honesty impels us to say we cannot support Dr. Graham. The United Church of Canada cannot ride two horses theologically—the New Curriculum and Billy Graham."

* * *

"Keep the Census Bureau out of religion" was the editorial plea of the May 4 issue of **The Christian Century**, ecumenical weekly published at Chicago.

Reacting to an announcement that the U.S. Census Bureau may include questions on religious beliefs in the 1970 census, the **Century** maintained that whether the questions are probing or only **pro forma**, they are intruding on an area of private belief in which the government has no business.

"If the bureau intends to probe religious beliefs extensively, then it will enter an area of the people's life where it has no legitimate business. By what right and for what purpose, for example, will the government ask whether a citizen believes in God, goes to church, says his prayers?"

"If the bureau intends only to number the 'religious' people and catalog their religious affiliation, it will still exceed those bounds set for the government and for its agencies under the First Amendment."

The editorial pointed out that thus far, Jews and Christian Scientists have gone on record opposing such census questions, which, the magazine said, were asked for by "the Roman Catholic Church and Protestant denominations."

Governments for centuries "have used religious censuses to control and exploit

Jews and to facilitate their persecution," the magazine said. "We can assume, of course, that the Census Bureau has no such purpose in mind.

"But we see no reason why it should raise in this free land where church and state are supposedly separate the questions which have elsewhere terrorized Jews for centuries."

* * *

Inspector James C. Fisk of the Los Angeles Police Department cited the need for more church-related involvement in the personal needs and problems of the residents of the Watts community.

"The problem of Watts is one of spirit—or lack of it," Inspector Fisk told editors at the 18th annual convention of the Evangelical Press Association at Anaheim, Calif. "Many there live on the edge of despair."

* * *

Dr. Franklin H. Littell, famed Methodist church historian and expert on church, state, and culture, has been elected president of Iowa Wesleyan College at Mt. Pleasant, Iowa. Dr. Littell, 48, now professor of church history at Chicago Theological Seminary, will assume his new post

in July, 1966. He succeeds Dr. Howard W. Johnston, who has been both acting president and acting dean of Wesleyan since the resignation in 1965 of the former president, Dr. John W. Henderson.

Widely known as a speaker and writer, Dr. Littell is the author of nine books, three of which are in German. He has written extensively for such publications as **The Christian Century**, **Commonweal** (Catholic), **Christianity and Crisis**, the **Ecumenical Review**, and **The American Review**.

* * *

In Sweden, the volume of attendance at Sunday church services is twice as great as at football matches, and six times as great as at theater programs, latest statistical comparisons indicate. The aggregate of worshipers at the Sunday services is given as 12 million, which means that each week these services draw more people than the opera does in a whole year. Since the total church attendance adds up to more than 27 million, it was noted that the "empty churches" attributed to this country actually constitute "merely a catchphrase, while empty cinema houses are a reality."—News in World of Religion.

* * *

Economists recall with some anxiety that five or six years ago all our economic needs were being amply met with the use of only about 70 percent of our industrial capacity. But now in a short time our industrial capacity will have shot up far beyond what would be normally required, with the frank admission that if the war needs do not continue to expand we will be in trouble. Our successful free enterprise system will be in jeopardy, not through any intrinsic fault of its own, but from the unnatural and perverted ends toward which it is being directed.—**Between the Lines.**

* * *

A report on the place of religious ethics in political military policy-making was presented at the 1966 annual meeting of the American Society of Christian Ethics by a representative of the Research Analysis Corporation. Eminent philosophers and theologians were bluntly told that ethics

The Who, Where, and What of Mennonite Churches and Organizations

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comes last in Washington policy planning. National political aims come first; "prudent" military considerations, or expediency, are second; scarcity or use of resources is third, and other considerations such as "religious ethics" are fourth. This explains how Washington officials—"good Christian gentlemen, all" — become enmeshed in deceit and falsehoods, committing the lives of men and enormous sums to military ventures that admittedly can only win temporary strategical advantage; or unapologetically dumping thousands of young men, fresh from orderly upright communities, into military environments reeking with alcohol and vice.—**Between the Lines.**

* * *

Catholics in the 50 states, including all families of the defense forces both at home and abroad, and the diplomatic and other services abroad, now number 46,246,175, according to **The Official Catholic Directory** for 1966, just issued by P. J. Kenedy & Sons, New York. The new total represents an increase over last year of 605,556, and a ten-year increase of 12,672,158 or 37.7 percent over the 33,574,017 in 1956.

There are now 29 archdioceses in the United States, with a Catholic population of 19,955,697, and 121 dioceses recording a Catholic population of 26,290,478.

* * *

The **Washington Post** has thrown its support behind the right of religious publications to take political stands and to serve as "censors of the government."

An editorial said it is "somewhat disquieting" to learn that the Internal Revenue Service is exploring the possibility of revoking the tax-exempt status of the **Christian Century** and **The Churchman**, highly respected periodicals reflecting liberal Protestant positions. "It would be a sad loss to the democratic dialogue if these voices often devoted to conscientious protest were silenced, for whatever reason," the editorial declared.

* * *

Ten thousand congregations throughout Australia are being invited to take part in a massive "Church and Life Movement" scheduled to start in June. The program involves enlistment of some 100,000 church members in a seven-week effort to establish contact with "people of goodwill" in their communities. This unusual ecumenical program will feature weekly meetings in homes across the country to consider means of improving life in Australia.

* * *

The entire Bible now exists in 236 languages and is thus directly accessible to more than 90 percent of the world's population. In addition the New Testament has been translated into another 289 languages.

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Frustrations and Frontiers for Fathers

By John R. Martin

Never has the task of being a father been more complex than today. And never have the frontiers for fathers called for more creativity than today.

Urbanization and industrialization have teamed up together against us fathers. They have taken the means of livelihood away from the home setting and placed it in a factory or office. This has changed the provider from the family farm to big business. Very subtly, business has taken father out of his home to the office it has prepared.

Our Dilemma

We fathers then are being required to live a large block of life away from the family, but the family still needs us. We are expected to carry out our responsibilities to our families even though we aren't with them in person. Our dilemma is that we ought to be omnipresent, but none of us are made that way.

To be sure, God knows our dilemma, for He knows all things. But He has not reassigned our responsibility. Our place of order in the home continues. Space age children still need a father, and gadget-operating mothers still need a husband to help carry the load.

It will do little good to long for the good old days. While we can turn back the hands of the clock, we cannot turn back the calendar. We are living in the sixties, not the twenties. Dreaming of a better situation tomorrow won't make it come. Complaining to industry won't change their pattern of operation. We must come to grips with our situation. We must face our circumstances, review our responsibilities under God, and explore a possible solution.

Our Responsibilities

The Apostle Paul, in Eph. 6:4, indicates two specific duties God requires of every father: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Discipline

The first responsibility is child discipline. The term "nurture" literally means to educate by means of discipline or to instruct by means of correction. The statement, "Spare the rod and spoil the child," is not found in the Scriptures, but it is a sound Biblical principle with Bible backing.

Children must learn that life has structure. God has made an orderly world with basic laws and principles. No person can ignore these and be a happy, useful person, be he child, youth, or adult. The pamphlet, "What Every Child Needs," produced by the National Association for Mental Health, Inc., says it quite clearly: "Every child needs to know that there are limits to what he is permitted to do and that his parents will hold him to these limits."

How easily children learn they can get anything they want by insistent asking or a fit of temper. A cartoonist showed a brokenhearted boy standing by an ice-cream truck. He had no dime. The driver advised the boy to go into his house and holler as loud as he could. In too many homes this would have worked. And the child would have grown up to believe the world would give him anything he wanted if he made enough noise. This attitude is found only in the undisciplined life.

Discipline with Love

God knows children need discipline and He knows it can be given in the wrong way. Paul therefore admonishes us to "provoke not . . . [our] children to wrath." Fathers are called to show firmness with gentleness. Discipline that is harsh and unfair will not instruct or educate. It will irritate. When fathers say no or give punishment, and these they must, it should not be done in the spirit of anger.

Instruction

A second responsibility God has given fathers is instruction. To give admonition has the idea of giving counsel or training by word. It may mean holding a child back from the way he should not go. It involves reproving for past errors and pointing out dangers in the future.

There are times when instruction is more instructive than punishment. A father, sitting on the sofa, told his child not to throw a ball. The ball was thrown anyway and hit the father's glasses. His first impulse was punishment, a quick spanking. Instead, he asked the child why he threw the ball. The child replied, "Sometimes I cannot tell if you are playing or if you mean it."

Instruction of the Lord

Paul instructs us fathers to bring up our children in the instruction of the Lord. That is to say, instruction must be in accordance with the will and Word of God. The father should act as God's representative, training the child for God and in

His stead. Instruction of the Lord is God's instruction to the child being applied through the parent.

Someone has well said that "correction and instruction should proceed from the Lord and be directed by the Spirit of the Lord in such a way that it is not so much the father who corrects his children and teaches them, as it is the Lord through him." To discipline and instruct remembering we are doing it for the Lord makes our task more sacred. This also affects how we do our task. For we will try to deal with our children the way God deals with us.

Our Frontiers

We have looked at our dilemma and our continuing responsibilities. Is there an answer? Can we find a solution or are we doomed to constant frustration and failure? Only God knows whether we will succeed or fail. But He is giving wisdom and direction so that we can experience abundant living in the midst of perplexities. He is opening new frontiers for fathers so that all is not lost.

Absentee Discipline

In his excellent book, *Love and Conflict*, Gibson Winter sets forth a most helpful pattern for family discipline. Father and Mother need to see themselves as a team in child training. Father is the head of the team and he and Mother make basic decisions about how their home should operate. Issues such as the children's play privileges, suitable TV programs, bedtime hour, and family worship patterns should be agreed upon by the parents. Then the mother simply carries out these patterns in the absence of the father making it clear to the children that this is the way Daddy said it should be done. This keeps the father at the center of the home in the mind of the children and saves Mother from being the one to take the brunt of unpopular decisions.

Gibson Winter summarizes it in this way: "It all comes down to a father's taking serious responsibility within his own home, as well as in his job, which means that he has a double focus for his life. It also comes down to the woman's interpreting her discipline of the children so that they realize that she is exercising an authority in alliance with her husband" (pp. 56, 57).

This approach enables the father to fulfill his God-given responsibility even in his absence. We fathers cannot choose to be at home as much as we would like, but we can choose to have our presence sensed even in our absence.

Informal Instruction

A second frontier growing out of our complex family situation is informal instruction. As the pace of life increases, the opportunities for planned, structured instruction decrease. Therefore, we must relearn an Old Testament principle. Instruction was to take place during the normal course of life, not only on rare or special occasions. We read in Deut. 6:7, "And thou shalt teach them [God's words] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Since the time with our children is limited, we should deem the opportunities we do have. One father told me he tries to emphasize the quality of the time he spends with his children realizing that he is short on quantity. As important as family worship is, we cannot assume that this meets the total need or does the total job of instruction. Family worship should set the stage for continued conversation in the everyday activities of life. It should be normal for father and children to talk of God and His wonders while working on the lawn, walking on a hike, or building a model car.

A minister was driving one day with his young son. The boy picked up a tract lying on the car seat with the title, "Tell Me About Jesus." Johnny looked at the tract, then at his daddy, and said, "Daddy, tell me about Jesus." What a shock! Hadn't the boy heard lots of sermons and didn't they have family worship? Johnny wanted some "informal instruction." So driving along the highway Daddy and Johnny talked about Jesus.

From a human point of view our task is becoming almost impossible. But God is able to take the seeming impossible and place it in the realm of the possible. He then provides the wisdom and strength to change frustrations to opportunities and frontiers to reality. □

FAMILY LIFE AND LOVE

Interruptions or Opportunities

FROM BREAKFAST to late snack one interruption chases another. In fact, life in many homes seems to be a daily series of interruptions.

Sue wants to know what color crayon to use on the clown's nose. Johnny reminds Daddy of his promise to play ball. Rachel calls to Mother for help in her homework.

So Mother stops her embroidery stitching to fuss with algebra. Dad lays aside the evening paper he had just picked up to put on a baseball glove. (They disagree on the color for the clown's nose.) Both sigh a slight impatience at the interruptions.

But these aren't really interruptions. They're opportunities. Opportunities to share in the life of a child; to give of oneself; to pave the way for questions and confidences; to show thoughtfulness and love; to reflect the patience of Christ and His concern for every individual.

A real Dad and a real Mother don't often recognize an interruption. They see, rather, many opportunities to shape a young life for the glory of God.



Concord, Foster 123. Copyright 1962.



More to Make Us Uneasy

Last week this column began raising some honest questions about the Sunday school. That was a dangerous thing to do. But this is no time to avoid danger. The crisis of Christian education in congregations demands that we look danger in the face. This week I'd like to take the matter a bit further. What are the questions that should be asked of the Sunday school? Here are several.

1. Are we satisfied with the one hour? Secular education is becoming more secular. The Bible and prayers are no longer seen by the U.S. government as part of its responsibility to the child attending public school. At the same time the pace of secular education is being stepped up tremendously. Note the head-start programs, the difficulty of school texts, the speed of movement through the courses, the number of languages learned, the stress on achievement, etc. Is the church being realistic in expecting one cut down hour on Sunday morning to carry the major burden for the spiritual nurture of the child? Jewish parents in Pittsburgh have teachers giving extended instruction to their children three afternoons a week.

2. Are unpaid, untrained teachers adequate? The Sunday school has been largely staffed with volunteers. Many have made tremendous sacrifices. Bless them. They have done much with little training. They deserve the utmost in appreciation. But that isn't the issue. Are we satisfied with what even the best untrained, unpaid person can do in what's left of one hour on one day a week?

3. What is the minimum in materials that is needed to support our teaching? The cost of materials per lesson, per pupil, is somewhere between two and three cents. This is true also for youth and adult quarterlies. (Teachers' helps are extra.) Do we honestly believe that we can buy adequate supporting materials to carry on a decent Christian education program for the price of three "Tootsie Rolls"?

4. Does the Sunday school provide the kind of flexibility needed to provide answers in our kind of world? Can outlines prepared for many denominations, can lessons written months ahead of time, meet the immediate needs of youth and adults in a wide variety of congregations? Here again heavy demands are placed on untrained, marginal time persons. Some teachers simply give up and try to "fill up the time."

5. Does the Sunday school sense that it is in fact the major teaching agency of the church and that its purpose is "to equip God's people" (Eph. 4:12)* for mission? Is it aware that it carries this responsibility? Is it able to do it?

Is it possible to make the needed changes within the framework of the S.S. agency or must we start afresh? This is your question.

—Arnold W. Cressman.

* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

The Publican

O God,
Take away the shadows
Of my soul
Which seem to lodge there
Because of the faults and failings
Of the past.
Deliver me
From needless apprehension
And fear of the future.
Give me a brightness of soul
Which doesn't change
With the weather,
And a satisfaction
And serenity of soul
Which is not shaken
By storm.
In Christ,
May I have the cheerfulness
Of good courage,
So that I might lift others
To love life
And win the battle.

Amen.



Arthur, Illinois

The first services at Arthur, Ill., were held in a private home in October, 1936. The work was started by J. A. Heiser and Harold J. Zehr. In October, 1938, H. J. King moved to Arthur and was pastor of the church for 20 years. Theodore Wentland and Richard J. Yordy also served as pastors. Present pastor is Paul Sieber. This building was dedicated on May 1, 1949. Present membership is 205. The church was organized as a congregation on Sept. 15, 1940, with 57 charter members.

The Funeral Furor

In recent years there has been a considerable output of literature on the cost of funerals, the possible ways in which the funeral service could be modified, and the like. I have tried to stay sensitive to this literature, and ventured to write by request a small booklet, *A Death in the Family*. This brief article might be entitled, "Further Thoughts on the Subject."

First of all, let us be sure that we approach this question, like all other subjects, as earnest disciples of Jesus Christ. This means that we are eager to bring all of life under His lordship, to be good stewards of time, talents, and treasure, and especially of the Gospel. Each of us wants to do all we can to bring all men to the joy and peace of Christian salvation, and to membership in the body of Christ.

As to funerals, this means that we will seek in the entire service, and in all the arrangements, to be consciously Christian. This includes the awareness that the real person has now gone to be with the Lord, that the body is to be tenderly and respectfully interred in the earth until the resurrection morning, and that the entire service should speak to the reality of our comfort in the Holy Spirit, to the joyful hope we have in the resurrection of the body, and to the assurance we have of a happy reunion with the loved one in the glory world.

Negatively, attempting to be Christian also means that we will be alert to the non-Christian or even anti-Christian forces which may seek to mask the stark reality of death, to dim the hope of the resurrection, or to give the impression that death ends everything. I have had correspondence, for example, with a leading promoter of the so-called "Memorial Societies," and he stated that he does not believe in God nor in a life after death.

Needless to say, Christians cannot afford to allow such humanists to do their thinking for them in the area of funeral planning and the disposal of the body. It is perhaps understandable why a humanist or a communist would advocate the elimination of a memorial service in the Christian house of worship, or why he would make strenuous efforts to avoid the sacred committal service in which the body is laid in the earth to await the resurrection morning.

As Christians we cannot allow ourselves to act in any but a responsible manner in times of death and bereavement. Let us therefore pray in the hour of death, when a suffering loved one is graciously released from the tabernacle of dust, to be so sustained by our Lord that we may not sorrow as others who do not have our Christian hope. The humanist may seek for simplicity in burial or cremation practices because he wants to make a final separation less real or painful. The Christian seeks for simplicity because he wants to be a good steward for his Lord.

But the Christian will want the bodies of his loved ones

who have died in Christ to be buried with a worship service in the meetinghouse in which Christ is honored, and with a committal service at the grave which speaks quietly but eloquently of the joyful hope of the resurrection. Let us resist this tendency to hold the funeral service in a mortuary rather than in the Christian meetinghouse. And let us seek to have the entire service reflect our Biblical theology of death, of the hereafter, and of the Lord's return in glory to raise the dead and judge the world.—W.

War and Repentance

The time has come "for the Christian Church to say to governments all over the world, 'In the name of God, stop it.' There is no revolution so desperately needed as the revolution against war itself, whether in the communist world or the non-communist world."

These words by Baptist Edwin T. Dahlberg, former president of the National Council of Churches, spoke to the heart of a really Christian witness in a war-torn world.

Pointing to what is needed for peace today, Dahlberg said that "most of all it will require repentance—far-reaching repentance for our disregard of the Gospel of Jesus Christ, who came to preach peace to those who were far off and to those who were near, and to bring hostility to an end." We must never "be guilty of the terrible silence of the decent when the fate of all mankind is at stake."

A missionary from West Germany says it well, "If we wish to support war efforts, we should make it clear that we are not acting by Christian standards but by other standards. The alternatives exclude each other."

The time is here when Christians must declare the wrongness of war or deny the Gospel. Christians, of all people, ought to be clear that war and participation in war are a complete contradiction of the message and way of Christ.

Pierre Berton, in *The Comfortable Pew*, rightly points to the oddity of finding physicists and biologists who edit *The Bulletin of the Atomic Scientists*, many of them non-Christians, protesting against the manufacture and deployment of nuclear arms on the basis of Christian ethics and morality, while the devout journalists who edit and write for church papers many times take a different view on the basis of national expediency.

Berton, an ex-churchman himself, makes a plea that the church, which says it follows Christ, declare once and for all that Christ and war, bombs and the Bible, are not compatible. The church through the centuries has blessed the nation's wars and prayed for the destruction of its country's enemies, instead of following the commands of Christ to bless them that persecute and pray for the enemy.

Perhaps as it becomes clearer today to many that war is wrong because of its brutality and destructiveness of life and property, it will also become clear to many who call themselves Christian that the Christian cannot participate in war not only because of the very nature of a Christian but also because of the command of Christ, Lord of the church.—D.

One Couple, a Team

By Edna Beiler

If you close your eyes and picture a voluntary service unit, what do you see? A group of youth around a long dinner table? Nurse's aides and orderlies who go home to a VS center at the end of their day to interact with other youth in unit living?

Certainly, this is one kind of voluntary service setup, but it is not the only kind. There have been many units making a significant contribution that consisted of only one couple and their own children.

Donald and Anita Beidler, Doylestown, Pa., were only one of a series of couples who became a VS unit at Winslow, Ariz. The only addition they had to their unit during their two years of service was their own small daughter!

The Beidlers were assigned to the Winslow Indian Center, a place where Navaho and Hopi Indians could come when they left the reservation to visit children in school or to do shopping. They travel in wagons or pickup trucks and are dusty and tired by the time they arrive. Showers are provided at the Center and a place to relax and rest.

Identify with Community

Gradually, the Beidlers made themselves a part of the local community and an essential ingredient of the Center. They set up a loom so that Indian women could spend their spare time profitably, and Anita let one of them teach her how to spin wool for weaving. In turn, Anita taught her friends how to knit.

In addition to many club activities they worked with individuals. For an artist on parole they provided art supplies and a place to work. They handed out job corps literature and helped one youth apply for this kind of training.

Donald tried to be sensitive to needs around him. He saw that Navaho alcoholics could not fit comfortably into any all-white Alcoholics Anonymous group because of language and cultural differences; so he worked with local persons in developing a Navaho branch of this organization.

The Beidlers were mature enough to evaluate their own work. In one report Donald says, "A major concern of VS-ers in Winslow is to see the Indian Center become established enough to allow VS to back out and let the community take responsibility. . . ."



Donald Beidler talks with a teenager in front of the Winslow Indian Center, Winslow, Ariz.

"There are several reasons for this concern. First, a native of the Southwest would be better able to understand the needs of the people served by the Center. Better yet, a Navaho couple could communicate to the people much better and provide a wide range of services.

"Navaho Indians are very withdrawn and quiet in the presence of strangers. This proves to be a real obstacle to any program in which personnel changes very often. It would be better to have a permanent staff member."

240 Letters to Businessmen

In line with these concerns the Beidlers made every effort to interest community persons in the Center. Donald reports sending out letters to 240 businessmen explaining the program.

He worked with the local women's group (responsible for the administration of the Center) in involving local volunteers. Although his dream of someone from the area to take over the work as director has not yet been realized, it remains as a goal for the future.

Couple Works with Local Church

Keith and Carol Martin, Dalton, Ohio, were also a voluntary service unit on their own when they first went to Buckeye, Ariz., although they worked with local church workers.

In their two years of service the Martins became a real part of the community. They spent many hours working with the public health service in registering children for clinics or

Edna Beiler serves as youth and children's editor for the Mennonite Board of Missions, Elkhart, Ind.

camps, hauling the acutely ill to the hospital in Phoenix, etc.

One interesting development was the study hall program. This was held at a migrant camp three evenings each week from 5:45 to 8:00. Several volunteers from the community also helped. The Martins were very well pleased when Joe brought a note from his teacher saying that she was impressed with the sudden change (for the better) in his work. She gave them some valuable ideas about arithmetic drill that he needed. It became obvious that the local schools were willing to work with the study program.

At Henderson's Camp Carol worked with mothers in a quilting bee. Each woman made her own quilt top, but they all got together and did the quilting. In the middle of the afternoon they paused while Carol led them in devotions and then served refreshments (provided by women from the community).

This program was one that had been developed before the Martins arrived, but it did give them a good contact with this camp. They also supervised rummage sales, using clothing donated by the community. Proceeds were used to buy quilt batting and lining. During nice weather the quilts were set up outdoors.

All of these contacts offered many chances for informal conversation. In a letter Keith says, "During our time here the real joy for me was the chance to talk to people, learn to really listen to their problems and help them find the answers. I feel we must help people to find the answer and not always give the answer." Today a third person has been added to the unit, as the need for a kindergarten program became clear.

All Things to All Men

Richard and Rosella Schrock, Garden City, Mo., went to Caldwell, Idaho, as leaders of a four-person unit: themselves and their two children! They lived in a four-room house, right in the Caldwell Farm Labor Camp, among the people they were serving.

In an early report Richard says, "The camp seems very impersonal. Most people seem concerned only about themselves and their families. Nearly always we have to take the initiative and purposefully go out to meet them.

"Often people are suspicious of anyone who wants to be friendly to them, and rightly so. Many are the times that they have been taken advantage of, or have been built up only to be let down again. And yet, under the veneer of seeming mistrust there is nearly always a warmhearted and fun-loving person."

Perhaps excerpts from monthly reports would give the best idea of the type of service that the Schrocks performed. "Set up a new heating stove for a Japanese couple. . . . Rosella spent a night and day in the hospital being with a husbandless girl during childbirth. We also brought her home from the hospital and Rosella helped her get needed supplies and get settled at home because her father was in Texas at the time. . . . Went with a family to talk to their doctor about some incorrect ideas they had about doctors and the medicine they use. . . . Spent quite a bit of time with an 18-year-old boy who was in jail for burglary. Helped him select an attorney and other problems involved. . . .

"Attempted to serve as a peacemaking mediator between a crew leader and his workman who threatened his life. . . . Have been working with a family to make some kind of satisfactory financial arrangements for a mounting hospital bill. Their nine-year-old boy has been in the hospital for over a month and will have to be hospitalized for a number of weeks yet."

Beyond Duty

This type of contact was considered a "plus service" or "extra" by the Schrocks. Their regular activities were things like shop classes with the boys, sewing classes with the girls, maintenance work around their own buildings, supervising a library (using books provided on six-month loan by the state library), greeting newcomers to the camp with cookies and chocolate milk, supervising softball games, registering children for summer Bible school, and so on.

It becomes clear, therefore, that one couple can serve as a VS unit to disseminate compassion and develop an "island of love" (one of the goals of voluntary service). This may mean that more Christian couples need to look at their own potential and learn to reach out to others, either in an organized program or in their own home communities.



Leathercraft is one of the activities carried on at the Winslow Indian Center.



Anita Beidler (left) helps Navaho ladies working on a quilt during a meeting of the Ladies' Club in Winslow, Ariz.

On the Edge of Tomorrow

By Ronald G. Alderfer

The 1966 MYF Convention is coming alive after three years of anticipation. The time and place, Aug. 21-26 at Estes Park, Colo., are finding their way into the conversation of youth, pastors, parents, and sponsors. In this paper have already appeared several excellent previews to the forthcoming event and its meaning.

The days approach; the talk is started; but what really does the Convention seek to achieve? What meaning does the Convention theme, "God's People on the Edge of Tomorrow," hold?

Three Things Count

As in previous years, there are three things that count in the Estes Convention—youth, Christ, and the world. Mennonite youth are genuinely concerned that they accomplish in their lives what counts for Christ; few doubt this. But genuine concern alone does not solve the problem, and few again doubt this. Youth and leaders together will "seek to discover in study and experience how the centrality of Christ's presence in the fellowship of His disciples is the focal point of our life and witness in the world."

This statement of the Convention objective expresses with some preciseness the direction Convention plans are now taking to help youth relate to Christ and the world. If youth ever were, they are not now basically conservative, liberal, radical, or moderate. They are genuinely serious in their search to find valid Christian meaning in their lives. This year's Convention leaders are committed to standing closely by the young church in this search.

Among servants, those who will take major roles at Estes are four. Richard Detweiler, Perkasio, Pa., will be largely responsible for the basic interpretation of *Acts*. Speaking daily, he will build the dimensions of Biblical exposition and stimulate personal searching. Don Jacobs, Tanzania (East Africa), will be speaking more particularly in the area of bringing the spirit of *Acts* and its people to our world. Bill Pannell, Detroit, Mich., will set the pace for the Convention week in his Sunday night presentation; he is also playing a key role in the special seminars which convene during the week. Lyman Coleman, Huntingdon Valley, Pa., has the responsibility of leading the daily studies in *Acts* and directing the course of small groups' research in related areas.

Study Booklet

Acts Alive, the 1966 MYF Bible study guide booklet, is designed to be a tool for local groups primarily. It is also geared as a launching pad for deeper exposure in *Acts* during

the Convention. Willis Miller is an active youth leader in eastern Pennsylvania and writes about this study, "It's a new approach; it won't last forever . . . but I think it catches the attention of individuals. . . . The Gospel can speak for itself if we can get people to look at it."

The attempt expressed by *Acts Alive* is not just to build a radical kind of Bible study for Mennonite youth but to help our young people and others to understand and express the real meaning of the Scriptures in terms that they and the world can understand.

A definite feature of the 1966 Convention is its expression of community. Not only are youth going to talk about how the Christian community becomes real—they will have a week-long opportunity to make it that. All Convention-goers will live in dormitory-like facilities right on the campgrounds. TIO (talk-it-over) groups will form a beginning core of Christian concern. Directed free time during most of the afternoons will allow the best Christian community efforts to take place in real life. Seminars and creative workshops will gather according to specific concerns.

Many have already begun to compare plans for this year's Convention with those of previous years. That's good; but this one is different. The most crucial difference at the moment comes with registration procedures. All registration is being done through the local congregation, which is allowed a certain number of registrants as determined by a conference quota. All registration must be finalized and paid for between April 15 and May 15. The purpose of establishing conference quotas is to allow each conference a fair share of the maximum number (1,800) which the grounds at Estes can accommodate.

Cost Involved

The registration cost of \$40 per person covers Convention registration, meals, lodging, and insurance for the entire week, Sunday through Friday. In terms of travel, there is a chartered train between Chicago and Denver which will leave Chicago at 6:00 p.m. (DST), Saturday, Aug. 20, and return to Chicago on Saturday, Aug. 27. Those who choose this travel plan will be provided meals, pillow service, and travel between Denver and Estes Park for a package price of \$55. Reservations must be made through a person in each congregation designated as travel coordinator to the Convention Headquarters, Scottsdale, Pa.

The problems of finding enough money for this Convention will be real for MYF-ers, but by no means insurmountable. If parents feel that the interaction at Estes is going to be significant in terms of life-building values, they can make it possible for youth in their area to go. A layman in an Ohio congregation is giving \$25 to each young person who is going to Estes.

Ronald G. Alderfer is president of Church-Wide Mennonite Youth Fellowship.

Financial aid will be good—going along even better. Rocky Mountain Mennonite Camp is scheduling a family camp to coincide with the Youth Convention for all parents who want to make the week a family adventure. Activities at the camp

will not imitate but relate to those of the Convention.

Estes Park could be another retreat high in the sky; on the other hand, it could mean new life, new relationships for earnest youth.

Time for Family Fellowship

By Olive G. Wyse

Mother's Day comes in May; *Father's Day* and *Children's Day* in June. But every day can be *Family Day*.

The Family Week Planning Committee is suggesting that our congregation families make a special effort to spend more *meaningful time* with their own family members this month.

The whole social and economic pattern of our time tends to pull families apart. A generation ago our rural families had opportunities to work together in common tasks. We learned to know each other better in this working relationship. Today's urban families find it necessary to plan ways for promoting family fellowship.

Every family needs at least one "together" activity. Some families find music, singing and playing together, an excellent uniting activity. Others find recreational games or reading and discussing a book together rewarding in deepening family fellowship. Family members are drawn together through planning and carrying out a project of mutual interest.

The family who sings, reads, plays, and works together no doubt finds it easier to worship together. The family who prays together should be better able to share in other family interests and activities.

To understand the unique interests, concerns, and problems of children, each parent needs to spend *time alone* with each child and focus his attention on the child. Dorothy Baruch, psychologist and consultant in child-guidance problems, maintains in her book, *New Ways in Discipline*, that much disciplinary difficulty can be avoided if a child is given the sort of time he craves.

In essence she says: We spend time with our children. But it is the wrong kind. It is supervisory time, with focus on what the child should do or not do rather than on the child himself. This does not bring feelings of belonging and togetherness. Our time is on *things* not on *him*.

When children have to push and pull, yammer and yell to get attention, it is time to examine our schedule! A few summers ago a young mother, after reading Baruch's book, inaugurated a separate *time alone* with each child. She confessed with tears in her eyes that she was shocked by the eager response from her children. She had no inkling that her children had thought she was too occupied with her summer

school courses and her housework to give them each an hour a week to participate in one of their interests.

The psychiatrist, Erik Erikson, suggests in his book, *Childhood and Society*, that grandmothers and favorite aunts played a role in the past which is assumed now by the professional play therapist. *Time alone with an understanding parent*, brother, sister, aunt, uncle, or grandparent can help a young child release his feelings and can give older children the opportunity to "talk out" their problems.

For many in our congregation, deepening family fellowship means extending the bonds of fellowship beyond the home. Parents whose children are away from home may have to write, telephone, or visit with their children and grandchildren. Homes without children at home or away from home can purpose to contact nieces and nephews or other members of the family, or extend the hand of fellowship to those who are alone, separated from family and friends.

All types of homes can promote family fellowship in one or more of the following ways:

- Through "*Together*" activities;
- Through "*Time Alone*" with each member of the family;
- Through "*Extending the Bond of Fellowship*" beyond the home;
- Through "*Time to Meditate*" upon values and goals in family living.

Self-examination Questions:

- What do I expect from my family?
 - What am I giving of myself to the family?
 - Is Christ the Head of my home?
 - Am I able to forgive other members of my family when they have disappointed me?
 - Am I able to acknowledge my failures and ask forgiveness?
 - Do I pray for each member of the family in my "time alone" with God?
 - Do I try to understand how other members of the family feel, why they behave as they do?
 - Am I so busy with my own affairs that even when I am with my family my mind and thoughts are elsewhere, not on the needs and interests of my family?
 - Do I put so much time and energy on providing the economic and physical welfare of the family that I neglect the "bond of fellowship" with one another in love?
- What's my score as a family member?*

Olive G. Wyse is professor of home economics at Goshen College, Goshen, Ind.

This Is War!

By James R. Metzler

War Is Horror

War is a penniless farmer stolidly holding his injured child, while in the smoking ruins behind him lies the broken body of his wife. It is the indescribable atrocities committed to fellow countrymen by terrorists seeking power through the use of fear.

War is a group of playing children whose screams pierce their quiet hamlet at the faint, foreboding sound of approaching airplanes. Or the sickening boom of a grenade tossed into a bustling marketplace.

War is a little girl coyly selling pop to her GI customers, then swiftly triggering a grenade which will end her life and theirs—as instructed. It is supersonic jets and massive B-52's raining fire and destruction on thatched houses and sampans.

Every day you see pictures and articles describing horrors like these. But you are still 12,000 miles away. I wish you had been with me two days ago: fifty bodies lying side by side on stretchers . . . stiff, swollen, mangled, and scorched black . . . still wearing boots, fatigues, and even a few helmets; friends slipping silently up and down the rows . . . handkerchiefs over their noses . . . stooping to check identification cards or pictures . . . prodding with sticks for a better look . . . searching for the wailing women awaiting outside.

No, it's hardly a picture for your living room; but it's terribly real. This is war! That's what they reply to us repeatedly. The most gruesome and heart-tearing realities that you can imagine are fully explained with the shrug, "This is war!" And it is stated with a note of finality and fatalism that defies even the suggestion of another way.

But war is more than physical destruction. And perhaps we who live in the midst of the conflict are more aware of these other aspects. These are the things that we sense when speaking heart-to-heart with the people. We are confronted with the complexity of the problem and the fact that it does have two sides.

War Is Illusion

We hear both sides insisting that they are fighting for the cause of freedom and justice. Both believe with all their hearts that they must kill some in order to protect or grant the rights of others. Each side assumes that everyone else feels as they do about politics. Whoever believes differently was either deceived or not free to choose.

Yet at the same time, neither side accepts the sincerity and devotion of the other. Both accuse the other of pure aggression based on enterprising motives. So they expect the struggle to cease as soon as the soldiers of the other side give up or are forced out.

War also feeds on the illusion that the desired ends are good enough to justify any destructive means that are necessary. Thus one side believes they are doing the peasants a real service by killing off the "oppressive" officials and domineering landowners. The other side creates convenient "free bombing zones," feeling justified in killing one or two peasants for every enemy if necessary. War even permits the notion that only cold steel and concrete or desolate jungles are being attacked. The lives that are snuffed out are unfortunate, but incidental.

Each side repeatedly assures itself that the supreme sacrifices made by its "heroes" are solely for the concern of others. Neither is seeking anything selfishly for themselves. The one is protecting the "endangered freedom" of a friendly nation. The other is trying to release their "enslaved brothers."

What bitter irony! A nation is being demoralized, an ancient culture is being wiped out, and a weary people being crushed—all in the name of their own best interests. A man's most precious possession is snatched from him for his own good. This is war!

War Is Propaganda

A veteran missionary in Vietnam insisted to me recently that America never uses propaganda. And most of the printed letters to and from the American soldiers here reveal the same faith. This is a loaded word, reserved for the enemy only.

But it is clear to us that there would be no fighting spirit

James R. Metzler is a Mennonite leader in Vietnam. Used by permission of *Missionary Messenger*.

without it. People are stirred by half-truths which arise out of the illusions on which a war is justified. Each side calls for support by presenting those facts that are favorable to its own views. And the broader the conflict grows, the easier it becomes to overlook the original issues.

We missionaries have been deeply concerned about the effect of the one-sided presentation usually given by the news media. But we have hesitated to write about such political questions. We realize that we are dealing with attitudes that have strong emotional ties, rather than with plain facts.

As you have already noticed, there are very few black-and-white issues in this struggle as we see it. Very few statements can be made that do not have an unknown degree of exception. It seems that one can often make contradictory statements and still find some proof to support them.

No one can even say what the majority of the Vietnamese want, since there has never been an open choice for all the people. Many have joined the other side simply because it's the only vote of protest they have. So the war itself is a kind of election. Its length and intensity are adequate proof that the people are deeply divided. The greatest tragedy is that many regard peace and safety far more important than any concern for politics. They feel like helpless pawns in the clutches of the world powers.

War Is Selfishness

It is an awesome experience to witness the effect of war on the people ensnared by it. We have seen the "eat, drink, and be merry — for tomorrow we may die" attitude tear the younger generation from their disciplined cultural roots. War rips apart the foundations of a society, bringing to the surface the basest instincts of man.

Perhaps the most important key for understanding the division of Vietnamese loyalties is to be aware of their wide range of vested interests. There are the wealthy landowners and the landless peasants, the ardent Catholics and the flexible Buddhists, those who have already fled from the North (marked by their accent) and those who wonder longingly about the promises of communism, the government workers and the army officers who have everything to lose, and the day laborer who figures he can't be any worse off.

For example, observe the financial interests being aroused by the money that is pouring into the nation. Divide sixteen million people into a billion dollars of yearly aid (not counting the tremendous expenditures of the GI's and military contracts here). Many people, especially in the cities, never had it so good. Others joke bitterly about graft and dishonesty. War is good business in Vietnam, too.

Because war fosters this spirit of selfish interests, it breeds an increasing intolerance for the concerns of others. The riots and coups of the past are symbolic of this. In war, everyone is on his own: kill or be killed, swim or sink. As a result, a man is willing even to kill his own brother because of the hatred stirred by such selfishness.

War Is Involvement

It is easy for us as a church to claim noninvolvement in this conflict. We wash our hands in the basin of conscientious ob-

jection to war. Thus it is possible to fully support the actions of our country by our attitudes but still be absolved of any personal guilt before God.

If you have never lived in a foreign country, you may never realize how impossible a plea of isolation appears to them. We *are* Americans. America *is* ruled by the people. And nearly all Americans *are* "Christians." The world is constantly hearing our leaders make reference to God, prayer, the church, Christian principles, etc.

So in the eyes of the world, our responsibility is more nearly like that of the prophets living under the Old Testament theocracy than the situation of the early church in a totalitarian state. We may be as small as Micaiah among the four hundred prophets. I Kings 22. Yet we have the same duty, because, like Jehoshaphat, our leaders also claim to be seeking the will of God. Silence can only mean consent—where there is opportunity to speak.

To us the question isn't whether we should be involved or not. It is rather how we can represent the concerns of Christ in our involvement. Will we prove to the observing younger churches in Asia and Africa that the church of Jesus Christ is not bound by the geographical and political factions of the world? If the church doesn't represent God's sacred regard for life by constantly pointing men to a higher, nobler way—then who will?



Wide World Photos

U.S. marines look at bodies of their comrades killed in action near Quang Ngai in South Vietnam.

Five Major Questions

By Harold E. Bauman

I greet you as a brother in Christ, who we confess is Lord, whose spirit binds us together by the compassion He has poured into us. We gather as servants of our brotherhood. Some represent district conferences, some churchwide boards, some agencies of General Conference, and others have specific assignments of one kind or another.

We gather to consider what God is doing in His world, what He is doing through us, and where we fail in our stewardship. We are also to ask: What would He do through us in addition?

This message seeks to present a perspective, one understanding of the situation in which we find ourselves today. It is my conviction that there are at least five major questions facing us as a brotherhood today.

The foremost question is: What does it mean to be the church? The question is thrust upon us; to ignore it leads only to confusion. Forms of the church and expressions of its task have developed over generations in rural communities with stable patterns of life in which the church was quite central in social life and communications.

With the change to an urban society with its constant flux, multiple social contacts, and many channels of communication, the role of the church becomes less central in the lives of people. Its central nature becomes blurred as well as all that is derivative from it: what the task of the church is and consequently what the role of the minister is.

The search for solution must begin with: What does it mean to be the church? What does it mean for the kind of situation in which we find ourselves? To bring external pressures to bear to make the church function as it did in the stable rural community is to ignore where the church is.

For most of our congregations that day no longer exists. We must draw back far enough to discover the true nature of the church and how this will be expressed in the situation in which we find ourselves. In our work here this means being able to read what changes make our day another fullness of time in which God's people become who they are.

This leads to the second major question: What is the theology which guides our understanding? Our desire to follow New Testament teachings is conditioned more than we confess by the extremes of theology. The church has been tempted through the centuries to settle for a pietistic church life: emphasis upon inner spiritual life, the character of the believer, and the performance of certain religious practices while neglecting to show mercy and justice in man's struggle for human existence.

In reaction to this during the late nineteenth and early

twentieth centuries, a portion of Protestantism developed what is known as the "social gospel"; a concern for man in his daily existence. Accompanied by the converging forces of the scientific revolution, the evolutionary theory, and Biblical criticism, this led to an inadequate view of the nature of man, of sin, of the Saviour, and of redemption.

Soon a reaction movement known as Fundamentalism swung the pendulum to the other extreme, though it made a contribution by pointing to the sinful nature of man, the reality of Christ's death and resurrection, and the power of the new life in the believer. However, it rejected the contribution of the social gospel: concern for man in his human existence. It forgot the words of Jesus in Matt. 25:31 f. that confession of Christ's lordship must be combined with deeds of compassion.

A third and remaining portion of Protestantism and our brotherhood sought to continue faithful to historic evangelical faith. In the midst of the issues today, some persons are running off to one extreme or the other. To cast the issue today in terms of the "social gospel" is to use a scare word and to miss the real issue at stake.

I do not believe that we are threatened by a weak view of the nature of man, of the Saviour, or of redemption. We are faced with the persistent question of the relation of redemption and compassion to the whole of life, a Biblical and Anabaptist emphasis. The issue on which we are clear and where we will need to hear one another and search together is, with our view of the church and state, how do we show Christian compassion for man in his daily problems within a democratic society?

The third major question emerges: Through what specific ways shall the task be done? With differences of understanding in regard to the changing context, and with persons whose theology is influenced by the extremes of fundamentalism or modernism, there will be conflicting views in regard to the specific ways in which the church fulfills her mission today.

In addition to the primary resources of the Word and the Spirit, there have emerged during the past two decades three very important resources in the life of our brotherhood: the recognition of the church as a brotherhood, not a hierarchy; the Christian life as the discipleship of the whole of life in response to grace; and an aggressive, sacrificial love for persons in human need. I believe we can find our way through under Christ.

We gather here to review specific plans: those aimed to assist congregations to fulfill their tasks and those aimed to corporate witness on behalf of the brotherhood. As in our congregations, we here should ask specific pointed questions: (1) What no longer needs to be done that we are doing? (2) What are the emerging urgent needs? and (3) What counsel have we to those responsible for specific areas of work?

Harold E. Bauman, moderator of Mennonite General Conference, delivered this message to the General Council of General Conference, Feb. 25, 1966.

Do we have an integrated view of the whole task, not just the piecemeal view of the task of each given agency? On the basis of these findings we make decisions about ways to do the task, its priorities, and the deployment of financial and personnel resources.

Periodically we must ask the fourth major question: How do we best organize as congregations, districts of congregations, and a brotherhood of congregations to do the tasks before us? Our growing awareness of overlap, neglect, and competition in various aspects of church life has led to the establishment of the study commission on church organization. Do we yet know the shape of brotherhood-wide efforts based on the Anabaptist understanding of the church? A great deal of essential and difficult work needs to be done.

However, we need to remind ourselves continually that tinkering with organization itself will not solve basic problems. Change will help only if it is a faithful result of the essence of the church and its central tasks as these are to be expressed in the congregations of believers.

An illustration is found in the newly established Inter-church Relations Committee. To be sure, they have the task of helping our brotherhood find ways of cooperative work

with other groups in specific projects which express the path of obedience.

But this is second to the primary responsibility of assisting our congregations to become obedient to the prayer of Jesus that those given to Him might be one. Our congregations need guidance on how to do this constructively and faithfully in their immediate communities. Any denominational merger without this solid base will be so much sounding brass and tinkling machinery.

Finally, the most demanding and searching question grows out of the stresses caused by the first four: Can we be the church in the midst of working through our questions and differences? I fear the tragedy of having asserted one's view of the faith in such a way that one's brother is lost.

I fear the mockery of claiming to love and protect the church but doing this in ways which utterly deny the nature of the church. The biggest challenge facing us is to be the church in the midst of resolving our differences. In this we must have the mind of Christ (Phil. 2) which prevents us from each going his own sweet way, but rather constrains us to receive one another as Christ Jesus received us. Rom. 15:1-7.

John S. Umble—Mennonite Educator



John S. Umble, professor emeritus of English and speech at Goshen College, died March 14, 1966, at Fairlawn Haven, of Archbold, Ohio. Death was caused by complications of age. He was 85 years old.

Born at Lewisburg, Pa., on Feb. 18, 1881, he accompanied his Amish Mennonite parents to Lyon County, Kans., in 1885. He was the son of B. F. and Nancy Stoltz-

fus Umble. After six disappointing summers in that state, the Umble family moved back to Champaign County, Ohio, in the fall of 1890. The first Mennonite boy of his community to attend high school, he was graduated from the three-year course in the local school in 1899 and then spent two years at the Elkhart Institute, where he was a member of the first class that was graduated from the Latin-Scientific course.

After attending Wooster College for one semester, he taught rural schools for two years. Taking one year in the junior college at Goshen in 1905 and one at Northwestern University, he received the BA degree at the latter in 1906.

Mr. Umble then began his high-school teaching career, which lasted seven years. At Mt. Vernon, Ind., he taught German and was football coach for three years. From 1909

to 1913 he taught at South High, of Akron, Ohio. He was married to Alice Landis in 1906.

In 1913 he moved back to the Mennonite community in Champaign County, Ohio, where he spent eleven years. During that time he became active in the work of the church and was a member of the executive committee of the Ohio Sunday School Conference, a position he held for many years. As historian of this conference, he gathered the material for his book, *Ohio Mennonite Sunday Schools*, published in 1941. His book, *Mennonite Pioneers*, had been published the previous year.

Mr. Umble joined the faculty of Goshen College in 1925 and again enrolled at Northwestern University, where he was granted the MA degree in 1928. He also attended summer sessions at Northwestern, Chicago, Colorado, and Minnesota universities. His academic training was supplemented by extensive travel, including a summer in Europe, 1910, a period of time in Mexico, visits to Ontario, and tours to all but nine states of the Union.

Mr. Umble's services to Goshen College were many and varied. For many years he taught courses in English. Later he also taught in the field of speech. This led him into forensic activities, where he trained orators and debaters. It was largely because of his leadership in this field that Goshen College has had an unusually active forensic program in which large numbers of both men and women students take part year after year.

Selling Missions

By J. D. Graber

Prof. Umble also sponsored the *College Record*, the student newspaper; and was a member of the board of the Peace Society, and a member of the Lecture-Music Committee. One of his chief contributions has been through the Mennonite Historical Society. As an associate editor of *The Mennonite Quarterly Review* from its first issue in January, 1927, to the time of his death, he helped build the journal into one of the foremost church history magazines in America. He engaged in much research into the history and culture of the Amish. He also produced a remarkable series of articles on extinct Mennonite churches, in which he not only presented a large amount of previously forgotten historical data but also gave a valuable interpretation for the meaning of this information.

For many years Prof. Umble also helped in admissions counseling, generally in Elkhart County and the surrounding area. Many students have said that it was the friendly approach and the individual encouragement of John Umble that not only brought them to Goshen College but also kept them in school when discouraging situations arose.

Mr. Umble also contributed his services to the Alumni Association of Goshen College. He was president of the organization 1902-3 and again from 1942 to 1947. In 1931 he was appointed editor of the *Alumni Newsletter*, a position he held for 22 years.

He also served as director of Alumni relations, a position he filled admirably, in part because of his acquaintanceship with Goshen College graduates during the entire period of its half century of history. His major contribution to the Alumni Association was the production of the *Golden Anniversary Alumni Directory*, which was authorized in 1944 and published in 1950.

To the College his major contribution, outside his teaching and alumni activities, was the writing of the 284-page history, *Goshen College, 1894-1954, A Venture in Christian Higher Education*.

During his life Prof. Umble was also a member of the board of trustees of Bluffton College, a member of the Mennonite Board of Education, and vice-president of the Mid-West Debate League. He was a member of several national and professional societies.

Mr. Umble was retired from Goshen College in 1951, and the Mennonite Board of Education conferred upon him at that time the title, Professor Emeritus of English and Speech. Until the time of his death, Prof. Umble maintained a vigorous interest in Goshen College, a deep loyalty to and love for the Mennonite Church, and a deep sympathy for and understanding of young persons.

The Umbles resided in Goshen for almost 40 years, having gone to Fairlawn Haven in December, 1964.

Surviving are his wife and two sons, B. Frank, of Enid, Okla., and Roy, of Goshen; three grandchildren, a brother, Floyd, of West Liberty, Ohio, and two sisters, Miss Myrtle Umble, of West Liberty, Ohio, and Miss Fern Umble, of Cleveland, Ohio. One brother, Glen S., and three infant brothers preceded him in death. □

How enlist men, money, and prayers for mission? Some say it is merely a matter of selling. It is like selling soap, automobiles, or stocks. If a man is a successful salesman, these people say, he can also "sell" the church on missions. This kind of argument is especially attractive in our secular and materialistic society. Our values are more material than we realize and all of us get caught in this distorted thinking.

No, promoting mission is not like selling merchandise. Yet many mission societies seem to make their appeal on such a material basis. When they tell us, for example, that in their society, or in their type of mission work, it costs only fifteen cents to save a soul, is not this an appeal to a pretty low motivation? All these over-dramatic pictures and reports of success in missions are appeals to the same sub-Christian thinking.

"But, should we not be good stewards?" you ask. What's wrong with investing our mission gifts where they produce the most? It is certainly correct that we should give wisely to missions, but this does not mean that we can measure souls with dollars. If a mission society appears to be appealing, usually in the name of orthodoxy, Biblicism, conservatism, or some other catch-idea, to the investment return idea we do well to be suspicious and to be cautious.

Has there ever been a cheap or easy way to win men to Christ? When that appears, in the publicity, to be the case, we should stop to investigate. "Where is the church?" we have a right to ask. Unless all these souls "saved" are being nurtured up in a New Testament standard church, what is the meaning of "being saved"? Where are they geographically? should also be asked. If the mission publicity is vague and simply gives the name of the country and avoids specific addresses, we have a right to be suspicious. We have church representatives in many countries and we would often like to send someone to see the "marvelous work" being done, but specific addresses are not forthcoming and so we cannot investigate.

Invest the Lord's money with us, they say. But be sure to ask for a clear and an audited financial statement before you invest. You would do this before investing in business, and the Bible admonishes not to be "slothful in business." If such a clear accounting of gifts received is not easily obtainable, we do well to be suspicious.

Mission is spiritually motivated. The Apostle Paul was constantly overwhelmed by the magnificence of Christ and the glory of the Gospel. That is why he could say, "Naturally, I am therefore doing all I can to get everyone to see it as I do

and to accept this wonderful Christ" (Phillips, paraphrased, Col. 1:28). He also said, "Woe is me if I preach not the gospel." This is why he was giving his life to mission.

Why should I be interested in mission? Money and invest-

ment are secondary. If I love Christ; if I know what He has done for me; if I believe He wants to do the same for all men to the extent that He died for them, then I will be an "incurable missionary." May their tribe increase and be multiplied.

As I Looked In and Listened

By Nelson E. Kauffman

My room in the "Y" at a recent Witness Workshop was 1008. In the rooms next lived three students and farther over a \$4.65 per hour construction welder, young Tennessee Jerry, had a room. One day on the elevator he talked of getting drunk in the presence of our floor matron, and I asked about the value of such an experience. He dropped in a chair in the hall and said he belonged to the — Church, and asked them a number of times to take his name off the roll, because he did not want to get their requests for money.

Later he big-mouthed how he was going to take his girl, a new one, to a Chinese café, then to "Lords and Ladies," then to a motel, and I heard rock 'n' roll almost constantly from the next room where student Bob was doing a car model. I asked myself, "What kind of world do these boys live in?" Is it my responsibility to find out?

As I prayed for guidance in meeting people, the Lord said, "Ask Tennessee to go along out to dinner." I debated, went to the door, back to my desk, and then up and out, and asked Tennessee to go. He said, "Sure, you go with us three." Bob of "rock 'n' roll" and student Brent from down the hall. So we went to the "Flame." I thought the name suggested a bar, but it was an open hearth steak house.

Seated as a foursome, I began, "I am an older man. You know I am connected with the church, but I do want to stay young and understand your world." Talk began. They used "words" regarding activities I did not understand and did not ask for definitions. I knew it was about girls. Then Bob said, "I wouldn't do that to Barb. She's a virgin. I love her." I thought, some call this—morality.

Tennessee tried to say Bob was weak and he was not pure, and he was himself going as far as he could with any girl. Bob said, "But, Barb, I love her. I am going to marry her. I wouldn't think of going to — with her. I love her."

I didn't expect this morality from this set. Bob was different. He goes to the — Church with Barb when he is at home, but hasn't gotten started here yet. Church gives him help and he wants to get started soon.

I asked long black-haired Brent about himself and church.

He belongs to the — Church but is bored with services. They don't help him; so he doesn't go, but he believes in God and Christ.

Tennessee said church irritates him. Preachers don't speak "with" people but "at" them. They can't ram things down his throat and tell him what's right and what's wrong. He thinks the human animal is losing his little finger and his appendix. When he goes to church he is unbearably bored. The choices are then—go to sleep, or walk out; so he chooses the first. Brent said, with feeling, "I don't agree with you. I don't believe a thing you say; you're nuts; you're crazy." Tennessee didn't get mad. (Imagine such frankness followed by continued good relations among "saints.")

Tennessee asked, "Can a man who is good, is a decent citizen, doesn't harm anyone, but doesn't go to church, go to heaven?" I said, "I am glad I don't need to judge." I told what Christ says and does for me, and how I can make no promises to people except on the basis of His promises.

Then I reflected—"Doesn't Bob have the morality we want and recommend?" Love fulfills the law. He repeatedly said, "I love her, that Barb." He never once said, The church rules or society says you dare not violate a girl.

Brent told Tennessee off in no uncertain terms. Nothing was hidden between any of them. They were open. Would God we church people could be so honest. These boys taught me something, and Tennessee says he wants to get in touch with me again.

* * *

A small boy came hurriedly down the street and halted breathlessly in front of a stranger who was walking in the same direction. "Have you lost a dollar?" he asked.

"Yes, yes, believe I have!" said the stranger feeling his pockets. "Have you found one?"

"Oh, no, I just wanted to find out how many have been lost today. Yours makes 55."

—*Typo Graphic* for March, 1966.



SUMMERTIME

By Philip Smock

*I hear the gentle whisper
Of the breezes as they play
Among the swaying branches
Of the maples by the way.
They seem to speak of summer
And the joys that all may share
Amidst God's wondrous works of art
Out in the open air.*

*The fragrance of the roses
Rides the breezes as they pass,
Mixed with refreshing odor
Of the neighbor's new-mown grass.
Some butterflies flit lightly
Without a sign of care.
While swallows gliding 'neath the clouds
Appear as light as air.*

*I wonder if such ecstasies
Of sight, and scent, and sound,
In all this wondrous world of ours,
Could anywhere be found.
Oh, I would not trade these wonders
For gold or diamonds rare:
Just let me now enjoy them,
Out in God's open air.*

The Eleventh Hour

By Urbane Peachey

Today I visited a cathedral. At the eleventh hour the chimes invited the people to worship. The ushers invited everyone with a congenial smile. I was glad I came.

On either side of the sanctuary there were cushioned family pews surrounded by copper railings. Apparently special people sat there. This sparsely seated section seemed to include the important and longtime members of the church. I was troubled by the number of vacant seats and the absence of young people in this section.

I watched the people file in. I had come early. I saw women of all ages—young single women, married women, older women. Here and there a husband ventured to worship with his wife. I couldn't see the sons of the congregation except eight who served as ushers. The choir included perhaps two men younger than 30 years of age. I concluded that the men in this part of the country were prone to illness, or at least did not select public worship as the method of expressing their faith.

The minister had an excellent message. He pointed the way to creative obedience, emphasizing the new ventures to which God calls us in a revolutionary world. He spoke like a prophet. His selection of pronouns as he addressed God made him sound like one too.

I think the people admired their minister and his preaching ability. His message was far ahead of the practice and vision of his people and denomination. It was mentally stimulating to have a man like this in the pulpit.

After the twelfth hour was over, the people went to their homes and their favorite pastimes. The more dedicated members attended official church functions. There was a men's and a women's prayer meeting. The youth group arranged for a visit to a distant mission. In these ways the "work of the church" was "moving forward."

The people living in the neighboring blocks around the church knew that the church was a warm ingroup, and that it was committed to an elaborate program. They knew that the church would favor good things, but they were quite confused about the church's talk on witness and its theories about becoming a dynamic presence in society.

The neighboring people were quite comfortable with the church, however, because they knew that the church bells would ring on the first day in seven, signifying that all was well. They were clear that the church would carry on its ministry within the walls of the church and that they would not be disturbed in their own respectable course. They knew that the church was going about its business—meeting the budget, providing suitable activities for all who came, and engaging in some discussion about God.

CHURCH NEWS

Melmark Home



The Melmark Home, Berwyn, Pa., is scheduled to open this summer and will include voluntary service workers as employees. The location for the home for the retarded is being cleaned and repaired, with the help of two VS-ers, and will accommodate 75 children. The VS-ers are from the Mennonite Board of Missions, Elkhart, Ind.

Alberta Hospital

Construction of a 34-bed hospital in Slave Lake, Alta., costing in excess of \$500,000 is expected to begin this summer after it was approved by the Alberta provincial government.

The hospital likely will be ready for occupancy next spring and will include a residence for ten nurses. The lone doctor in that area is Dr. John Rutt, who is serving in the voluntary service program of the Mennonite Board of Missions, Elkhart, Ind.

Before Dr. Rutt arrived at Slave Lake more than a year ago the nearest doctors to that village were 80 miles to the west and 90 miles to the east. Dr. Rutt also makes a trip by airplane once a week to Wabasca, a village more than 50 miles to the north.

The population of Slave Lake and the surrounding area is almost entirely Indian. Dr. Rutt has been treating patients only in their homes and his office and will continue to do so until the hospital is ready.

Plans are being made for Dr. Rutt to stay on at the location on a self-supporting basis after his voluntary service term has expired. An additional physician also will be needed to take care of an increased number of patients after the completion of the hospital.

One reason that the new hospital has received provincial backing is that oil was discovered in the area and the population is expected to increase considerably.

Dr. Rutt also received his pilot's license

recently which will facilitate the making of emergency calls and the weekly trips to Wabasca. He had been dependent on another pilot to make these trips.

Vietnam Volunteers

The group of six Vietnam Christian Service volunteers who arrived in Saigon in February have completed their language courses and are now moving out to their assignments.

Earl Martin, New Holland, Pa.; Paul Kennel, Lancaster, Pa.; Ruth Yoder, Hollsopple, Pa.; Mary Pauls, Port Rowan, Ont.; and Mr. and Mrs. David Neufeld, Leamington, Ont., spent eight weeks learning the fundamentals of the Vietnamese language. Although unable to speak this new language with any degree of fluency, they have gained a base upon which to build.

Miss Yoder has gone to Nhatrang, where she is working in the clinic and hospital while making preparations for the setting up of a training program in nursing. After six weeks she will return to Saigon to take additional language training and to study the nursing programs in operation at hospitals here.

Miss Pauls is going to Pleiku, where she will have to master another language. The Gerai tribe comprises the major language group in the Pleiku region. She will assist Dr. Christopher Leuz in Vietnam Christian Service's medical project.

The other four volunteers have been waiting for the cessation of political unrest so that they can proceed to their assignments in Quang Ngai and Hue.

Kennel will be assigned to the World Relief Commission vocational training center at Hue.

Martin and the Neufelds will open a new project at Quang Ngai. But how does one begin community development work among refugees in a new area? This is a question they are asking themselves as they wait for the turmoil to subside sufficiently for them to move out to Quang Ngai.

Community development is a process whereby one helps a community see its own needs, plan programs to meet the needs, and organize its resources to carry out the programs. But how can one establish himself so that his counsel and help will be respected? How does the fact that the vast majority of refugee camp occupants are women and children affect the planning?

Gathering statistical information, distributing specialized material aid supplies, implementing and supervising inoculation programs, organizing recreational activities, providing education in sanitation and child care, demonstrating better ways of preparing food, and starting small gardens are some of the projects these volunteers are planning to implement once they get on the job.



Missionaries of the Week

Otho and Dorothy Horst are business manager and matron at the Mennonite Trading Center and Hostel in Belize, British Honduras. They arrived there for their second missionary term Nov. 18, 1965.

The Horsts have three children, Myron and Dorothy Fern (above), and Carina Rebecca, who was born March 22, 1966, in British Honduras.

Otho served three years in Pax and was a self-employed farmer prior to the mission assignment. Dorothy was a teacher at Parkesburg (Pa.) Mennonite School and Paradise Mennonite School, Hagerstown, Md.

Both attended Eastern Mennonite College. Dorothy also attended Shippensburg State Teachers College, and Otho did further studying in accounting. The Horsts' home address is Clear Spring, Md., where they attended the Clear Spring Mennonite Church.



Dr. Fred Brenneman checks a Vietnamese woman for possible eye disease.

Veteran Doctor Serves in Vietnam

By Lance R. Woodruff

"The people knew us. We don't know whether we treated Vietcong or not—we never asked questions," Fred Brenneman smiled. "We were three miles out of Nhatrang, across two long river bridges guarded by South Vietnamese troops. The American military doctors working at the provincial hospital were amazed at our ease of traveling, even during curfew."

At age 62 Dr. Fred Brenneman resigned his position at Philadelphia State Hospital to serve two months at Chan-Y-Vien Tin Lanh, a hospital of the National Evangelical Church of Vietnam in cooperation with the Mennonite Central Committee.

What brought Brenneman to Vietnam? He felt he "knew the needs" of the people. Soon after his graduation from Kansas University School of Medicine in 1932 he served seven years as a medical doctor in India. Subsequent work in American Samoa, where he was director of public health for two years, and Africa, acquainted him with numerous problems in tropical medicine.

As an older man it was necessary to convince others of the wisdom of following "the call of the Lord" to go to Vietnam. He studied various possibilities before being accepted as a volunteer by the MCC-administered program, Vietnam Christian Service. For such short-term service he was asked to pay his own way.

The wartime atmosphere provided working conditions unlike any he had seen before. Other hospitals in the area were surrounded by rolls of barbed wire, sandbag emplacements, and guarded by fully armed

soldiers. Tin Lanh, where Brenneman worked, was out in the countryside, away from any protection.

But Dr. Brenneman treated no military casualties as far as he knows. He reports that patients were often refugees from nearby areas of heavy fighting, and were usually tired and under tension. Their medical problems were often nervous reactions—their loved ones conscripted into armies on either side, their homes destroyed, their plans for the future uncertain.

Refugees showed signs of malnutrition, particularly vitamin deficiencies. Children had worms, whooping cough, and serious skin diseases, while older persons in numbers had severe hypertension and cancer at advanced stages—unlike anything he had seen in India.

During eight weeks in the field Brenneman treated 1,500 outpatients, as many as 87 in one day. Nhatrang's Tin Lanh hospital serves 50 inpatients, though it was designed for 40 when built in 1960, plus 40 tuberculosis cases. All require regular attention.

Dr. Brenneman has high praise for the Tin Lanh hospital staff, which is predominantly Vietnamese. He also gives much credit to the five-member Vietnam Christian Service medical team headed by Dr. Linford K. Gehman.

Overseas service has become a tradition in the Brenneman family. Of seven children (six away from home), two are scheduled for service in Africa and India.

Fred Brenneman soon returns to his wife and daughter at Souderton, Pa., to a post at Philadelphia State Hospital and to duties as associate pastor of Haycock Mennonite

Church (he is also an ordained minister) near Quakertown, Pa. But he plans to go back to Vietnam.

"My wife Millie wanted to come this time, but I told her to wait two years." His 13-year-old daughter Barbara is still in school, making it difficult to get away. He says the next visit will just be to check on things.

Summing up his experience, Brenneman said: "I'm happy I got to come the way I did."

Peace Meeting

An all-India peace conference was held at the Sunderganj Mennonite Church in Dhamtari, M.P., early this year under the threatening shadow of a national calamity following the death of Shri Lal Bahadur Shastri, prime minister of India.

The reception for the delegates to the conference was changed to a condolence meeting. K. K. Chandy of the Fellowship of Reconciliation of India spoke briefly on India's espousal of nonviolence and Ahimsa, and how in the best tradition of India's cultural past, the late Shastri laid down his life for the bringing of peace to the Indian subcontinent.

In attendance at the conference were 59 delegates from the following groups: General Conference Mennonite, 27; Bihar Mennonite, 4; Mennonite Church in India, 18; Brethren in Christ, 2; Mennonite Central Committee, 1; Mennonite guests from abroad, 5; Church of the Brethren, 1; and Fellowship of Reconciliation, 1.

The main theme of the conference was "The Historic Peace Witness of the Church."

One of the more urgent needs of the churches at present is peace literature written in the vernacular especially for Indian readers. There is also need for work among the Mennonite young people to inform them of their Christian heritage.

A select group of representatives from the historic peace churches of India should also be contacting the upper echelons of government to discuss questions of the draft, conscription, and military service.

Since the churches are struggling to raise the support of their pastors, they cannot do much beyond that. This is where someone from the North American churches needs to work full time for a period of several years.

The Mennonite churches of India have really not faced the peace question seriously up to this point, but the march of events toward better military preparedness in the face of threats from Pakistan and China could change the face of things at any moment.

—P. J. Malagar, director,
Mennonite Christian Service
Fellowship of India.

Lance R. Woodruff is a writer for Vietnam Christian Service.

Do We Belong in Vietnam?

By Atlee Beechy

Recently a visitor asked a group of Vietnam Christian Service workers whether the relief and service program contributed to the war effort. Was the church compromising its integrity by becoming a part of the military reconstruction machine?

The group responded strongly. There was quick acknowledgment of the possible danger of being used for political or military purpose. Further, it was agreed that some of the things done in a service effort might work out to the advantage of certain groups.

The primary purpose of Vietnam Christian Service, however, is to be the church at work in this agonizing situation. This goal must be relentlessly and courageously pursued. If this is done, the by-product should be accepted.

The church, as the body of Christ, is both a discerning and a compassionate community. In one sense it stands above and apart in order to judge the moral and ethical actions of men everywhere and yet as it does so it must be working for reconciliation in the midst of the dislocated, the fearful, and those imprisoned by hate. The church belongs where there is suffering and need.

There are several other reasons why the church should be here. There is an Evangelical Church in Vietnam. It has about 50,000 members. We have things to learn from these people and they need our support and help.

Vietnam also is part of the larger church emerging in Southeast Asia and a witness to the international character of the church is needed in this situation. The Christian presence also must be brought to bear on the growing tensions arising in part out of the large-scale invasion of this country by people from Western and other countries.

How can Vietnam Christian Service maintain its identity as a church-sponsored organization in a war situation in which we depend upon government assistance for transportation of goods and personnel? Without such assistance it would be extremely difficult, if not impossible, to operate a program in Vietnam today. We are grateful for this help, but we are attempting to establish and maintain a separation of church and state in terms of identity and function.

The following guidelines have been formulated to assist us in this task. We seek:

1. To carry out all aspects of the program in a genuinely Christian spirit, to identify with the people of Vietnam, and to minister impartially to those in need;

2. To indicate clearly through the use of symbols and interpretive materials the distinctive church sponsorship of the program, to creatively interpret our goals, and to state clearly to all governmental agencies our desire not to be used for political purposes;

3. To identify with and to relate helpfully to the Christian church in Vietnam;

4. To demonstrate the universal character of the Christian church through the internationalizing of our Vietnam Christian Service team;

5. To operate as a distinct church agency and to utilize governmental facilities, particularly of the military, to as limited a degree as possible;

6. To accept contributions from local individuals (Vietnamese and American) and groups but not to actively solicit them. Identity as a church agency must not be compromised for the sake of securing additional funds.

What are the results? Obviously it is too early for any comprehensive evaluation. We have interpreted our basic orientation and goals to high civilian government and military officials. There appears to be understanding and respect for our position. There are currently, however, only two countries represented among our workers. We hope the number of international team members will increase soon.

Our program stresses the importance of learning the Vietnamese language and this too helps to identify the work as church-sponsored because the groups doing this are limited. We are cooperating with the Evangelical Church at Nhatrang and Pleiku and with the World Relief Commission at Hue and Quang Ngai.

The final test will be the capacity of those of you at home to be the church in the human exchange and for those of us working on the field to be the Christian presence here.

Recently a Vietnam Christian Service administrator was introduced by a U.S. official in a province town as a representative of the church rather than as a member of a cooperating U.S. Aid agency, a significant delineation.

During the recent demonstrations one of our doctors was blocked from his clinic by a large group of demonstrators. Someone recognized him as the doctor at the evangelical clinic. The group immediately made way for him.

Establishing and maintaining a clearly defined church identity is a difficult task and a large opportunity. We are grateful

that we may work in this place at this time. Clearly we need to remain alert to actions which would compromise our essential purpose and nature. Such surrender could only lead to disintegrating paralysis and spiritual impotence.

To be a part of the Christian witness here, as in every disordered and complex situation, is a high privilege and a heavy responsibility. Pray that the needed grace, vision, and courage will be appropriated by those of us working in this phase of the action.

VS Bible Study



The voluntary service unit at Claremont, N.H., recently started a Bible study club for youths from the local Methodist church. The club began as a follow-up program for youths who made public confessions at the church. Presently there are five persons in the Bible study, which meets every other week. Morris Bender (right), Nampa, Idaho, works with one of the youths. The unit leaders are Ed and Betty Roggie, Lowville, N.Y. The unit is administered by the Mennonite Board of Missions, Elkhart, Ind.

Expands Camping Program

In the few years since the first small summer camp was held at Highland Retreat campground, near Bergton, Va., many changes have taken place. Signs of continued growth are the addition this year of a fifth 12 x 16 tent and a new family Weekend for late July.

Increased interest has been shown in the Servanthood Work Camp for youth age 16 and up. About 18 work campers are spending eight days, June 11-19, helping to get the camp ready for the summer's activity. Besides six hours of work a day, there is plenty of time for recreation and meaningful Bible study.

Camp Hemlock for boys ages 9-11 will begin on the morning of June 20, with Camp Cedar for boys ages 12-15 beginning the following week. Two corresponding girls' camps will follow—Camp Arbutus

for ages 9-11 beginning July 4, and Camp Columbine for ages 12-15 beginning July 11.

Highland has utilized the small group tent unit to advantage in its camping program. A senior and a junior counselor work closely with the six campers in their group throughout the week as they plan and learn together. This counselor to camper ratio of 1-3 is one of the unique features of Highland's program, along with its typically rugged outdoor style of living.

The Bible study theme for the summer will be "Who Is This Man?" based on a study of the Gospel of Mark. It is hoped that a fresh introduction to Christ as a real person will result in a new appreciation for Him.

Daniel Kauffman of Scottsdale, Pa., stewardship secretary, will be the Bible study leader for Family Weekend, July 28-31. Families may choose to use one of

Highland's tents or bring their own tent or trailer. All food and necessary equipment will be provided.

Camp director, Harvey Yoder, reports that an experienced and enthusiastic staff is ready for action this summer. Paul Beiler of Elverson, Pa., presently a junior high biology teacher at Conestoga Mennonite School, will serve as assistant director. Certified lifeguards are on the staff this year for the first time, Tom Beachy of Corfu, N.Y., for boys' camps and Emily Strong of Harrisonburg, Va., for girls' camps. Senior counselors this year include three teachers and six young persons presently in college. Counselors are chosen primarily on the basis of a genuine Christian life, a love for young people, and experience in the out-of-doors.

Interested persons may make further inquiry to Harvey Yoder, Eastern Mennonite College, Harrisonburg, Va. 22801.

tures are of interest to full- or part-time conferees. John A. Hostetler, Willow Grove, Pa., will speak on "The Amish in Depth," Wednesday evening, June 22, at 7:45. For further information contact: Miss Mildred Schell, St. Davids Christian Writers' Conference, American Baptist House of Education and Publications, Valley Forge, Pa. 19481.

The faculty of the department of art at Goshen College has begun a permanent collection of student art. Outstanding work by students has been chosen for the collection, begun this spring. The collection will be exhibited annually in the gallery of the new library, when completed, and will be used in instruction.

A Pennsylvania German religious service will be held at the Martindale Mennonite meetinghouse, Ephrata, Pa., July 17, 2:00 p.m. Bishop Peter Gress will deliver the sermon.

Myron Augsburg and the Inter-Church Evangelism team will be conducting an eight-day crusade in the Methodist Tabernacle, Ocean City, N.J., Aug. 14-21, nightly at 8:00 p.m. Crusade Director Eugene Witmer says that already many friends in the East are planning to spend some of their vacation at Ocean City during this week. The team is thankful for this support, and Ocean City crusade brochures may be secured by writing to Inter-Church Evangelism, Atglen, Pa. 19310.

A camp reunion will be held at the Jacob Rader residence, two miles north of Hicksville, Ohio, on the Hicksville-Edgerton Road, Saturday, Aug. 6, for all CPS men who were in camp at Siding Hill, CPS Camp No. 20, Wells Tannery, Pa. Any other CPS men who wish to attend are welcome to do so.

Howard S. Bauman, formerly pastor at Elmira, Ont., is now serving as pastor at Clarence Center, N.Y.

A Peace Conference was sponsored by the Mennonite churches of South Texas, May 21, 22, at which both Spanish and English churches participated. John Driver, Dallas, Texas, was guest speaker.

Jerry Weaver is serving as interim pastor at Whitestone, Hesston, Kans., for the summer months.

Telephone number changes: All are on the Lovellville, N.Y., telephone exchange—Elmer Moser, 376-6003; Joseph Nafziger, 376-2479; Elias Zehr, 376-2642; Vernon Zehr, 376-6993.

Ground-breaking services were held at the new church site for the Protection, Kans., Church, May 29.

J. C. Wenger, Goshen, Ind., will be guest speaker at the Mennonite History and Faith Conference to be held at Pleasant View, Chambersburg, Pa., June 18, 19.

New members by baptism: one at Smithville, Ohio; sixteen at Kidron, Ohio; one at

FIELD NOTES

The Mennonite Publication Board approved two new publications—a monthly youth magazine and a weekly adult take-home paper — at its annual session in March. At that time it was hoped that these could be started by Jan. 1, 1967. Publishing Agent Ben Cutrell has just announced that these will be delayed a year to give more time for planning and selection of editors. The Youth's Christian Companion will continue until the new periodicals are available.

A new Every-Home-Plan church for Gospel Herald: Fairview, Grantsville, Md.

Willard R. Scott, Scottsdale, Pa., will be guest speaker at the Illinois MYF Retreat, June 18, 19.

Amos Swartzentruber, one of our pioneer missionaries in Argentina, died at Kitchener, Ont., June 2. Funeral services on June 5.

Charles Gogel, Phoenixville, Pa., in revival meetings at United Zion Church, Hahnstown, Pa., June 10-12.

Luke R. Hurst, Harrisonburg, Va., flew to Peru, S.A., on May 7 to give three weeks to the dental clinic consisting of Wycliff missionaries and their families, and some of the natives.

Congregations on a unified budget may wish to use Peace Sunday as an opportunity (1) to receive an above-budget offering for peace witness needs or (2) to refer to the work of the Committee on Peace and Social Concerns in the "Moments in Mission" before the regular offering.

Congregations not on a unified budget may wish (3) to receive a special offering for peace witness as part of their support

of the work of General Conference. Send offerings to: Treasurer, Mennonite General Conference, Mennonite Building, Scottsdale, Pa. 15683.

The Gospel Herald for June 28 will be largely devoted to a discussion of various dimensions of our peace and social concerns as a Mennonite Church. This will be the first of a series of monthly emphases concerning the various phases of the life and service of our brotherhood in which our congregations and conferences cooperate through General Conference and its agencies.

The new Bethany Church, near Albany, Ore., was organized on May 29, with about 90 charter members. David Groh, from Baden, Ont., is the new pastor.

Cleo and Nellie Mann, Indianapolis, Ind., plan to move to Eugene, Ore., in the near future, where they will serve on an interim arrangement with a New Mennonite Fellowship which has been developing there.

Norman H. Martin, Omar Martin, Orie O. Miller, and Earl Groff have been delegated by the Washington-Franklin Mission Board and the Eastern Mission Board to make a survey of Central America with Guatemala as a proposed mission field for the Washington-Franklin Mission Board. The Central America deputation visit began June 4, returning approximately June 20.

The Ninth Annual St. Davids Christian Writers' Conference is to be held June 19-24, at Eastern Baptist College, St. Davids, Pa. St. Davids is located along Main Line between Philadelphia and Paoli. Workshops, forums, and a variety of special fea-

Zion, Hubbard, Oreg.; one at Mountain View, Lynchburg, Va.; four by baptism and one on confession of faith at Elizabethtown, Pa.; four at Whitestone, Hesston, Kans.; two by baptism and one on confession of faith at Salem, Wooster, Ohio.

The Prince of Peace Church at Corpus Christi, Texas, recently received a donation of church benches from the Tabor General Conference Mennonite Church at Hillsboro, Kans. Transportation was supplied by a Sunday-school class of the Whitestone Mennonite Church at Hesston, Kans. A Baldwin organ was also donated by the first I-W boy that worked at Mathis and the nurse, Lela Suter.

Change of address: Harold E. Bauman from Tenafly, N.J., to 427 Westwood Rd., Goshen, Ind. 46526. **Herman E. Ropp** (until Aug. 5) from Wellman, Iowa, to Eaton Hall, Director of Housing, University of Miami, Coral Gables, Fla.

Sänger-Fest at Steinman Mennonite Church, Baden, Ont., Sunday, June 19, 3:00 p.m. Please bring **Lieder und Melodien**.

Reunion of all former MCC-associated personnel and families who served in Haiti is scheduled for July 2, 3, at Goshen, Ind. Meal reservations are needed by June 15. Contact Edgar Harms, Newton, Kans.

Businessmen's Retreat, sponsored by Clayton Kratz Fellowship, July 9-15, at Spruce Lake Retreat, Canadensis, Pa. Speakers: J. Winfield Fretz, Waterloo, Ont.; Henry A. Gindler, Manheim, Pa.; and David F. Derstine, Blooming Glen, Pa.

The Poole Mennonite Church, Poole, Ont., held dedication services on June 11, 12, with Myron S. Augsburg, Harrisonburg, Va., as guest speaker. The present membership of the congregation is 278. Herbert Schultz is pastor.

Leslie Francisco was ordained to the ministry at Calvary Mennonite Church, Newport News, Va., on May 29. Lloyd Weaver, Jr., Denbigh, Va., participated in the services.

Dale Helmuth resigned as pastor of the Northridge Christian Fellowship, Springfield, Ohio. **Joe Kauffman** assumed responsibilities as pastor. Bro. Helmuth plans to teach school at the Lake Center Christian School near Hartville, Ohio, this fall.

The first year of the current Mennonite General Conference biennium closes June 30. It would assist the Program and Budget Reviewing Committee greatly in planning for the coming year if congregations, or others, having funds for General Conference could forward them so that they are received on or before June 30. Funds should be forwarded to: Treasurer, Mennonite General Conference, Mennonite Building, Scottdale, Pa. 15683.

—A. J. Metzler, Executive Secretary.

Personnel needed: Two secretaries.

Qualifications include excellent typing ability, experience and/or college or business college education. For further information, write to Prairie View, Box 467, Newton, Kans.

Bible meeting, Meadville Chapel, Gap, Pa., Saturday, June 18, 7:30 p.m., and all day Sunday, June 19. Speakers: Lloyd Eby, Ronks, Pa.; James Martin, New Holland, Pa.; Nelson Landis, Lancaster, Pa.; Richard Buckwalter, Cochransville, Pa.

Congo city name changes: Elisabethville — new name: **Lubumbashi**. Stanleyville — new name: **Kisangani**. Leopoldville — new name: **Kinshasa**. No mail bearing the old name will be delivered after July 1.

Calendar

General Mission Board Meeting, Kitchener, Ont., June 21-26.
Northern Light Gospel Missions conference, third week in June.
Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.
Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Enclosed is \$1.00 for as many copies of your *Gospel Herald*, May 10 issue, and postage, as you can send me. The issue on Church Renewal brings to light some vital facts that we would like to present to our Baptist Church.
—Isaiah Zamarripa, San Juan, Puerto Rico.

"Christian Philosophy of Education and Church-Related Schools," by Noah Good (April 19)—sound logic, kindly presented.

Bro. Good reminds us that church-sponsored schools carry a dual responsibility: high scholastic standards and regard for the parent church. He recognizes both with proper emphasis on church loyalty. This is essential.

Why have parochial schools if education is the only—or even the main—objective? Why pay for it, twice, in public taxes and church school costs?

The church school is education—plus. It seeks to recover the original purpose of the American school system. Colonial schools were the offspring of the church. Home, church, and

school, "under God," were the foundation of America.

Denominationally, a church has the right (within proper limits) to propagate its own interpretation of Scripture. Lack of space precludes enlarging on this.

I appreciate the influence of the total church on society. We praise God for many non-Mennonite voices raised against apostasy and the moral havoc it fosters. Even so secular influence is bearing heavily on the standards of the church in general. It is also evident that our Mennonite Church is being absorbed by the main stream of Protestantism.

For this reason it is imperative that our schools maintain, not only high moral standards, but a definite sense of church-relatedness. Bro. Good portrayed this very clearly without being dogmatic.

Both world and church will suffer when we lose, by default, our identity as a conservative church.—Elam Longenecker, Manheim, Pa.

• • •

It is my conviction that one of the most important issues confronting the church today is the philosophy of education which shall prevail among us. This issue is clearly drawn in the response in the Readers Say column, May 24 issue, to Noah Good's article, in April 19 issue of the *Gospel Herald*.

Was Jesus the Master Teacher? Was His education philosophy a process of throwing out many ways and letting the learners choose? Or did He point out the truth with the specific objective of causing the pupil to accept the way He taught? "Whosoever heareth these sayings of mine, and doeth them." "I am the way, the truth, and the life."

"He that believeth . . . is not condemned: but he that believeth not is condemned already."

Is not this method of Jesus religious education? Should not the church follow in His steps?

In what other areas of knowledge excepting religion and philosophy is the student offered many theories and then left to his own choice to choose which is the right way? Do we apply this philosophy of education in mathematics, in science, in engineering, and such like?

If we reject the method of indoctrination in education, in what respect is Christian education any different than secular education gotten from any source outside the Christian context?

Does assuming the validity of indoctrination imply ignorance of error? Jesus even informed us of the devil but with that information did not leave the student wondering but said, "He is a liar, and the father of it."—Allen H. Erb, Hesston, Kans.

• • •

We certainly did appreciate the article, "The Pattern of Pentecost," by Paul G. Burkholder (May 24 issue). And I heartily agree with everything he said. A few weeks ago my heart was saddened when I read the issue of *Gospel Herald* that was all on "Church Renewal." All the suggestions that were made, which were good in themselves, are definitely not the complete answer. However, it was good to see that there are other people who realize there is something wrong in the Mennonite churches today. . . .

We need to be united into one spirit and have the true love of God which is shed abroad in our hearts by the Holy Ghost. The only answer to our problem in the church is the baptism in the Holy Spirit. I do not know if Bro. Burkholder has this wonderful experience or not; if he hasn't, I then respect his openness to this thing. . . . to which so many have closed their minds. On the other hand, if he has, I too can share in the burden he has to share and make known this blessed experience to our Mennonite people.—E. M. Kennell, Roanoke, Ill.

Would you kindly send us a sample copy of the Gospel Herald? We have seen reprints occasionally of articles from your publication and they seemed so inspiring. . . —Mrs. E. M. Tahmazian, Upland, Calif.

I especially enjoyed J. Mark Stauffer's article, "I Bought an Ash Tray," because it illustrates the experience of so many of us who have moved to the city. I wonder why it is that in the past the Mennonite Church has so often looked upon people with this sort of problem with nothing but judgment, scorn, and aloofness. It seems to me that at the head of this list is the unwed mother. At a time when an individual is in desperate need of help, why can't she turn to the church of Jesus Christ for comfort and love?—Katherine Hallman, Kansas City, Mo.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Allebach, Robert C. and Martha (Clemmer), Harleysville, Pa., second child, first daughter, Anita Dawn, April 8, 1966.

Beck, Wendell and Bonnie (King), Goshen, Ind., first child, Douglas Allen, May 15, 1966.

Borman, Stephen and Twilla (Morehouse), Goshen, Ind., third child, second son, Nathaniel Shawn, May 10, 1966.

Dougherty, George and Barbara Jane (Zimmerman), second son, Terry Lee, May 18, 1966.

Harris, Terry and Karyl (Joerger), Minonk, Ill., first child, Keith Allen, May 24, 1966.

Helmuth, Eli J. and Katie (Nisly), Hutchinson, Kans., fourth child, second son, Luke Eli, May 10, 1966.

Hilty, Kenneth and Verda (Helmuth), Arcade, N.Y., second son, Bradley Scott, May 16, 1966.

Horsch, Mr. and Mrs. James, third child, second son, Jon Emerson, May 3, 1966.

Kuhns, James L. and Mary Lois (Detweiler), Evanston, Ill., second son, Gregory Scott, May 9, 1966.

Leatherman, Vern and Janet (Nafziger), Goshen, Ind., second child, first daughter, Dawn Renee, May 17, 1966.

Litwiller, Stanley and Edna (Hertzler), Parnell, Iowa, fourth child, second son, Jeffrey Eugene, April 25, 1966.

Peifer, Eugene and Evelyn (Mohler), East Petersburg, Pa., fourth child, third son, Rodney, May 5, 1966.

Rivera, Lenin and Joanne (Keller), Aguas Buenas, P.R., first child, Brenda Kay, May 14, 1966. Received by adoption, William Todd, born March 9, 1966.

Roth, Wayne H. and Miriam (Shetler), Evanston, Ill., first child, Susan Elizabeth, March 11, 1966.

Schrock, Weston and Marilyn (Renz), West Unity, Ohio, second child, first daughter, Nedra Kay, May 15, 1966.

Senseng, Clair B. and Linda (Buch), Indianapolis, Ind., first child, Kimberly Sue, May 26, 1966.

Shirk, Enos H. and Erma J. (Mellinger), Thornton, Pa., fourth child, third daughter, Jacalyn Faye, May 6, 1966.

Stoltzfus, Cletus and Connie (Hershberger), Cedar Rapids, Iowa, second daughter, Kelly Denise, Jan. 16, 1966.

Stroup, Howard and Ruth (Miller), Goshen, Ind., fourth child, second son, David Andrew, May 14, 1966.

Stutzman, Leon and Treva (Swartzendruber), Denver, Colo., second child, first daughter, Kerry Lynn, May 20, 1966.

Untermahrer, Ralph and Martha (Speak),

Wayland, Iowa, second daughter, Rita Kay, Jan. 11, 1966.

Voder, Vernon Eli and Dolores E. (Longshore), Fort Logan, Colo., fourth and fifth children, second and third daughters, Susan Carol and Sharon Kay, born May 14, 1966; by adoption, May 26, 1966.

Zimmerman, John and Esther (Cramer), Bainbridge, Pa., fourth child, second son, Jay Ronald, May 26, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkey—Rediger.—Fred Burkey, Phoenix, Ariz., Paradise Valley Conservative cong., and Lennice Rediger, Milford, Nebr., West Fairview cong., by Dale Oswald, May 25, 1966.

Clemens—Clemens.—R. Wayne Clemens, Souderton (Pa.) cong., and Donella Mae Clemens, Belleville, Pa., Locust Grove cong., by Henry P. Yoder, March 21, 1966.

Frame—Jeffers.—Robert S. Frame, Pottstown, Pa., and Gladys Ann Jeffers, West Chester, Pa., both of the West Chester cong., by C. Ralph Malin, May 14, 1966.

Glick—Kauffman.—Eli S. Glick, Gap, Pa., Pequena A.M. cong., and Verda Jane Kauffman, Bird in Hand, Pa., Weaverstown A.M. cong., by Elam L. Kauffman, April 2, 1966.

Lapp—Stoltzfus.—Emanuel S. Lapp, Gordonville, Pa., and Elizabeth B. Stoltzfus, Honey Brook, Pa., both of the Pequena A.M. cong., by Elam L. Kauffman, April 16, 1966.

Leatherman—Alderfer.—Daniel Leatherman, Pipersville, Pa., Deep Run cong., and Nancy Alderfer, Telford, Pa., Franconia cong., by Marvin Andersen, April 3, 1966.

Sitler—Wideman.—Dwayne Grant Sitler, Camrose, Alta., and Noelle Elaine Wideman, Rylee, Alta., both of the Salem cong., by H. R. Boettger, April 22, 1966.

Troyer—Schwartz.—Harry Troyer, Colon, Mich., and Josephine Schwartz, Sturgis, Mich., both of the South Colon cong., by Ora D. Schrock, April 22, 1966.

Troyer—Yoder.—Lloyd Troyer and Esther Yoder, both of Stuarts Draft, Va., Mt. Zion A.M. cong., by Elam L. Kauffman, April 14, 1966.

Yoder—Zook.—Emanuel Yoder, Sugar Creek, Ohio, Maranatha A.M. cong., and Linda Marie Zook, Quarryville, Pa., Pequena A.M. cong., by Elam L. Kauffman, April 23, 1966.

Zook—Groff.—John G. Zook, Wilmington, Del., Kennett Square, Pa., cong., and Joyce Groff, Leola, Pa., Monterey cong., by Gordon Zook, May 21, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Elizabeth, daughter of Eli and Nancy (Cressman) Good, was born near New Hamburg, Ont., June 18, 1895; died at Stratford Hospital, May 15, 1966; aged 70 y. 10 m. 27 d. On Sept. 10, 1919, she was married to Ezra Baer, who died Jan. 2, 1936. Surviving are 5 sons (Morgan, Elmer, Curtis, Orval, and Wayne), one daughter (Erma), 7 grandchildren, 4 brothers (Amos, Jonas, Moses, and Joseph), and 2 sisters (Annie—Mrs. Allen Cressman and Almata—Mrs. Angus Gingerich). Two sisters and 3 brothers preceded her in death. She was a mem-

ber of the Avon Church. Memorial services were held at the Geiger Church, with Kenneth R. Bender and Curtis C. Cressman officiating; interment in Mannheim Cemetery.

Bergey, Jacob S., son of John and Elizabeth (Simmons) Bergey, was born at Lederach, Pa., May 8, 1886; died at Unionville, Pa., April 14, 1966; aged 79 y. 11 m. 6 d. On Dec. 12, 1903, he was married to Margaret Landis, who died in Sept. 1953. Surviving are 3 sons (Norman L., Loaden L., and Jacob L.), one daughter (Mrs. Carrie Bergey), 8 grandchildren, 10 great-grandchildren, and 4 sisters. He was a member of the Salford Church, where funeral services were held April 17, with Henry L. Ruth officiating, assisted by Joseph Moyer.

Burkholder, Maria, daughter of Samuel and Sarah (Lehman) Frey, was born in Scotland, Pa., Dec. 28, 1890; died at her home, Scotland, Jan. 1, 1966; aged 75 y. 4 d. Her husband, Samuel J. Burkholder, preceded her on July 8, 1942. Surviving are 2 daughters (Mrs. Albert Cover and Mrs. Chester Clough), 4 sons (Mervin F., Edgar F., Harry F., and Paul H.), 19 grandchildren, 15 great-grandchildren, and one sister (Emma Frey). She was a member of the Chambersburg Church, where funeral services were held Jan. 4, with Omar R. Martin and Harold L. Hunsicker officiating.

Clemmer, Elmer K., son of John K. and Elizabeth (Freed) Clemmer, was born at Franconia, Pa., April 2, 1883; died at Sellersville, Pa., April 29, 1966; aged 83 y. 27 d. In April, 1900, he was married to Alice Greaser, who died in 1960. Two sons also preceded him in death. Surviving are 5 sons (John H., Paul R., Roy R., Curtis H., and Harvey A.), 2 daughters (Mrs. Bessie Kratz and Mrs. Mary Place), 25 grandchildren, 42 great-grandchildren, and 4 great-great-grandchildren. He was a member of the Salford Church, where funeral services were held May 4, with John E. Lapp and Henry L. Ruth officiating.

Clemmer, Elmer K., son of Henry and Mary (Kulp) Clemmer, was born in Salford Twp., Pa., Jan. 28, 1879; died at Rockhill Mennonite Home, Sellersville, Pa., March 22, 1966; aged 87 y. 1 m. 22 d. On Dec. 1, 1900, he was married to Katie Bergey, who survives. Also surviving are 6 grandchildren, some great-grandchildren, and 2 sisters (Mrs. Sallie Freed and Mrs. Horace Shisler). Two children preceded him in death. He was a member of the Salford Church, where funeral services were held March 26, with Henry L. Ruth officiating, assisted by Willard C. Shisler.

Coulter, William Jones, son of Peter and Annie (Reese) Coulter, was born at Lancaster, Pa., June 3, 1884; died at Village Vista Nursing Home, Lancaster, Pa., May 2, 1966; aged 81 y. 10 m. 29 d. He was married to Irene Smely, who survives. Also surviving are one daughter (Mrs. Howard E. Campbell), one son (William S.), 4 grandchildren, and one great-grandchild. He was a member of the East Chestnut Street Church. Funeral services were held at the Snyder and Iredale Funeral Home, May 5, with James M. Shank officiating.

Federspiel, Gretchen Mae, daughter of Ida M. and the late Peter J. Steckley, was born at Batavia, N.Y., Nov. 5, 1939; died instantly in an auto-truck collision at Pembroke, N.Y., May 5, 1966; aged 26 y. 6 m. On July 2, 1960, she was married to James Federspiel, who survives. Also surviving are one daughter (Heidi Lin), her mother, 3 sisters (Mrs. Charles Vergien, Mrs. Richard Steinman, and Stella Steckley), and grandparents (Mr. and Mrs. Joni D. Yoder). She was a member of the Clarence Center Church, where funeral services were held May 7, with D. Edward Diener officiating, assisted by J. B. Martin; interment in Good Cemetery.

Gehman, Aaron W., son of Henry and Anna (Weber) Gehman, was born at Bowmansville, Pa., May 1, 1909; died at the Lancaster (Pa.)

Items and Comments

Leaving New York for London, to hold the "most massive" evangelistic crusade of his career, Billy Graham told newsmen he has known "all the good and thrilling experiences" of LSD through his faith in God. "But I have experienced none of the hangovers and nightmares," he said.

The spread of such drugs as LSD is "one of the most terrifying and dangerous situations facing us in America today—and in Great Britain as well," the evangelist declared. "I would like to shake these young people and say: 'Turn to God and get kicks without kick-backs.'"

Mr. Graham said he would aim his London Crusade—"the most massive and intensive effort we have ever attempted anywhere in the world"—at the young people of Great Britain.

"What happens among British youth influences American young people more than ever before," he said. "Perhaps the best way to reach American youth would be to get the young people in England marching and singing for Christ."

* * *

The Talmud, "the library of Jewish life," for centuries available only in Hebrew and Aramaic, is being produced in English. It is expected to take 20 years to complete and will run to some 50,000 pages. It will be published in monthly sections of 16 pages each and will be available, like a magazine, at a subscription price from the United Synagogue of America.

* * *

"The history of the world in the next 50 years may well be decided by whether all

Ion, Harold, and Herbert), 10 grandchildren, 2 brothers (Christian and Peter), and one sister (Sarah—Mrs. Aaron Jantzi). One brother and one sister predeceased him. He was a member of the Maple View Church, where memorial services were held April 24, with Alvin Leis and Steve Gerber in charge.

Moyer, Lydia L., daughter of Jacob and Lydia (Lewis) Freed, was born in Franconia Twp., Pa., May 3, 1883; died at the Angelina Nursing Home, Montgomeryville, Pa., May 22, 1966; aged 83 y. 19 d. She was married to Abraham F. Moyer, who died in 1960. Surviving are 2 sons (Abraham F. and Curtis), one sister (Mrs. Susan Kulp), 9 grandchildren, and one great-grandson. Two sons preceded her in death. She was a member of the Franconia Church, where funeral services were held May 26, with Leroy Godshall and Curtis Bergey officiating; interment in Conservative Mennonite Cemetery.

Reade, George Wesley, son of Samuel and Carrie (Harris) Reade, was born at Onslow, Iowa, Sept. 18, 1886; died at the Mercy Hospital, Iowa City, Iowa, March 8, 1966; aged 79 y. 6 m. 10 d. He was married to Nona Cook, who survives. Also surviving are 2 daughters (Mrs. Gladys Reynolds and Cordelle—Mrs. Gayle Yoder), 3 sisters (Mrs. Zada Corbett, Mrs. Leona Shea, and Mrs. Iva Rodman), 6 grandchildren, and 3 great-grandchildren. One son and 2 brothers preceded him in death. He was a member of the Liberty Mennonite Church. Funeral services were held at the Baptist Church in Downey, where he had been attending, March 11, with Thomas Stocken officiating; graveside services at the English Valley Cemetery, South English, Iowa, with Silas Horst of the Liberty Mennonite Church officiating.

Sloughbaugh, Nettie, daughter of Yost and Anna (Petersheim) Stutzman, was born in Johnson Co., Iowa, July 29, 1888; died at Kalona, Iowa, May 19, 1966; aged 77 y. 9 m. 20 d. On June 10, 1913, she was married to Milton C. Sloughbaugh, who died in June, 1964. One son also preceded her in death. Surviving are 2 daughters (Pauline and Doris—Mrs. Dave Plank) and one granddaughter. She was a member of the East Union Church, where funeral services were held May 21, with J. John J. Miller and A. Lloyd Swartzendruber officiating.

Correction: In the May 3 issue, the name of one surviving son, Sam, was omitted in the obituary of Magdalena Stauffer.

Orthopedic Hospital, May 17, 1966; aged 57 y. 16 d. On June 8, 1950, he was married to Florence Baker, who survives. Also surviving are his parents, 6 children (Donald H., Paul J., Joyce, Janet, Margaret, and Carol), 2 foster children (William Neashey and Mary Beth Frankhouser), 7 grandchildren, and 6 brothers and sisters (John W., Allen W., Mrs. Silas Good, Elsie, Mrs. Clair Yount, and Mary W.). Funeral services were held at the Hershey Church, May 20, in charge of Clair J. Hershey, Clair B. Eby, and Sanford Hershey.

Heckler, John M., son of George P. and Angeline (Miller) Heckler, was born in Lower Salford Twp., Pa., Nov. 2, 1874; died at Sellersville, Pa., March 18, 1966; aged 91 y. 4 m. 16 d. Surviving are some nieces and nephews. He was a member of the Salford Church, where funeral services were held March 21, with Henry L. Ruth officiating.

Hosteler, Barbara, daughter of Henry N. and Malinda (Beechy) Hosteler, was born near Berlin, Ohio, Jan. 21, 1898; died at her home, Millersburg, Ohio, May 19, 1966; aged 68 y. 3 m. 28 d. Surviving are 3 brothers and 2 sisters (Ira, Perry, Jonas, Anna—Mrs. Amos Yoder, and Vesta). She was a member of the Martin's Creek Church, where funeral services were held, with Roman Stutzman and Warren Miller officiating.

Hosteler, Milton B., son of Solomon and Alice (Blickensderfer) Hosteler, was born near Shanesville, Ohio, May 23, 1882; died at Union Hospital, Dover, Ohio, May 27, 1966; aged 83 y. 11 m. 4 d. On March 19, 1905, he was married to Mattie Miller, who died Jan. 25, 1952. Two brothers and 3 sisters also preceded him in death. Surviving are 3 sons and 2 daughters (Orris, Lloyd, Carl, Alice—Mrs. Glen Mast, and Mary Esther—Mrs. Len Osborne), 11 grandchildren, and 6 great-grandchildren. In 1938 he was ordained to the Christian ministry to serve the Kolb and Longenecker congregations, and continued serving Longenecker after Kolb was closed until 1954. He continued active in the Sunday school, teaching after his retirement from the ministry. He was a member of the Longenecker Church. Funeral services were held at the Walnut Creek Church, May 29, with Albert C. Slabach and Paul R. Miller officiating.

King, Elsie May, daughter of Elmer and Sarah (Blank) King, was born at Garden City, Mo., Sept. 18, 1905; died after a long illness at the Lakeside Hospital, Kansas City, Mo., May 21, 1966; aged 60 y. 8 m. 3 d. Surviving are 5 sisters (Fern—Mrs. Archie King, Nellie, with whom she lived for the past 16 years, Emma—Mrs. Albert Schrock, Orpha—Mrs. Glen King, and Alice—Mrs. Ralph Stutzman). She was a member of the Sycamore Grove Church, Garden City, where funeral services were held May 24, with Earl B. Eberly officiating; interment in Clearfork Cemetery.

Kirkendall, Charles, son of Noah W. and Mary (Krone) Kirkendall, was born in Putnam Co., Ohio, Dec. 25, 1907; died of cancer at St. Mary's Hospital, Knoxville, Tenn., April 22, 1966; aged 58 y. 3 m. 28 d. He was married to Eva Good, who survives. Also surviving are one daughter (Lucille—Mrs. Melvin Koppes), 3 sons (La Verne, Marlin, and Melvin), 4 sisters (Mrs. John Hanefield, Mrs. Edna Hanefield, Mrs. Jay Troyer, and Mrs. Earl Buchmaster), 3 brothers (Lewis, La Verne, and Everett), and 5 grandchildren. He was a member of the Knoxville Church. Funeral services were held at the Mynott Chapel, April 24, with Elmer Yoder and Merlin Good officiating; interment in Lynhurst Cemetery.

Leis, Ezra, son of Daniel and Magdalena (Erb) Leis, was born in Wellesley Twp., Ont., Oct. 25, 1897; died at his home in Wellesley, April 20, 1966; aged 68 y. 5 m. 26 d. On April 25, 1920, he was married to Elizabeth Wagler, who survives. Also surviving are 3 sons (Mah-



YOUTH AND NONRESISTANCE

By Stanley C. Shenk

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the great wealth and charity of our nation is used on superstructure and decoration or if an adequate percentage is used on spiritual foundation."

Dr. Robert T. Taylor, a General Secretary of the American Bible Society, made this prediction speaking at the Society's 150th Anniversary dinner at New York's Waldorf-Astoria on May 13. He further warned that if you "remove the influence of the Bible, you remove the basic motivation for most of our acts of love and mercy."

* * *

Both the **Philadelphia Inquirer** and **The Evening Bulletin** of Philadelphia, Pa., carried reviews of the presentation of Felix Mendelssohn's "Elijah" by the Franconia Mennonite Chorus. The rendition was presented at the Academy of Music, Philadelphia, Pa., for the benefit of Vietnam Refugee Relief. The Mennonite Chorus, a group of 150 singers, received glowing praise by both papers. Hiram R. Hershey is director of the chorus. The text used was a new version by Alice Parker Pyle. Thomas Pyle sang the title role. Hershey and the Pyles have been part of the staff at Laurelville Music Camp for the last several years.

* * *

"The Restless Ones," a full-length movie produced in Hollywood by World Wide Pictures, a Billy Graham organization, received four "Christian Oscars" from the National Evangelical Film Foundation at Philadelphia.

Oscars went to the movie as the best film of the year, to its stars, Robert Sampson as best actor and Kim Darby as best actress, and to Dick Ross as best producer and director.

The winning picture is a dramatic demonstration of the restlessness found among many youths and students in the world today seeking a Christian meaning to life. Evangelist Billy Graham plays himself in the film in a small role.

* * *

It is now exactly ten years since the oral contraceptive pill was first introduced in San Juan, Puerto Rico. Today it is used by an estimated 750,000 Canadian women and 7,000,000 Americans.

As a result, the steady 10-year climb in the birth rate in North America has not only come to a dead stop but it has been reversed. In Canada the birth rate has dropped from 28.0 babies per 1,000 population in 1956 to 21.4 in 1965. In the U.S., despite an increased population, the number of babies born has declined by 7 percent during the past 12 months.

Further results: Many hospitals have canceled plans to expand their maternity wards, and school boards are modifying their future plans to take into consideration the falling birth rate.

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RESPONSE DEADLINE SEMI-ANNUAL
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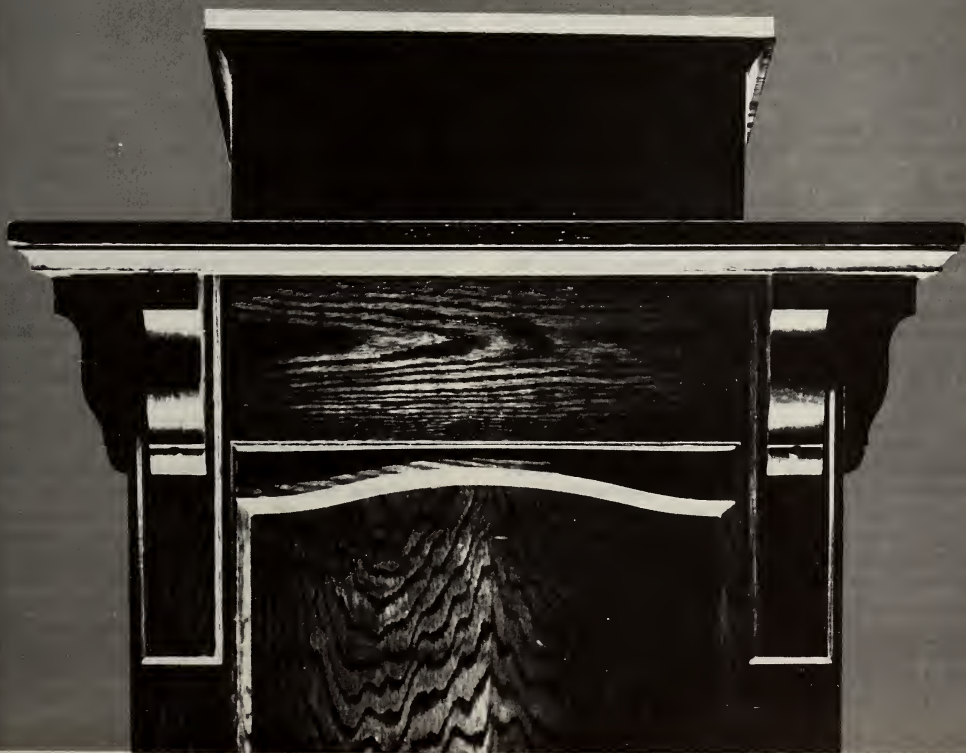
GOSPEL HERALD

Tuesday, June 21, 1966

Volume LIX, Number 24



**WE
CALL YOU
TO
THE
MINISTRY**



We Call You to the Ministry

By Lester E. Janzen

In the Christian ministry, as in few other vocations, a man is forced to crawl out of his own little shell and focus his eyes on the needs of others. The question is not, "What will I get out of this?" but rather, "How can I be of help to some other person?" This isn't saying that ministers can't be self-centered, but I am saying that it's harder to live only for self in the ministry than anywhere else. Jesus said, "Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mark 8:35). True happiness is never found in seeking to gratify one's selfish, personal desires, but the real meaning of life is found by losing oneself in serving others for the sake of Jesus Christ and His good news. There are few callings which so emphatically demand that a person live outside of himself as in the Christian ministry.

One might say that there are two major objectives in the life of Mr. Average Minister. The first is to bring people to a personal, saving experience with God through the salvation provided in the substitutionary death of His Son, Jesus Christ. If the chief end of man's life is to glory God, the relation with God which was broken through sin must first of all be healed. The minister constantly seeks to introduce people in every station in life to Jesus Christ who has bridged the chasm separating sinful man from a holy God.

A second major objective of a minister is to help the newborn person grow in his Christian experience. In this respect, spiritual babes are little different from physical babies. Not only does a person by faith become a member of God's family, but he needs instruction and guidance so that he might live in a way pleasing to his Lord. The Gospel relates to every area of experience—the minister's job is to help people relate their faith to all encounters of their daily life. Can you think of greater objectives in life than these?

Great Causes

Across the face of our world you can find men who are unreservedly committed to great causes. They would rather give up life itself than to see their cause suffer defeat. Being motivated by his desire to be God's mouthpiece in his generation, the minister relates himself to the great issues in his community, in his denomination, and ultimately in the world at large. In seeking to apply the Gospel to the total needs of

the whole man, he seeks to resolve racial tension, for God "created every race of men of one stock, to inhabit the whole earth's surface" (Acts 17:26, NEB*); he seeks to bring about peaceful solutions to men's problems whether on the local or international level, for the Scriptures say, "Never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord'" (Rom. 12:19); he encourages men to live as law-abiding citizens, for "Let every person be subject to the governing authorities" (Rom. 13:1); he sees the need of a Christian-oriented social program including a ministry of healing for body and mind, of feeding the hungry and clothing the destitute. In other words, in countless ways he relates the Gospel to all the needs of the entire man.

Undoubtedly, the minister will find himself spending the major amount of his time with the needs of his own congregation. It isn't that he gives his time to the great causes above apart from his teaching and preaching ministry—he makes great causes a part of them. He seeks to lead his people to devote their time and effort to the great issues facing them and the world about them. From the pulpit and during the week he is constantly helping people find the right answers to these problems. This, too, helps make the Christian ministry a most rewarding work.

Unlimited Horizons

You have had occasion to stand looking out over a landscape with the horizons stretching out around you in all directions. You may have gazed out over the plains to see a towering mountain range in the far distance. And as you looked you suddenly became aware of the vast possibilities lying within the scope of your vision. Somehow you were drawn away from your immediate environment to feel yourself a part of the unlimited area before you, yet thinking that you were so small a part of the total.

The minister sometimes feels this way, too. All of us have visions of what we would like to be and what we want to do, but few of us ever fulfill our ambitions completely. The minister also sees more than he can accomplish but he experiences the power of God upholding him. He has the assurance that God will help him use his abilities to the fullest. In his congregation there will be those who expect more of him than he can do, but for those few there are dozens of others who believe in him, whose love sustains him, and who pray that his service may be for the glory of God. The minister is, after all, a normal person, unsheltered from moments of weakness and

Lester E. Janzen is stewardship secretary of the General Conference Mennonite Church. This article is from his pamphlet, "The Ministry, a Most Rewarding Work," printed by Faith and Life Press, and used by permission.

discouragement. But he knows understanding people who uphold him before the throne of grace and who encourage him through their willingness to help him. It's a wonderful experience to know this firsthand.

Then, too, the minister is faced with problems and issues that defy solution by human standards. Through constant study and meditation he seeks to prepare himself to meet these emergencies. He soon learns that he must look to a power beyond himself to meet these needs—and in this he learns the art of prayer. To think that a mere man could be an effective spokesman for God, being able to bring people face to face with Jesus Christ—this as nothing else will drive him to his knees. If the minister is to convey the message of heaven, he must constantly keep in touch with the Lord so that his people might feel something of the divine heartbeat. Could you imagine a more sustaining, more disciplining life-work than this?

A Fascinating Variety

If variety is the spice of life, as the saying goes, then the minister's life should be well seasoned! For the variety of a minister's functions makes it extremely challenging and rewarding. In some measure a minister is a speaker, a writer, a teacher, a student, a counselor, a leader, an administrator, a guide, and a spokesman for God. Surely there's no monotony this in itself becomes a challenge, for it throws him back on the strength and wisdom of God. The least you can say for it is that it keeps him growing and it keeps him humble. No, the minister's life isn't dull!

Possibly you are thinking, "Then surely a minister isn't paid for the type and amount of work he puts out." Well, this may be true, but I once heard another minister state it this way: "The church doesn't pay the minister for his work; it pays him so he is *free to do his work*." A recent research paper by a sociology major in one of our colleges confirms the idea that ministers do not serve for financial rewards; also, that the somewhat lower salary level of the minister did not enter into the decision of the ten students interviewed, either for or against the ministry.

A minister who has experienced the call of God serves primarily because he loves his work. And, after all, is our modern-day emphasis on high salaries really wholesome? Anyone can see that the most well-adjusted and happiest people aren't necessarily those who have the higher income. There is a great value in the self-discipline of living on an average rather than on a high salary.

But the spiritual impact of the ministry is in itself the greatest reward. To see the gleam of assurance in the eyes of someone whom you have helped to find forgiveness; to hear someone tell you how you helped him reach a great decision; to have a young couple about to be married come for counsel; to stand at the bedside of the dying and hear them say, "I am ready"—all this is part of a minister's reward. No minister would tell you he has really "succeeded," but isn't it better to try and partially fail than to be satisfied with meeting a lower goal?

And this brings us to a final point—a minister's work is so rewarding because he continually deals with the basic questions of life. You see, we are concerned not only with the issues of the here and now, but before us also constantly looms the shadow of death. Human experience in all its aspects, from cradle to grave, concerns the minister. He speaks to a great question for which every thinking person wants an answer: "Why am I here?" And this person begins to discover why the minister helps him find the answer to another question: "How can I best use my life while I am here?" The answer isn't easy but the minister seeks to help each one in his congregation find the will of God for his life. Furthermore, we look for an authoritative answer to a third question: "Where am I going after life is over?" In no other vocation does a man deal with such searching questions as in the Christian ministry. And to these questions he speaks not from mere human opinion, but he finds the authoritative answers in the Word of God itself.

Ask anyone who has experienced it: What greater privilege is there than introducing a person to Jesus Christ who will lift the burden of sin from his life, start him anew on a useful walk with God, and fit him to enjoy heaven through endless eternity? What greater privilege is there than helping a person cease living merely for himself and to start living for the benefit of others? or to stand before a young couple with their baby in their arms, seeing them consecrate the child and re-consecrate themselves to the Lord? or to be at the bedside of one whose life is fast slipping away and to help him find the assurance of everlasting life? The minister works with eternity's values in view. Yes, only in the light of eternity is time brought into proper focus. "Only one life, 'twill soon be past; only what's done for Christ will last." Mr. Average Minister is a worker together with God.

What This Means to You

If you are a young man reading this, consider this an invitation to give serious consideration to God's claims on your life: He may want you in the Christian ministry. To find the will of God for your life's vocation is one of the most important of all your decisions apart from making your peace with Him through Jesus Christ. Through searching the Scriptures for guidance, through an honest evaluation of your God-given abilities, through speaking with other Christian leaders, through reliance on the Holy Spirit's direction, and all in the spirit of earnest prayer, He will make His purposes clear to you. Perhaps this will not happen all at once, but rather step by step as you wait on Him. If the Word of God, the providences of God, and your inner convictions fall in line, strike out in faith to follow Him with all your heart. And if it's the ministry for you, you will come to feel like the great apostle, "Woe to me if I do not preach the gospel" (1 Cor. 9:16b)!

If you are a parent reading these lines, by your attitude toward your church and your ministry you are creating a climate that will help your son decide for or against the ministry. Respect your minister as you would want your son respected were he in the ministry. And really, wouldn't you be grateful

to the Lord if He called your son to be a Christian minister? Then don't be afraid to speak to him about it and encourage him to consider it as a life calling.

For all who are in places of leadership in the local congregation, you have many opportunities to present the challenge of the Christian ministry to the young men of your church. To be an "I-would-have-been" is sad indeed if it is because of someone's neglect. Some young man is awaiting your "tap on the shoulder." Help him enter into as rewarding a work as can be found anywhere in the world!

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Intercession for Ministers

"And for me" (Eph. 6:19). "Praying also for us" (Col. 4:3). "Finally, brethren, pray for us" (II Thess. 3:1).

These expressions of Paul suggest what the strength of his convictions must have been that the Christians had power with God, and that their prayer would in very deed bring new strength to him in his work. He had such a sense of the actual unity of the body of Christ, of the interdependence of each member, even the most honorable, on the life that flowed through the whole body, that he seeks to rouse Christians, both for their own sakes and for his sake, and for the sake of the kingdom of God, with his call: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us."

The church depends upon the ministry to an extent that we very little realize. The place of the minister is so high, as stewards of the mysteries of God, as ambassadors for God to beseech men in Christ's name to be reconciled to Him, that unfaithfulness or inefficiency must bring a terrible blight on the church that he serves. If Paul, after having preached for twenty years in the power of God, still needed the prayer of the church, how much more does the ministry in our day need it?

The minister needs the prayer of his people. He has a right to it. He is in very truth dependent upon it. It is his task to train Christians for their work of intercession on behalf of the church and the world. He must begin with training them to pray for himself and for them. Let all intercessors, who are seeking to enter more deeply into their blessed work, give a larger place to the ministry, whether of their own church or of other churches.

Let them plead with God for individual men, and for special circles. Let them continue in prayer and watch therein, that ministers may be men of power, men of prayer, and full of the Holy Ghost. O brethren, pray for the ministry!

—Dr. Andrew Murray.

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Nurture Lookout

Bringing Up Preachers

When Ross Bender was inaugurated as dean of the seminary at Goshen, he spoke about the importance of congregation and seminary working together. He is exactly right. The seminary has a stake in the local congregation because it is preparing preachers to serve there. Similarly the congregation has a stake in the seminary. There the young man is being trained who will more and more often be called upon to lead the local congregation. Since this is the case, should not the local congregation see its relation to the seminary long before it needs to go there to find a new preacher?

It seems to me that the congregation should take much more responsibility than it ordinarily does in sending young men to seminary. In fact, the responsibility should start much farther back even than that. One denominational study indicates that most preachers had already felt the call of God to preach when they were only eleven or twelve. (That, incidentally, was also the age when Jesus determined to be about His Father's business in a very particular way.)

Now if this is true in our denomination, and I have no reason to doubt it, then those teachers of young boys in Sunday school, boys' clubs, and pre-MYF group are at a most opportune place to nurture the call. They can encourage boys to say, "Speak, Lord, for your servant hears."

If we could see the importance of nurturing a call to the ministry this early, then we might discover that our particular congregation already has several persons en route to the seminary. And we would see the need of encouraging them. And wouldn't this be just as worthy an enterprise for the congregation as, for example, building missionary conviction in persons and helping them through the Mission Board to use their gifts overseas?

I'd like to see congregations take the initiative first in discovering who and how many of their number are hearing a call to preach. Then, secondly, I'd like to see congregations help these persons to get to college and seminary. I would hope that congregations could see this as an unselfish service to the whole church and as a part of what God is expecting of them. Couldn't this be a part of the congregation's mission in the same way that the actual sending of missionaries is? The amount of money put into this kind of mission by the congregation would be in direct proportion to the number of persons among them that God is tapping on the shoulder to preach.

A. J. Metzler points out that the Mennonite Church needs about fifty new preachers every year simply to replace the brethren who are retiring. Can your congregation help?

—Arnold W. Cressman.

Have You Dared?

Have you dared consider the ministry?
Have you?
Are you afraid to consider it?
Are you afraid that looking at it
You will see people
Begging to be served—
Children with no Sunday school?
The aged, listening for your footstep?
Some congregation seeking a pastor?
Are you afraid to stop talking,
Laughing, walking, running,
Lest you hear the low tones
Of your own voice,
Your own conscience—asking,
“Why? Why? Why not?”
Lest you feel
A hand upon your shoulder,
A hand—God’s? Man’s?
Your own conviction?
And you know that sooner or later
You must answer—
That you may be sure forever after!
Are you afraid to lie awake at night,
Awake, night after night,
When disturbing thoughts
Crowd in upon your mind
And tumble over each other
Until you tremble
Under their impact?
Are you running away
From something
By night and by day,
Seeking to escape,
Yet assuring yourself that
Nothing follows—
That there is no reason to run?
Have you dared to think
Of laying your life in service
On atom-weighted scales
That threaten never to balance
In your favor?
Have you dared
To face the matter
Carefully, prayerfully, frankly?
Have you dared?
Have you?
Perhaps you wouldn’t like it,
Being a minister.
Perhaps your talents lie
In another direction.
You may know at once
That the ministry is not for you,

Nor you for it.
Not every young person
Can meet the requirements,
And you will never know
Unless—until—
You continue to think
When you should be sleeping,
Run when you should be thinking,
And be disturbed by the hand
On your shoulder.
You will, until—until—
You consider the ministry
And know for sure
Your answer.
Yes—or no. No—or yes,
But never maybe.
Until you dare,
Yes, really dare—
I say, my friend,
Have you ever considered—
Dared to consider—
The ministry?

—Samuel F. Pugh, editor of *Disciples of Christ Call* magazine.

A Call to Real Life

Probably no person sees more of real life than the busy minister.

A noted American minister put it this way: “Many people believe that the clergymen are covered with some such material as cellophane at birth. Sometimes I think that if one more person comes to talk about the moral, spiritual, sexual, economic, or ethical problems, and says, ‘Of course, you have never been through this,’ I’ll have a mental breakdown. Why does any man assume that I have experienced or have not experienced?”

This same minister goes on to say: “I went to a wrestling match once with a friend who said he thought it was good for a preacher to see real life now and then. I recalled some of my recent pastoral experiences. I had conducted a funeral service and tried to comfort a young mother and two children who have been left without means of support. I talked with a young man who had been drunk for a week trying to forget a girl with whom he had been living, and who had finally walked out on him. And my friend could say that at a wrestling match I would find a chance to see real life! My guess is that the average clergyman sees more real life in a week than the average layman sees in a year.”

Perhaps this will be dismissed as a biased opinion. But do not pass it off lightly. Who relates more to the well and ill, the rich and poor, the educated and uneducated, the child and adult, the infant and the senile, the mature and immature, the alcoholic and the well-adjusted, the moralist and the immoralist? The ministry does not limit life. Nor is it a dreary, difficult, unrewarding work, but, under God, a thrilling, unending, and ever challenging call to real life.—D.

Mission and the Pastoral Ministry

By Wilbert R. Shenk

The traditional concept of the role of the missionary was that the missionary was central in the mission program. It was taken for granted that he was in charge of everything and made all major decisions regarding program and finances. This particular approach had some obvious strengths as well as some obvious weaknesses.

As long as the missionary was a person of clear objectives and skillful in his relationships with others, the system worked quite well. On the other hand, the pattern of growth which the church followed was apt to mirror many of the missionary's weaknesses as well as his strengths. Furthermore, unless the missionary was a farsighted and unusual person, the chances were younger leadership was slow to develop.

Cries of resentment mounted against this approach as the nationals yearned for freedom from all forms of control or domination by Westerners. Many missionaries also saw the weaknesses in the old approach and were ready to move to correct it. Apart from the fact that the political mood of the times demanded a change, the classical missionary approach left some things to be desired from the theological and Biblical points of view.

Beginning about the time of World War II, great concern was generated that the national church must be allowed to develop autonomously. The role of the missionary was redefined to be that of a brotherly and fraternal worker who could give assistance as requested. But it was expected that the initiative should come from the national church. This was termed the "indigenous" principle. The goal became "work to work yourself out of a job."

Although this new emphasis corrected some of the weaknesses of the traditional missionary pattern, it did not achieve all that was hoped for. It has created an artificial and unwholesome distance between missionary and church. In addition, the missionary has often been assigned to administrative

tasks or jobs where some expertise is required, which means that he is relegated to a superior position in relation to the church.

"Superior" Position of the Missionary

Is there some solution to this dilemma? Can a way be found to preserve and strengthen the integrity of the church while allowing the missionary to relate more closely and naturally? There is no pat or easy answer. However, there is reason to believe that the Apostle Paul was familiar with the problem to the extent that he suggested an appropriate basis for a solution.

The central objective of church planting is clear: to establish a church that, under Christ as head, grows to maturity, assumes responsibility for its local leadership and support while at the same time catching the vision to be missionary and engaging in church extension. The New Testament suggests that the missionary relates to this process as a "partner in the Gospel." He accepts the church as it is with its problems, strengths, and weaknesses, and its vision for seeing the church of Christ be faithful in that particular place.

The problems which must be faced in seeking to establish a kind of relationship in which the missionary is a partner can be considerable. These include cultural barriers, hostility based on racial feelings or national pride, and economic differences. The difference in wealth is a big problem that may become greater as the gap between rich nations and poor nations grows and the American or Westerner is automatically, whether he likes it or not, in a position of superiority simply because of the economic resources behind him. Patterns of church activity and ministry also may differ from one culture to another.

Needs of the Church the Same

But the needs of the church remain basically the same the world over. Many gifts are needed to help the church grow to maturity. As people in the other parts of the world are

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facing growing problems with urbanization and economic strain, there is a need for strengthening the pastoral concern of the church. It is especially in this area that a high example needs to be set. The Christian congregation needs to be challenged to care and to give itself on behalf of those in need.

The church must continue to send overseas a corps of long-term workers who enter deeply into the life of the church, identify with the person in need, and contribute to the solution of his problems. This means sending people willing and able to do basic tasks such as evangelism. Unfortunately, increased mobility and competing demands are wooing people away from this kind of commitment.

This, no doubt, appears to contradict standard doctrine. The goal of "working ourselves out of a job" and confining ourselves to supervisory and teaching roles has been to foster responsibility on the part of nationals, a seemingly valid and legitimate method. But this has served to maintain, in a real sense, the superior-inferior relationship with the Western fraternal workers being largely confined to institutional and administrative work.

Furthermore, underlying this policy has been the assumption that at some point the relationship between churches (symbolized in the mission) would be terminated or drastically curtailed. D. T. Niles' well-known comment was: "If you are going to leave now, you should never have come."

Specific Needs

There are eight urgent needs in overseas locations right now for persons who have the gift and call to the pastoral ministry. Some of these are very urgent. In some instances it would mean not giving pastoral leadership to one individual congregation but serving a number of congregations as overseer and counselor. But the basic need is for someone to provide spiritual leadership, counsel, and brotherly concern.

It seems to me that we do well to move away from the strictly missionary concept and mix it with the concept of pastor—one who serves the rest of God's servants.

Missions Today

Beyond Independence

By J. D. Graber

Indigenous was the vogue word in missions a decade ago. It is still, of course, a very significant and central truth in missions. But what we are seeing now, more clearly than even a few years ago, is that getting so-called mission churches free of all foreign entanglement does not go far enough.

During the colonial period the missionary's role as an ambassador of Christ was considerably compromised. Generally this was unintentional and unconscious. But we were children

of our times, as we always are. The pattern of foreign missions was usually similar to "overseas colonies" in the political sphere, and the foreign missionary himself was the religious counterpart of the colonial administrator. Perhaps this was inevitable during that span of history. But, of course, the days of overt political imperialism are past and so the pattern of overseas missions and the image of the overseas missionary must undergo considerable reorientation.

Working himself out of a job has been accepted as an ideal for the missionary. The church must raise up and follow its own national leadership and the missionary must more and more fall into the background, we were told. In recent years the question has often been raised whether there is still need or room for the missionary from abroad. This clarification of the nature of the church and its independent status under the lordship of Christ alone had to be established.

But abandoning the erstwhile mission churches was not what was meant by setting them free. The objective was not an attempt to rid ourselves of an obligation and responsibility. In a true sense these churches are our spiritual children, and we love and care for them as we do our physical children. This process was not a breaking of relationship but a defining of a new relationship, much as our attitude and relationship to our physical children changes as they grow up through adolescence to adulthood and full maturity.

Partnership is the new vogue word to describe our inter-church relationship. A modern church leader from Asia, after having visited Africa, wrote, "If I interpret correctly the mind of the Africans, they would say, 'The missionary is not expendable. It is a true mark of a church that it both sends and receives missionaries.'" We have learned to speak the word "partnership," but we have still a lot of homework to do and a lot of sincere listening to the Holy Spirit before we will be able to practice it fully.

What are some implications of partnership?

1. A missionary does not work himself out of a job. He can have an abiding and fruitful relationship to his adopted church. His role and relationship may undergo radical changes, but he can and usually should stay.
2. Mission work is much more than mere furnishing temporary, or short-term, technical assistance. As long as we say that the foreign missionary must have a leadership role or have special technical training to justify his existence abroad, we perpetuate the greatly resented and full brotherhood denying myth of Western superiority. The missionary will engage in direct evangelism, in pastoral service, in literature distribution, and have a direct role in all aspects of the spiritual ministry of the church. Only in these ways can true partnership and brotherhood be expressed.
3. Sharing in financial and personal resources for church extension and church building right across the world is directly implied.
4. "If you are going to leave now, you should never have come" is the succinct way D. T. Niles has expressed the responsibility of a continuing partnership.

Ordained—To Minister the Word

By Paul M. Miller

This assertion is sure to arouse many questions in the minds of serious young men who are asking God how they should invest their lives. Let us try to raise and speak to some of these questions.

1. What is *the* ministry? Should not the baptism of every believer be almost equivalent to an ordination or charge to begin the life of loving ministry to men in Christ's name? Does not the Holy Spirit wait to distribute charismatic gifts and enablements for ministry to any and every member who will covet earnestly the best gifts? Is not the entire congregation to be engaged in ministry in its community?

True, all true. But there is still "*the* ministry," a specialized ministry within the entire ministering congregation. It is the ministry of preaching-teaching God's Word and thus equipping God's people for ministry. The apostles put their ministry of the Word central and urged that other men be selected and given oversight over mutual aid and other such concerns. Paul instructed Timothy to set apart one among the elders who shall be the "teaching elder" and who shall be supported so that he can give his time to this work. *The* ministry is the central and most important one in the church, precisely because the Scriptures are central. Other congregational leaders should be serving in many areas of need as the Holy Spirit distributes a rich variety of gifts throughout the brotherhood.

2. But will this not violate our one-level brotherhood, if one brother is given a "central and most important ministry"?

It might if the brother is not duly awed, humbled, and smitten before God because of his crucial assignment. The brother is called, set apart, ordained, and supported in his ministry because the Scriptures are central and supremely important in the life of the congregation. The honor is upon the Word of God which God has given as a means of grace to the congregation, and not primarily upon the man set apart to preach-teach God's Word. This is one concrete way in which the congregation declares that the Scriptures are indeed the authoritative Word of God—"The infallible guide to lead men to faith in Christ and to guide them in the life of Christian discipleship." If a man should move away from or stop giving himself supremely to the ministry of God's Word in the congregation, "*the* ministry" should probably be lifted.

3. But why not just pass the ministry of God's Word around

among the members, the way the Holy Spirit distributes the gifts of wisdom, prophecy, and knowledge?

Because by closing the canon of Scriptures the Holy Spirit signified that they are set over the charismatic life of the congregation. All members can and should share in the teaching of God's Word as they are able. But the ability to master the message of God's Word in depth is not given by charismatic enablement as are the other gifts. The mastery of Scripture requires sheer study, an understanding of the original situation in which the Word of God first came, the freight of meaning which each word carried, the way each message fits into the total development of unfolding revelation, and the way truth given at divers times and manners relates to Him who is truth incarnate. Because of the centuries which have gone by since the Scriptures were given, a recapturing of their original meaning in depth is not possible in mere marginal time study. The minister cannot expect that a charismatic gift of tongues will make an intense study of the meaning of English, Greek, or Hebrew words unnecessary. The congregation should choose a brother who is "apt to teach," but who does not expect wisdom and knowledge to be given to him without study.

4. But why must the man be ordained who is to give himself to *the* ministry of the Word of God?

Because he needs the prayers of the congregation to be focused upon him for his sacred work. His handling of the Scriptures will teach by example the faithful and reverent way to handle the Scriptures. He needs the charge of the congregation lest he allow other valuable and inviting, but secondary, tasks to draw him away from his "giving himself to the word." He needs to be in the midst of the congregational outreach, so that he can bring up from the treasures of God's Word things new and old as the congregation says yes or no to old and new situations requiring obedience. He needs all of the power conveyed by the united prayers of the church (as symbolized by ordination) to enable him to preach-teach the whole counsel of God.

There is abundant evidence in the later epistles that the "man of the Word" should be charged with this task. When Paul gives instructions for the leadership of congregations, he does not praise the leaderless congregation of Corinth where everyone was prophesying and apparently no one was preaching-teaching the Scriptures. When Paul gives explicit instructions for church guidance and government in the Pastorals, he stresses setting apart leaders to guard and teach the "faith-

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ful sayings," to "hold the mystery of the faith," to "put brethren in remembrance," to give "full time to exhortation and doctrine," to select men who are "apt to teach," and to give support to the elder who "labours in the word and doctrine."

It may be that the endless "what do you think" discussions at Corinth, unguided and corrected by a continuous diet of teaching-preaching input, had gone to seed. Because in the Pastorals, Paul warns of "strife of words," "perverse disputings," "vain babblings," "doting about questions," "fables which minister questions," "vain jangling," "novices lifted up with pride," "old wives' fables," and "busybodies speaking things they ought not."

5. But is a congregation an important enough center of God's working that it is worth spending one's life ministering God's Word within one?

It is true that many critics despise the local congregation, assert that God is now working out among the "secularities," and feel that only through big and powerful institutions can God's people make a dent in the world's need and sin. But the Bible rather pictures the gathering of God's covenant people, responding to Him in worship, mutual aid, evangelistic outreach, and mutual admonition, as one of the most important frontiers of God's kingdom. The Anabaptists made the local congregation supremely central in their loyalties. The call to lead a local congregation by a preaching-teaching ministry of God's Word should bring forward the finest, most consecrated, and most able men which the church can produce.

6. But is not the task of an ordained minister being made almost unbearably hard just now?

That is certainly true. The minister receives double the criticism and only a fraction of the honor which is given to someone who serves as a medical doctor, or a foreign missionary. He is poorly supported financially. He is denigrated by mass media, novels, cartoons, and popular humor. He is usually slighted by inference when someone wishes to praise lay vocation. He is scolded by the conservative wing of the congregation for not doing something about "the drift," and by the progressive wing for lacking vision and merely preserving the status quo.

All of the faults of the typical Protestant pattern of the ministry are imputed to him by "angry young men" of the church, even though he may be working very hard to live and serve in a way far above that pattern.

A wave of influences have brought a eulogizing of the discussion method, a depreciation of ordination, and the suggestion that preaching is not important. At least it is hinted that preaching might readily be passed around the circle of elders. All that is "wrong with the church" has been unfairly imputed to the preacher.

Because of all of the above, and many other unfair criticisms, being heaped upon the head of the ordained preacher, a young man will need more sheer courage to answer a call to the ministry than almost any other challenge or lifework. If the deciding congregation is to really hear the "great cloud of witnesses," the preacher will need to give himself to deep inductive study of God's Word, to patient exposition, to tire-

less teaching, and to fearless preaching. He will need the courage to bring the Word of God in all of its historical and theological depth and power to bear upon the inner workings and decisions of congregational life. He will need to help members of the congregation to translate this word from holy history and divine revelation into the idiom of the modern marketplace and street, and the ethical dilemmas of the day's work. He will need to stand shoulder to shoulder with the members of the congregations who serve in "the secularities," in the businesses and professions of the modern urban world. The minister will teach God's Word in many "teachable moments."

7. But who is the "we" that calls a man to accept ordination to the specialized ministry of preaching-teaching?

The Holy Spirit is still able to give to courageous and consecrated young men the inner and personal call to preach. But congregational elders should be constantly on the alert to "tap on the shoulder" young men whose gifts they discern. This is the way the congregational leaders pointed out Timothy to the Apostle Paul.

The congregation dare not wait until they are confronting a need for a pastor-preacher. Each congregation should produce three each generation, two of which are shared with the worldwide ministry of the church and to serve emerging congregations.

But the congregation should do more than discern a young man's gift, tap him on the shoulder, and endorse his call. Congregations should "send" him on to seminary with their prayers and financial backing. Churchwide leaders may well join in calling men from our congregations to preach the Word. The "we" who is calling men to the ministry includes the Holy Spirit, working through the congregation and the larger brotherhood.

What Does the Pastor Do?

The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, "What a job—one day a week!"

—Anonymous.

Neglect Not the Gift

By Paul M. Gingrich

"Uneasy, uneasy, uneasy—

"Why?

"Because—when opportunity gives you the obligation to create, you are content to meet the demands of the moment, from one day to the next.

"Because—anxious for the good opinion of others, and jealous of the possibility that they may become 'famous,' you have lowered yourself to wondering what will happen in the end to what you have done and been. How dead can a man be behind a facade of great ability, loyalty—and ambition! Bless your uneasiness as a sign that there is still life in you."

With these poignant phrases Dag Hammarskjöld shocks us back to our true selves and to a recognition of a deep stirring in us for something beyond ourselves.

If we are honest with ourselves, we will admit that we have neglected gifts yet to be developed. There are capacities in our hearts yet to be released—if we can make the sacrifice of breaking the barriers of social pressure and group action. If we can somehow become more slaves to Christ than to the group.

Slaves to the group, our production only keeps pace with demand. We accelerate as demand increases, never running far ahead and seldom far behind—just in pace with demand. And so we are restless, because we know of hidden capacities which could be used for bountiful blessing in the church and in society.

This is the challenge to youth today—to commit themselves to finding an answer for the soul's yearning to be and to do.

The church is cast in a world circumstance demanding much of us—and we've tried to meet the demands. When we look at our record, little puffs of pride pass over our souls. There are the disaster service units, the relief agencies in the far corners of the world, voluntary service opportunities available and being taken by the hundreds. There are medical programs and teaching positions, professorships and scholarships. There seem to be plenty of gifts to fill these vital areas. We are able to recruit just about all the people we need.

There is another area of need, though, more difficult to define, and of a more frightening potential than these physical needs and burdens. The need right now is for people with enough spiritual resources to help and guide other men in their spiritual pilgrimage. There is a spiritual quality being demanded of us which is rare and hard to define or find. It flickers in a life for a brief moment, remaining only until the person bearing it becomes aware of its presence, and then it's gone and life becomes, for that person, a task of striving to

imitate the glow of spiritual perception which was formerly a gift.

The gift of God's Spirit is a mystery. For God Himself to live and act and reign in a human life is beyond full or even partial comprehension, and yet He does. Whether this gift can be stirred by human means is a big question. When God's Spirit stirs in a life, however, there is an uneasiness and a freedom and spontaneity which results in fruit of quality and abundance, and there is a presence which is divine.

Someone has said that the greatest discovery in the years immediately ahead will be the discovery of the human soul—the God-given ability to respond to His presence and communicate this to other persons.

Dag Hammarskjöld's *Markings* stirs up that old restless feeling—a feeling for honesty and for God-given perception to be able to discern the issues that are really being faced.

God does not permit many spiritual giants to roam upon this earth at one time. Somehow there are just a few picked by Him for the work of communicating His message—but we are living in a giant age.

Today the church is being called upon to nurture the spiritual gifts of this generation, one of the biggest tasks of any age in recorded history.

For today's demands youth should get the best possible training in God's Word. This is not to say that we should be unconcerned about the world in which we live. Isolation from the world and lack of awareness concerning the problems and issues facing us is a shameful misuse of talent and ability; for we are set in a situation which demands that every gift be honed to precision. So youth need a thorough academic education as well.

With all that can be gotten through educational institutions, there is still the persistent demand for men and women with that supernatural plus of a Spirit-filled and directed life.

In the church at present there are some who are being thrust forward into this broad gap of spiritual encounter. There surely are more who feel this urging, but in their honesty are afraid to be presumptuous to the point of trying to follow the leading which seems to be urging them forward. For fear of what others say, they settle for mediocrity. They follow the traditional vocations, walking the same paths, fearing to follow the divine urging lest their social group would label them adventurers.

This is not the time for calculated modesty as concerns the divine "ought." This is a time to take a long, hard look at this gift of restlessness and follow it to the logical conclusion of spiritual encounter.

This restlessness will lead some into the Christian ministry, the most logical vocation for those with spiritual stirrings in

their hearts. But others will find fulfillment of their quest in other vocations and professions. The marvel of it all is that nearly every profession can today be used to minister to the needs of the church around the world.

The questions are so many and the problems so baffling; the answers so few and slow in coming. The masses around the world are seeking for some logical, satisfying solution to the problems of life, and, even more perplexing, the problem of death and the hereafter.

The Christian holds the key for these. He can introduce them to that dimension of life which if done without can mean only death. The Spirit-empowered person has within him resources which are supernatural and without limit.

God has given us gifts to be cultivated and then He places His Spirit upon us and the gifts multiply and abound. These gifts can be neglected, but in the neglect we will find that we are producing far below par for God. We may try to use these gifts for ourselves only to find that there is little joy and resilience in that.

True peace and joy is found in being able to know that I have placed that which God gave me in His service and that the abundant result is His work. Men are blessed and renewed because He has worked. When we reach the end of life, then we shall know as William James said, "The great use of life is to spend it for that which will outlast life." □

Dag Hammarskjöld, *Markings*. New York: Alfred A. Knopf, 1965, p. 137.

Called—To Be Evangelists

By Myron S. Augsburger

Evangelism is the very life of the church, evidencing before men the importance of faith in Christ. And this faith is in turn seen as dynamic in the witness of the believer, for faith is the attitude which permits God to be Himself in our lives. Since His work in the world is reconciling men to Himself, no man can live in faith without sharing His work of reconciliation. Evangelism is then a witness to fellowship with the living Christ—it is witness with the intent to persuasion.

While evangelism is witness which grows out of the very life of the church, evangelism is also a function. Just as educational programs are viewed as functions of the church, so we also regard evangelistic programs. Further, one of the unique gifts which the Spirit gives the church is the gift of men as evangelists. We need to pray that God will give our generation men gifted to do this work in an effective manner.

The question is occasionally asked, Why are there not more evangelists coming from our schools of higher education? On one hand, we should not conclude that higher education always has within it the sense of the prophetic Word. On the other hand, there is something higher education can do, and must do, to train evangelists. In our day there is far more demanded of an evangelist than in earlier times. He must be a saint in life and at the same time must know our secular society if he would speak to it. He must know the Word of God but also know both the thought of twentieth-century man and understand the multitudes in our century who have an eighteenth- or nineteenth-century mental pattern. He must have achieved the self-actualization which results from understanding his own psychological conditioning and at the same time walk humbly before God in the "obedience of the Spirit."

What can Christian higher education do to help a man who feels called to be an evangelist? It can, among other things,

inspect his convictions, enlarge his comprehension, and increase his compassion.

I say inspect his convictions, for one must be helped to look honestly at the convictions from which he will be preaching, discerning whether they be of God, whether they have universal significance. Convictions are those value judgments of the mind which provide the structure for life and thought. They may or may not have come from the Word of God. In either case, higher education has no right to destroy them, but it is responsible to help a person inspect them.

Higher education can enlarge his comprehension. One of the first failures of many would-be evangelists is in not understanding the other person. To be a missionary to any person with opposing views, one should study that view so well that he sees its appeal and could be tempted to join it! The reason some men converted from some corrupt way of life can be effective witnesses to others in that life is that they understand them.

We need to understand other cultures than our own, not to imitate them and consequently function abnormally, but to understand the "other" and be fair to him in our approach. An evangelist needs a broader understanding of life than most church workers and cannot afford to sell himself short by simply repeating himself in a different setting. In each new setting the old, old story must be "reborn" to meet the people there.

Education should increase his compassion. Unless one is conceited about his own abilities, his broader awareness will increase his humility. The larger the circumference of meaning, the greater the circle of mystery. But coupled with the fact that one is aware is the larger possibility that we care. The more we know of man's ills, of his plight, the more we care. When education makes one genuinely aware of the needs of his fellowmen, it should result in a concern that will serve them. Compassion is concern personalized.

Myron Augsburger, Harrisonburg, Va., is president of Eastern Mennonite College and well-known evangelist.

Being an evangelist is more than having gifts which enable one to communicate, or which enable one to speak with interest. In fact, evangelism in depth is the most demanding work in the church. The church needs organization, but it is very easy for one to avoid the rigorous demands of moral, social, intellectual, and spiritual encounter and escape into committee work.

A minister can measure the effectiveness of his work by the ratio of time in committee work in relation to meeting people in need. A minister can well use committees for policy-making, but one will build a church only by creating a company of workers. In this vein the wise man's words still speak: "Go to the ant, thou sluggard; consider her ways."

Our brotherhood has a good conscience on matters of service. We will give and go to aid those in need. But in another

sense our service may often be too material and too elementary. We are not geared to evangelism. The awareness that in general we have not served man at the deeper level of his spirit has led us to train men to serve as counselors, as psychologists, as workers in mental hospitals. This is all well and good, but does not go far enough.

In these areas we fit into the structure of our society which also ministers at this level. For those of us who live under the lordship of Christ, who are members of the kingdom of heaven and put it first, we should bring our programs of service into harmony with our highest purpose in service—loving our neighbor into the kingdom of Christ. To seek first the kingdom of God is not to be interpreted as a self-fulfilling philosophy of life but as a philosophy fulfilled in bringing others into life. □

I Am Happy to Be a Minister's Wife

By Madene Walker

When my husband and I entered the ministry, I was a starry-eyed young girl with idealized visions of a smooth, perfect life of spreading sunshine and happiness to appreciative people. It took just a few weeks for me to realize the truth of the situation. I was overwhelmed by all the heartaches, conflicts, responsibilities, pressures, and criticism that suddenly became a part of my life. I was so disillusioned that I could not recognize that joy, peace, opportunities, consolation, and praise also go with the position of minister's wife.

The Disillusionment and the Ideal

It took many months of patient soul-searching and much loving encouragement from my husband before I was able to balance my life between the disillusionment and the ideal. Gradually, I became a better minister's wife.

When I accept others' heartaches as part of mine, I lose a small part of myself. When several people come to me simultaneously, the weight of the combined sorrows becomes so heavy I almost feel the life draining from me, but I know that by my sharing a part of their grief they are comforted and their load is lightened.

Just as I am available to share a loss of others, I am privileged to be a part of their newly found love. Each joy of their new love that they allow me to share, whether it is a new husband or a new child, becomes my joy too. It doesn't take me long to be replenished for what I give to others in their grief.

Helpmeet and Homemaker

It is difficult for me to be two full-time workers: a helpmeet in my husband's work and a homemaker. The hectic pace of trying to schedule Bible classes and hospital visits around my children's lunch hours and dental appointments means con-

licts. When the conflicts become great enough to prevent my functioning in either position, it is time for me to find a quiet place with no one invited but God.

As God and I discuss the things in my heart, I am filled with the peace that passes all understanding. God reassures me that the time given to helping others is my investment in my heavenly home, and the part of my day given to my own family is my payment on the loans He made my husband and me in the form of our three precious children.

Responsibility

The responsibilities put on me as a minister's wife are staggering. It isn't always easy to find the right word or gesture, but that doesn't keep me from constantly searching for it. The responsibilities are many and so are the opportunities. If I stay on the alert for ways to comfort troubled persons, there is a new opportunity for each situation.

If I can't visit troubled persons because of illness in my own home, I send a note or card. If I can't help them in a physical way, I send a bouquet of flowers, a cake, a magazine, or some other cheery remembrance to let them know I am praying for them. I can't help others without helping myself.

Pressurings

Trying to be all things to all the members of the congregation causes pressures that are sometimes hard for me to handle. My days are so crowded I have little time for myself and my interests. When I get to the point where I feel I have nothing else to give anyone, I must turn to my storehouse and dig out love.

There is much said about the lonely life of the minister's wife, but it isn't altogether true in my case. I have a great blessing in several treasured and close friends. I have to choose them carefully and cultivate them closely, but they are the life force enabling me to give to others. I have a deep

need for loving, emphatic friendships and I guard and protect them fiercely. My friends are many, but my fast friendships are very few.

Criticism and Joy

The criticism against a minister's wife is often cruel, vicious, and unjust. When I was first faced with it, I was stunned. I withdrew from everyone to protect myself against more pain and hurt. It took many hours of prayer to realize that I was the prime target for those gossips simply because I was a happy, active person and was reaching out to help others. The busybodies could not tolerate that in me. They were jealous and had to try to make themselves bigger in their estimation by dragging me down.

The criticism still hurts, but I know it is coming from a minority and that the bulk of the congregation is standing behind me all the way. The praise and encouragement I get from the majority of them are constant and strong. There is no end to them in the active life of a minister's wife.

When I see a young girl make a change for the better in her life with my help, I rejoice with her. When her parents tearfully thank me for reaching their daughter when they weren't able to, I rejoice with them.

When I know persons have made the agonizing journey through grief to acceptance and contentment, I rejoice with them in their peace. When a new bride bubbles her ecstasy to me and tells me that the counseling I did with her before her marriage helped her make the initial adjustment from bride to wife, I rejoice with her.

The qualities that God endowed into women enable me to search for the right word or gesture and with His help find it. I am able to reach many people that my husband has difficulty reaching. We are both working toward the same goal. I have a role to fill that no one else can fill. I have a respect and place all my own beside my husband. I complete him in his work and in his life as God intended me to do when He made the first woman. I stand beside him proudly.

I am happy to be a minister's wife.

Did Your Pastor's Wife Write This?

Dear Members,

May I say a sincere thank-you for making our ministry so enjoyable. Not only is it my husband's calling to serve God as your pastor but it is a delightful privilege.

You have constantly tried to make our life easier. The men have sought new ways of doing work which might fall upon the pastor. Due to your consideration, we have been able to live a normal family life. Our children are not deprived or indulging in self-pity because they are "preacher's kids."

You have given to us the privacy you enjoy in your homes. The parsonage is our own home for the present. You have never made it public property.

Your spirit of cooperation that transcends differences of opinion has been a real blessing. The church moves forward because in your enthusiasm you believe that working together is more important than hoarding personal biases. You have made the church grow by your witnessing, your invitations, and your eagerness to please God. Because of your testimony many have found Christ as their Saviour.

We thank you for coming to us with your gentle criticism. We know we make mistakes and we appreciate the courteous and loving ways you have of telling us. Thank you for forgiving us and not harboring ill will in your hearts because of our inconsistencies.

You look after all our material needs. We did not ask for or desire a salary increase but you wanted us to have a salary equal to yours. No one begrudged us this demonstration of liberality. My husband does not need to leave his "first calling" to find spot work in order to pay family bills. We can give away more than 10 percent of our earnings just like other Christians.

You've received new truths readily. You could not always agree with my husband's sermons but you kept an open mind. You have expressed your encouragement verbally and in countless other ways. You have prayed for him and trusted that God could use him to guide you spiritually.

If all congregations treated their pastor as you do, there would be no shortage of ministers. Much more can be accomplished for God when the pastor is free from emotional frustrations which consume time and energy. He can accomplish the work he was called to do. Oh, yes, there are still trying days occasionally, but the victorious days are many and we always have them to look forward to. Many, many thanks, dear congregation.

Your pastor's wife.

Actual letter written to a congregation.

Prayer Requests

Pray for our youth in colleges and universities, as among the pressures of our rapidly changing times they find their own Christian responsibilities.

Pray that our pastors may be able to maintain an understanding relationship with their high-school and college youth as they grow to responsible intellectual maturity.

Pray that your congregation may find talented young men to be called to the ministry, and that they may be directed to prepare for this calling.

National and world leaders carry grave responsibilities. They need heavenly wisdom. Pray daily for them.

Pray for the ministry of Bro. Karel Kulik in the outreach of the Landon Manor Mission Church, London, in the growing new town area of Basildon, Essex.

New plans for the kitchen-dining room and chapel are being drawn for the London Mennonite Centre. Pray for guidance in considering both the needs of the overcrowded centre facilities and the outreach to the community in Shepherd's Hill.

The Preacher's Wife

There is one person in your church
Who knows your preacher's life;
Who wept and smiled and prayed with him,
And that's your preacher's wife.

The crowd has seen him in his strength,
When wielding God's sharp sword,
As underneath God's Banner folds
He faced the devil's horde.

But deep within her heart she knows
That scarce an hour before
She helped him pray the glory down
Behind the closed door.

She's heard him groaning in his soul,
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife.

You tell your tales of prophets brave
Who marched across the world
And changed the course of history
By burning words they hurled.

And I will tell how back of each
Some woman lived her life,
Who wept with him and smiled with him—
She was the preacher's wife.

—Living Faith.

From Our Contemporaries

Materialism

The lack of qualified personnel for church pulpits and missionary work has received considerable attention, with blame being put on home, church, and school. James M. Reapsome, editor of *The Sunday School Times*, offers another cause:

"What about the increasing affluence of Christians in this whole problem? In just a few generations many of them have become better off than they ever were before. They have moved up the financial scale from farm or factory poverty to a middle-class comfort and affluence. This I believe has taken a serious toll in the number of men who would otherwise be in a Christian vocation.

"I've read that the church produced more recruits for the ministry and missions during the great depression of the 1930's than it does today. . . .

"The materialistic atmosphere of the nation has become so hostile to true Christianity that it is perhaps surprising that anyone gives himself to the Lord for full-time service. This is not to blame the environment for our troubles and excuse ourselves. Rather, it means that we shall have to work the harder to overcome the spirit of the age by reaffirming the essentials of strong faith and piety. In spite of the age of affluence, Christian homes and churches can be the seedbed for dedicated young people. But when our faith is weak or weakened, and when materialism and sensualism are the true dominating spirits of society and the gods of the land, it will be most difficult for a vital faith to flourish, and consequently our churches and missions will go begging for men of conviction, with great hearts and high ideals."

—The Alliance Witness.

Present Reality

Not until all men are brought to a full knowledge of the terrible nature of sin and the glory of redemption will reality be present in the pulpits of the world.—Jack D. Sanford, in *Make Your Preaching Relevant*.

The "Greatest" Preacher

There is a beautiful story in the biography of Dr. G. Campbell Morgan. He has four sons, and they are all preachers. His youngest son, Howard, took his father's place on the other side of the Atlantic when Dr. Morgan came to London, and Howard is considered to be a great preacher. Someone once came into the drawing room when all the family were there. He thought he would see what Howard was made of, and he asked him this question, "Howard, who is the greatest preacher in your family?" Howard has a great admiration for his father, and he looked straight across at him, and then, without a moment's hesitation, he answered, "Mother!" *Some of those who have never stood on platforms or in pulpits are preaching the greatest sermons!*—A. Lindsay Glegg, in *Youth with a Capital Why*.

The Lack

It is significant to note that in every period of atrocity and ignorance by the people of God, there is a corresponding lack of really great preaching.—Jack D. Sanford, in *Make Your Preaching Relevant*.

From Essentials

In order to speak to the atomic age and draw men to God for His word about life, the preacher must consider at least four essentials . . . (1) the preacher's own sure knowledge of personal redemption and holy calling in his own life; (2) a truly deep devotional life for himself; (3) a constant contact with men in their workaday world; and (4) a spirit of self-giving and self-sacrifice.—Jack D. Sanford, in *Make Your Preaching Relevant*.

Symposium: My Call to the Ministry

John H. Kraybill, Seventh Street Mennonite Church, New York City, says there are rewards not measured in dollars and cents.

While I was yet a young boy, about 25 years ago, I first sensed that God was calling me to the ministry. As I recall it now, there were a number of things that impressed me deeply about the ministry at that time. One of them was my observation that the minister of my home church appeared to be happy in his work.

Being born and raised on a small farm I soon realized that even though farming is a very honorable occupation, it would hold less appeal to Mennonites in the days ahead because of surplus foods, urbanization, etc., and it held little or no appeal to me. At an early age I concluded that the world would not miss me if I did not become a farmer, and that there must be other areas where I could be more useful, one of them being the ministry. I have never regretted that the Lord led me in that direction.

Certainly there are many frustrations, and the rewards are not high pay, regular hours, or other material benefits. But the rewards that cannot be measured in dollars and cents are many. The joy of discussing the Christian life with the new believer; the opportunity to fellowship deeply with the man who lived a wasted life and then turned to Christ; the privilege of entering into the joys, fears, and hopes of a young couple who came for marriage counseling; the sight of an elderly widow expressing deep appreciation for the assistance given her by the people of the church during the time of the death and funeral of her only daughter; the challenge of seeing a congregation undertake a serious self-study to evaluate their resources in the light of the needs around them—I have experienced all these and many more.

Paul M. Roth, Masontown, Pa., says the responsibilities are great—the joys and privileges are even greater.

The privileges and responsibilities of the Christian ministry are accompanied by the highest joys and deepest satisfaction that can be found in any vocation or calling. To know that one is in the will of God is in itself a source of strength.

In serving Christ and the church many opportunities come and go. As a pastor I have been challenged by the needs of men in many walks of life. Perhaps joy and satisfaction have been realized most in sharing the reconciling work of Christ

through the church as a Christian community of believers. This has resulted in the salvation of many who would not otherwise have known Christ.

To hear new Christians say, "If your church had not witnessed to us, we would still be going on in the same old way," is encouraging. Christian growth and spiritual development in the lives of these persons becomes evident as they in turn share their joys in Christ.

Recently a new member of the church said, "For some time I had resisted the truth, but as you witnessed in our home and as I listened to the sermons you preached in the church, I had a desire to put my trust in Christ and follow Him. Now, having done this, I have peace and joy in my heart. I want to wholeheartedly share in the work of the church." This father, with his wife, mother, and two children, is now enjoying the fellowship believers can experience together in Christ.

An earlier member expressed her growth in Christian living thus: "The teaching I received in Sunday school and the sermons I heard on the Holy Spirit gave me new insights regarding my relationship with Christ and His provision for my life of service." This person came into our fellowship from the Greek Orthodox faith.

Leading the congregation in expressing the true spirit of brotherhood by sharing material aid with those in need has brought its own reward. "Your help came just when it was needed most," has been an oft-quoted remark.

The privilege of assisting the brotherhood in comforting those experiencing grief has been an added blessing in the ministry. Expressions such as, "Your church sharing in this time of trouble was just what we needed," or "In sharing our trouble you people have made our burdens lighter," and "You were here just at the time we needed you," give to a pastor and his people encouragement to face more and greater difficulties.

As a congregation it is our desire to follow the Christian philosophy of D. Elton Trueblood expressed recently at the biennial Methodist Conference on Christian Education. As reported in Items and Comments in the GOSPEL HERALD, "He called on the 1,300 Christian educators to make 'people realize that we are enlisting not attenders for a meeting, but members of a team.'"

Yes, the responsibilities of the Christian ministry are great, but the joys and privileges are greater.

C. F. Dertine, Kitchener, Ont., points to the human and divine elements of his call to the ministry.

Paul stands as a living embodiment of a minister. The rest of us are "lesser lights." Nevertheless, we are lights. But nothing like him for iron logic, profound insight, comprehensive breadth, compassion for men, love for God, grandeur of view, nor devotion for Jesus Christ and His Gospel.

Dedicated parents who provided a Christian home, good literature, hospitality to visiting ministers, deep interest in the church.

Christian service followed two weeks after my conversion. This led Sunday-school superintendent H. N. Krupp to say: "We have a large class of boys who want you as their teacher. Suffer this bit of advice. Now that you are a Christian, roll up your sleeves; get busy for God. This will keep you out of mischief, and will do you a lot of good."

Servant of the Lord, Bishop J. N. Durr listened to an address I gave at Spring City, Pa. He asked, "What's your business?" I replied, "I'm a printer by trade." He said, "Your trade is all right, but you are in the wrong trade. We want you at the Altoona, Pa., mission." It took six months of letters from J. L. Stauffer to pry me loose.

The Lord's people, that is, the Altoona and Martinsburg, Pa., congregations voted for my ordination to assist J. L. Stauffer, and fill appointments at Rockton and Schellsburg, Pa. This was followed by the approval of Bishop J. S. Mast of the Amish Mennonites and the Southwestern Mennonite Conference.

Personal convictions were stamped into my soul by the Holy Spirit. Next to a Christian experience this is essential. With this came a devotion to the cause of Christ, a heaven-born zeal for truth, a passion for souls. I learned to understand what a wiser man wrote: "These three—counseling, administration, preaching—the greatest is preaching." I am grateful for the joys the ministry brings, the opportunities it affords, and the grace to meet its responsibilities.

Paul Showalter, Edson, Alta., speaks of his call to the ministry as a natural step following his commitment to Christ.

The call to the ministry for me was a natural step in a direction begun soon after becoming a Christian. It never occurred to me that I would someday be a minister until the time the call of the church came.

Soon after conversion it became a joy to engage in acts of Christian service. It mattered little whether it was starting the church fire or driving so that others had a way to church. So it went from one experience and responsibility to another.

Before Nancy and I were married we had the understanding that it would be "whatever and wherever the Lord would lead." Little did we know it would now be in the northwest of Canada!

The ministry affords us greater liberty to engage in service to man. Monotony there is not and challenges most plentiful. Influencing men for Christ is on an altogether different plane from making a flower stand from a piece of curly maple. To be able to observe the power of God at work in a life through

the years is the greatest satisfaction I feel a man can have aside from that of his own salvation.

Two longings I would express: that I would have more time to use each day and that I had the benefit of better formal training.

James Detweiler, Manson, Iowa, writes of his early call and struggle and of his present satisfaction in the ministry.

I do not remember a time in my childhood and youth when I did not feel called by God to the Christian ministry. I was not always happy about this call. In fact, for a period of time I became very rebellious. Now, after having been ordained for twelve years, I am deeply grateful to God and His church for the opportunity of serving in this way.

The rewards of this service are many and varied. I appreciate so much the privilege of depth sharing with the members of the congregation. The minister has the wonderful privilege of having his parishioners open and share their lives with him. This runs the gamut from highest joys to deepest sorrows.

There is profound joy in observing the Holy Spirit bring about conversion and other spiritual victories. It means very much to stand with the new parents and share the joy that a "new arrival" brings. I have joined sorrowing families and witnessed with them the departure of a loved one. As we pray together at these times, thanking the Father for the manifestation of His will and for answering our prayers, heaven is very near.

David Augsburg, Broadway, Va., calls upon young men to consider the ministry.

I did . . . I considered it a long time. "If you can stay out of the ministry, do! It's for those who cannot!" I heard a bishop say.

"Easy enough. I'll go into medicine. Of course I'll forget the call!"

But I didn't!

How does one silence the tramp of billions of feet on the road to eternity?

How does one erase the sight of empty faces and soul-hungry stares from a people glutted with goods and gold?

Honest! I tried. But I couldn't. If evangelism is the greatest task in the world, if Christ is the only final answer for the world, if sharing His news of new life is the greatest purpose in living . . . then it deserved one's life. The full time of life. (Yes, I know that the calling to be a witness is the calling of every Christian no matter what his vocation, but *still*.) The need of the world is so great . . . the need of the church so vast . . . that a man led by the Spirit of God to consider the ministry cannot—dare not—say "No!"

Yes, this is "the hour of the laity." But never has the need for ministers been so great. Ministers who can coach the men on the line. Men of God who can exemplify Christian witness; who will provide vision, motivation, guidance, and resources; who will utilize the abundance of dedicated Christian laymen

which our congregations possess; who will lose themselves in advancing lay Christians into the forefront; who will dream dreams of claiming a community for God . . . and see vision come to fulfillment!

Consider the ministry! It provides administrative opportunities beyond business, greater challenge than science, greater ministry than medicine, greater fulfillment than fame or affluence. Consider it first! Only when it has been eliminated can you go on down the list. The church needs men of character, quality, commitment . . . and the humility to be a servant.

Have you considered the ministry?
Christ did!

Eldon King, West Liberty, Ohio, tells of the growing conviction he felt in God's calling him to the ministry.

Do you know what it is to feel that God is calling you to do a specific job? To have that feeling grow stronger? To try to pray around it, only to have it become a persistent call? To finally, in thankfulness, accept this as God's life pattern for you? To gradually come to the awareness that *only* in this could you ever have found fulfillment and purpose to the depth that you now know it, and knowing that there is more to come? To suddenly nearly burst with the insight that God has singled you out to do this job for Him? In a small way this summarizes my own call to the Christian ministry.

To say that the ministry has been challenging to me would be the understatement of the year! It has been, and continues to be, tremendous! The ministry literally throws one into personal relationships with other persons—all kinds of them. Persons with all kinds of needs, in all stages of life, at every level of maturity. To consciously seek to be a tool of the Lord Jesus Christ, in the midst of these mounting, and often complex, relationships, it seems to me, is one of the highest privileges and opportunities of the ministry.

Two things emerge at the moment that I would like to highlight:

(1) To me the ministry has been a leaping growth in my understanding of life's purpose and fulfillment. I recognize that every person truly called by God to a specific task should have this sense of purpose. For me it came via the ministry—in the awareness of the call, the preparation, the opportunities for service, and the high privilege of knowing that God has chosen to use me in this way.

(2) Involvement in the Christian ministry has often literally "pushed me against a wall." Decisions must be made, understandings must be gained, counsel must be given, answers must be found, etc., etc. This uses up our inadequate human resources quickly! The search for the mind of the Lord, the enforced deep study of the Word, the cry of the heart for God's Spirit to lead, the agony of having failed due to too much of my humanness and not enough application of God's resources—these have been the times of greatest spiritual growth for me. Here is where I have found in a real way "My grace is sufficient for thee: for my strength is made perfect in weakness."

Perhaps God is calling you to the ministry. I guarantee that if the call is truly from the Lord, your life will be filled to overflowing, in every way!

Mario O. Snyder, Buenos Aires, Argentina, felt clearly the call to be a preacher rather than a pilot through influences such as his parents, other missionaries, and college missionary fellowship.

One comes to be a Christian minister in Argentina, as anywhere else, by the call of Jesus Christ. Soon after my conversion in 1945, I knew in my heart that God wanted me to be a "preacher," instead of a pilot, as I had dreamed often as I watched the big planes fly over the Argentine pampas.

Yet what helped me grow in this conviction was the encouragement my parents gave me. Their love, patience, and faithfulness, their togetherness in God's service, the fact that we did not have "roasted preacher or people" for dinner talk, made me *want* to be a Christian and a minister of the Gospel.

I remember the devotion not only of my father, but of men like T. K. Hershey, who showed me clearly that as a minister I could share with men, that God really cares about their needs. I remember when Pablo Cavadore, one of the earliest Argentine ministers, told us in our young people's retreats how he and another man walked from one town to another, under the stars and after a hard day's work, to take the Gospel message into towns that had never heard about Christ. I remember the times my father took me to smaller towns close to our church home in Carlos Casares, "to help" distribute literature, to raise the tent for evangelistic meetings. When my father couldn't go back to Argentina in 1947, and another door opened in a new and strange area, and I was going through a spiritual crisis, I remember that this example was a challenge to me not to be a "quitter" but to follow the Lord wherever He leads. I recall the encouragement received at Goshen College through the Foreign Missions Fellowship, and the help the dean of men gave me, and my experiences at the Sunnyside Mennonite Church. These are a few experiences that led me to be a Christian minister.

I know of no other work that would have brought me greater satisfaction than being a Christian minister. God has allowed me to help men find *The Life*, to see families united in love around the Lord. After five years away from the Lawndale (Second) Mennonite Church in Chicago, I received one of the greatest satisfactions in my life. There I saw many young people, now married, engaged as church members in the purpose for which God had called them. They were servants of Christ in their daily occupation as parents, painters, printers, waiters, tailors, teachers, and ministers. These men and women are God's partners, and mine, in extending His kingdom.

I recall the day, a few months back, when, returning to Argentina, I saw the Villa Adelina Church "still on its feet," through the devotion of its new pastor and that of the church members who took seriously their "new faith" and privileges in Christ. This is why I am still a minister. I can see today that Jesus is working in my life and in the lives of my fellow Christians. So I can say in a small measure, with the Apostle

John: "I have no greater joy than to . . . [see] my children walk in truth."

And I can find no greater pleasure than to "walk in truth" so that men anywhere will respond to Christ and walk in truth, and give their lives to see the Truth.

Laurence M. Horst, Evanston, Ill., speaks of his work in the ministry as an experience of "joyous amazement."

It was in pre-teens that I felt the moving of the Spirit urging me to dedicate myself to the ministry. Through my teens the struggle was intense at times. Finally, to have peace at all, obedience to Christ's call to the Christian ministry had to be answered.

At the age of eighteen the grace of God became increasingly precious and by a special act of confession and of dedication the matter was settled between myself and the Lord. When the church responded several years later in a service of ordination, it came as a great joy to witness how the Lord works first in the life of the individual and then confirms His work through the church.

It has been an experience of "joyful amazement" to realize the leading of the Lord step by step in my life. Out of my thirty years of service, twelve have been given in the city. To serve as a pastor anywhere is a privilege, but to serve Christ and the church in the modern metropolis is a "special privilege." Here one finds the accumulation of human need in every area which challenges a pastor to unite the resources of the church to meet these needs.

There is the joy of going back into communities where one has led men and women to relationship with Christ. There exists a depth of friendship with one's spiritual children that only experience can explain. There are always people to see, always open doors for spiritual counsel, and the continual need to lead the flock of God toward into new spiritual perceptions.

The door to the Christian ministry today is open wide. Young men of vision, dedication, and intelligence are needed to lead the church of Christ forward. No greater challenge is before our youth today than the Christian ministry.

The Sure Word

You are to preach Christ. He is to be in every sermon like a watermark in stationery. He is the axis of all revealed truth, from its inmost core to its outward curve. Standing at the cross, and from there sweeping the circumference of your prophesying, you are to preach Christ. Our stricken world has been dosed with fruitless anodynes for its misery, philosophies so-called, that are as meaningless as the rattle of dry leaves in November. With desperate need of regeneration and transformation the world wants the apostolic Gospel with its native virtue, a message that opens the gate of life for the individual sinner and that rightens the social order. Plato longed for "some sure word from God" that would be a raft to carry him across the uncertain seas of human existence. That Word you have. Preach the Gospel, dynamic as at the

first; preach so as to captivate and capture the souls of men! —John McNaugher, in *Quit You Like Men*.

Two Tests for a Preacher

The old divines directed us right when they said, "As every road leads to Rome, so every sermon should lead to Christ." Believing in a Christocentric Bible should say that we preach also a Christ-centered message and live Christ-centered lives.

Someone suggested two tests of a true preacher. "Is Christ central in the message? And do you come away from hearing his message loving Christ more?" The real test of the Christian life is in this that Christ is precious. The real test of a growing Christian experience is that Christ is becoming more and more precious.

A preacher of some years one day felt the power of the Gospel as he was reading his Greek New Testament. He came to Eph. 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "Riches of Christ," he said to himself. "Unsearchable riches of Christ! When have I preached these? What do I know of these?" Under the blessing of the Spirit of God he was thus awakened to a new life and a new ministry.

Minister Recruitment

Newsweek published an article April 2, 1960, about computing machines and recruitment for the ministry. "In the Computing Laboratory at Southern Methodist University, a large and imperturbable Univac 1103 hums quietly to itself as it solves man's problems. Lately, Univac has even delved into religion, and attempted to explain what makes a young man enter the ministry.

"Among the major factors common to most prospective ministers," said Univac, "are (1) early religious training at home and in the church, (2) participation in church youth activities, (3) the influence of the local pastor, (4) higher than average marks in school. Factors of little or no importance: (1) books and writings, (2) pressure from parents to enter the ministry, (3) 'instantaneous religious experience.'"

Home and church set the stage for pastoral recruitment. Then often a tap on the shoulder gives that additional stimulus which starts another son of the home and church into the ministry. How many ministers have you recruited?

I might well add that it is still true that we don't merely whip up recruits for the ministry. The Lord continues to say, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Have you been praying for labourers?

* * *

Success is not measured by the heights one attains, but by the obstacles one overcomes in their attainment.—Booker T. Washington.

CHURCH NEWS

Salunga VS Group



Sixteen persons participated in the voluntary service and I-W orientation May 20-22 conducted by the Eastern Mennonite Board of Missions, Salunga, Pa. They are (from left): Row 1, J. Snader, R. Buckwalter, F. Weaver, V. Martin, P. Graybill, L. Lantz. Row 2, G. Sauder, J. Buckwalter, G. Good, R. Martin, D. Graybill, D. Sauder. Row 3, R. Villaneuva, F. Keeler, J. Martin, and D. Benner.

Food Centers for Kwilu Refugees

By Archie Graber

Much food has been placed at the hospital and churches in Kwiit in order to make food available to as many refugees as possible. On March 28, however, more than 50 hungry men, women, and children came to our supply depot and informed us that they had been refused food at the hospital.

It was one of those hot sultry Congo days. I had just returned from directing some work on the state agricultural farm, tired and hot. To hear these cries for food and look at their condition was almost more than one could bear. I did not enjoy my evening meal.

In the stillness of the night a voice spoke to me, "Give ye them to eat." I prayed. We had food in the city for these people, but it was evident that some were not getting it. I tried to justify myself with the effort that was put forth and tried to get a little more sleep, but all I could hear until dawn was, "Give ye them to eat."

At the breakfast table Rev. John Kliever and I agreed to inquire about the food situation at the hospital. The Congolese doctor told us that they had sufficient food for the patients at the hospital but that they did not have enough food to feed the many refugees coming out of hiding in the forest. This made it clear that many were not getting food.

Plans for an 18 x 65 foot structure were

soon drawn up. Grass and brush were cleared away and ten days later the building was completed and a dedication service was held. The news of a food center spread quickly and within a few days many women and children came for food. At present we are feeding 120 children daily and giving rations to more than 1,400 families.

You may wonder what we feed the children. We have been receiving 100-pound sacks of United States surplus wheat flour. We are getting 115 loaves from each sack. The children are given a piece of bread with a little Mennonite Central Committee meat or some baby food for a spread and a cup of milk. Sometimes we add some cooked rolled oats or bulgar. You would rejoice, as we do, to see these children eat.

Even in a month's time we can see quite a change in many of the children. The family rations, distributed every week, are made up of milk, bulgar, corn meal, rolled oats, and rice when available. Meat is very scarce and we try to save what we have for the undernourished children. Services are held each morning before food is distributed.

We are operating four feeding centers at present. Our truck left May 11 with food and clothing to open two more feeding centers. But about 80 miles along the way a bridge gave way and the truck overturned. No one was hurt. We hope to have the

truck back on the road with its scars and dents by May 20.

In addition to the feeding centers we are supplying food and clothing to many villages and hospitals.

On May 13, as we were returning with our truck at night, we saw a man lying on the road. We tried to make him talk but of no use; we gave him some food but he would not eat. We put him in our pickup and covered him with a blanket and took him to the Kwiit hospital. The following morning the doctor sent word that the man died. This happens to many people coming out of hiding.

Recently we transported 55 tons of food from the river port to our supply building. This should feed quite a few people. We will be glad to see these people have their own gardens again and to see this feeding program come to a close. But for the present we must "give . . . them to eat."

We wish to thank every one who has a part in bringing relief to these needy people of the Kwiit.



Missionary of the Week

Miriam Eberly is a registered nurse serving under the Eastern Mennonite Board of Missions in British Honduras. She arrived there Sept. 5, 1965.

Miriam began her mission term after being a general duty nurse at Lancaster General Hospital for a year and an office nurse in Strasburg, Pa., for 3½ years.

Miriam, from Leola, Pa., was a Sunday-school teacher in the Groffdale Mennonite Church for six years and a Bible school teacher at Groffdale, Pottsville, and Norris Square (Philadelphia) for four years. She attended Lancaster Mennonite School, Eastern Mennonite College, and received her nursing degree at Lancaster General.

New Congregation— Ann Arbor

On May 29 a new Mennonite congregation of 21 believers was organized in Ann Arbor, Mich. During the morning worship service Pastor Daniel Slabaugh led the group in the reexamination of their commitment to God and the church, and the service was climaxed with a communion service and the commissioning of two of the members, Mark and Mary (Wenger) Headings, to MCC service in Haiti.

This inter-Mennonite congregation grew out of the concern of a number of Mennonite families living in the community, who felt the need of a fellowship which would encourage sensitivity to community needs and stimulate Christian service, and which would provide a church home for the Mennonite students attending the universities in this area. The group envisions opportunity for giving Christian peace witness on the campuses, as well as a friendship ministry to foreign students.

The Ann Arbor Mennonite Church holds Sunday morning worship services at 9:30 a.m. in the Ann Arbor YM-YWCA. Sunday evening meetings are often held in the homes of the members.

Student contact person is Don White, 1407 Charlton, Ann Arbor.

Hesston College

Ninety-four Associate of Arts degrees were conferred on the 1966 graduates at the commencement exercises held Monday morning, May 30, in Hess Hall. The commencement sermon, "Living to Win," was given by Dr. Andrew B. Martin, president of Ottawa University, Ottawa, Kans.

The commencement activities began with Awards Chapel, Friday morning, May 27. The sophomore class program, Friday evening, was a program of drama, music, and poetry selections in relation to pictures taken from Edward Steichen's book, **The Family of Man**.

The classes of 1916, 1926, 1941, 1951, and 1961 had reunions Saturday, May 28, which was designated as Alumni Day. Lowell Wolfer, president of the Hesston Alumni Association, presided at the Alumni Banquet, Saturday evening, at which President Smith spoke of "Hesston College and Her Future."

Saturday afternoon, President Smith chaired the dedication service of the Mary Miller Library. Wesley Prieb, dean of Taber College, gave the address, "The Winged Word." The litany of dedication was prepared by Kenneth Steider, librarian.

Mrs. Christina Garber, sister of Mary Miller, unveiled the picture of Mary Miller

and plaque. Several music selections were given by the College Choir Madrigal Singers and recognition of special representatives was given.

The Sunday activities, May 29, began with the worship service held in Hess Hall. John Koppenhaver brought the missionary message, "These Facts Have Not Changed."

Dr. Clayton Beyler, professor of Bible, spoke on "The Invisible God Interpreted" at the baccalaureate service Sunday evening. Final commencement exercises were held Monday morning, May 30, with President Smith conferring the 94 Associate of Arts degrees.

Christopher Dock



Lee M. Yoder



T. Carroll Moyer

Lee M. Yoder was inducted as superintendent of Christopher Dock Mennonite School, Lansdale, Pa., and T. Carroll Moyer was officially recognized as continuing in his presently held office of principal, in an inaugural service held in the school auditorium on Saturday evening, June 11. Paul Erb, of Scottsdale, Pa., Mennonite minister, educator, and writer, was the guest speaker. J. Silas Graybill, of Doylestown, Pa., president of the Board of Trustees, presided.

The new superintendent succeeded Richard C. Detweiler, who served as chief administrator of Christopher Dock since the opening of the school twelve years ago in 1954, and who resigned to enter doctoral studies at Princeton Theological Seminary in September, 1966. Yoder is a native of Belleville, Pa., and a graduate of Eastern Mennonite College, Harrisonburg, Va. He was appointed to the Christopher Dock faculty in 1963 as social studies instructor. Following a period of successful teaching and leadership in various school assignments, and upon Detweiler's resignation, Yoder was appointed superintendent-elect by the Christopher Dock Board of Trustees a year ago in 1965 and then given a one-year leave of absence during which time he completed a program of training at Temple University, Philadelphia, for the master's degree in educational administration. Yoder and his wife reside in Lansdale and are members of the Plains Mennonite Church. They have one child.

T. Carroll Moyer, a native of Silverdale, Pa., graduated from Goshen College, Goshen, Ind., and taught in the Fisher, Ill., Community High School for eleven years. He joined the Christopher Dock staff in 1961 as a teacher of Spanish and English and was later appointed assistant principal and guidance counselor before being named principal. Moyer holds the master's degree in educational administration from Lehigh University, Bethlehem, Pa. He and his wife are members of the Blooming Glen Mennonite Church. They have one child and reside near Schwenksville, Pa.

Christopher Dock began its first school year in 1954, with an enrollment of 118 and a faculty of seven. This past year, the enrollment was over 250, with a teaching staff of fourteen. The school offers curriculum studies in college preparatory, secretarial and clerical training, and general subjects. Including this year's graduates, the number of alumni now stands at more than 500.

Goshen College

Names 16 to Faculty

Sixteen persons have been named to the faculty of Goshen College, beginning with the 1966-67 school year.

Paul Mininger, president of the College, said that the Board of Overseers approved the appointments at its meeting at Goshen on May 20, 21.

The new members of the faculty are William Davidson, assistant professor of speech; John Dueck, assistant professor of English; Bruce Glick, head resident of C. Z. Yoder Hall for Men; Esther Jones Hackman, instructor in nursing; James R. Hertzler, assistant professor of history; Winifred Hostetler, head resident of Westlawn Residence for Women; Viola King, head resident of Coffman Hall for Women and coordinator of women's activities; Fred Litwiller, coordinator of student activities and recreation; R. Herbert Minnich, associate professor sociology; John D. Nyce, assistant professor of mathematics; Gerhard Reimer, assistant professor of German; William Summerville, assistant professor of music; Jacqueline Tschabold, instructor in biology; Devon Yoder, assistant librarian; and Arline Zimmerman, assistant professor of nursing. Delmar Good, assistant professor of economics, will join the faculty at the beginning of the second semester.

MYF Registration

Registration for Mennonite Youth Convention is still open. A few weeks ago it looked full and more, but 200 more spaces were opened by Estes leadership. Write to MYF Convention, Scottsdale, Pa. 15683. Cost—\$40.00 for registration. Round trip to Estes Park, Colo., from Chicago—\$55.00.

Christian Community in Israel

Nes Ammim of Galilee is "a Christian community in Israel." Established in 1922, it has survived the pioneer stage and is beginning to make a widespread impact in the country.

Nes Ammin was started as "a first step in reestablishing communication between the Jew and the Gentile" following years of prejudice and discrimination which reached a climax in World War II.

The new state of Israel, founded in 1948, was felt to be a unique opportunity for establishing a community concerned with reconciliation of Jew and Gentile, thus Nes Ammin was born. The name "Nes Ammin" means "banner of the nation" or "ensign to the people."

The community is administered by a corporation whose charter was secured in Switzerland. Persons underwriting and directing its development are from the Netherlands, Switzerland, and the United States. A U.S. committee was formed in 1963 and it owns 25 percent of the project.

Persons belonging to Mennonite, Baptist, Covenant, and Reformed denominations are involved in the project and it is hoped that persons of other denominations also will participate. The office of Nes Ammin in this country is in Akron, Pa.

Mennonites involved in the project include John R. Wenger, who is Nes Ammin manager, and Roy Kreider, chairman of the village council. Pax men also have been active in the work, with three currently serving: Kenneth Bailey, Weatherford, Okla.; Ervin Borntrager, Millersburg, Ind.; and John Henry Herr, Lancaster, Pa.

Nes Ammin is located on 260 acres of land approximately 20 miles north of Haifa. Agriculture and industry are the main projects of the community, as sharing in the "many difficulties and hardships of pioneering similar to what the Jews are experiencing will be an obvious demonstration of love and goodwill."

There are now approximately 20 persons in the community, most of them Europeans and most of them there on a short-term basis. Nes Ammin agriculture includes the growing of cotton, sorghum, and grain and the major industry is that of floriculture.

In May one glasshouse at Nes Ammin was filled with 5,000 rose plants, carnation cutting during peak periods in April averaged 3,000 a day, and the ninth glasshouse for the community was recently erected. The floriculture is being watched with great interest by the government, as it is hoped that Israel will become an exporter of flowers to Europe.

Mennonite efforts to the project are to be devoted largely to building and operating a guesthouse for the use of tourists to the area. Tourism is one of Israel's most important industries and Nes Ammin is



The Sea of Galilee is not far from Nes Ammin, a Christian community in Israel.

located in an attractive area. There is obvious Christian interest and ruins from the Roman era and the time of the Crusades are nearby.

In addition to the guesthouse the community is participating in planning for a tour agency, an automatic washing machine distributorship, a dried fruit business, and a large hotel. The interest of Nes Ammin is not primarily in profits, but in bringing know-how and facilities to aid in the development of Israel and to establish cooperation between peoples.

The earliest settlers of Nes Ammin lived in an old bus and refused to be discouraged by loneliness or winter rains which isolated them. Those more primitive conditions are subsiding and six permanent houses are scheduled for construction this year.

The leaders of Nes Ammin believe that the Western world has failed the Jews through leadership that has been prejudiced and discriminatory. They believe that mutual respect and confidence can only be attained when both Jews and Christians can meet without fear and hatred.

A person can demonstrate his sincerity in bridging this gap most effectively, they say, by sharing himself, his talents, and possessions. This is what "a Christian community in Israel" is doing and it is winning the acceptance of the people of that country.

Material Aid Session

Twenty persons met in Chicago May 25 to discuss material aid for overseas relief during the coming year. The Mennonite Central Committee material advisory committee and persons representing cutting rooms and collection centers spent the day reviewing 1965-66 and planning for 1966-67.

Clothing centers received 76,228 pounds more material in 1965 than in 1964, a 10 percent increase. Increases included clothing, leprosy bundles, layette bundles, and

Christmas bundles.

Canning projects produced 243,052 cans last year, compared with 229,356 the year before. In addition to meat canned in North America, MCC received 285,000 pounds of canned pork from Danish churches. This was distributed in Vietnam, Hong Kong, Korea, and Rhodesia.

MCC received 12,244,000 pounds of food for distribution overseas between July 1, 1965, and June 30, 1966. This food is being distributed in Jordan, Paraguay, and Vietnam.

A major challenge confronting John Hostetler, MCC's director of material aid, concerns the church's ability to reduce clothing, regular Christmas bundle, and shoe contributions and to increase contributions of soap, lightweight bedding (sheets and blankets), towels, school supplies, and yard goods.

Much of the need can be met by making small pajama-like suits for Vietnamese children from materials readily available. The suit, called an "ao' quan," can be made from scrap cottons and used blankets. There are many requests for these kinds of material; so this need is an urgent one, Hostetler said.

Chairman for the session was Millard Moser, Berne, Ind., who served in Pax in Germany and Austria and in relief service in Hong Kong. Those attending represented the several Mennonite groups in the United States and MCC (Canada).

Boys' School



VS-ers Joe Egli (left) and Jim Gascho cement a new pole at the summer site of Byers School for Boys in Shawnee, Colo. Nine persons from the La Junta voluntary service unit spent a weekend in May in getting the camp ready for a June 14 opening. VS-ers will be involved in the camp program

Bombed Church Rebuilt



Before and after views of the Nanih Waiwi Church in Preston, Miss. The church was destroyed by a bomb last February and was rebuilt largely by local volunteers.

The rebuilding of the Nanih Waiwi Church in Preston, Miss., destroyed Feb. 19 by a bomb, has been finished. On Easter Sunday the congregation had its first worship service in the new building. At that time only some minor finishing work remained to be done.

Nevin Bender, pastor of the church, noted that getting the local community involved in the rebuilding, even in a limited way, was a worthwhile experience. This hardly would have worked after the first bombing (15 months earlier), he added, since local people at that time laid the blame on "outsiders." "This time, in this isolated incident, we as a community had to face ourselves and accept the responsibility locally."

Bender said this was difficult, but some of the neighbors and influential men in Philadelphia proved themselves equal to the challenge. "A number of our neighbors came to help with the cleaning up, in spite of the fear they may have felt within at committing themselves this far.

"Others supported us in the privacy and safety of their homes and loaned us tools, even though they were afraid to give their public support. The Indian people gave of themselves most unselfishly, helping wherever they could."

Bender pointed out that it was necessary to get some skilled volunteers for the rebuilding. It was felt to be wisest in the community, he said, to get southern help as much as possible.

Appreciation for prompt help which came from various places was expressed by Bender. Persons who helped represented Gulfport, Macon, and Meridian, Miss.; Blountstown, Fla.; Hartsville, Ohio; Harrisonburg, Va., through Eastern Mennonite College; and Goshen College, Goshen, Ind.

"We're deeply grateful for the wonderful help which was given," Bender said. "We've experienced a strengthening as a fellowship here, and have personally experienced a deeper day-by-day faith and commitment. God's grace is sufficient. We've seen His hand at work, even in the midst of this tragedy."

New Teachers at Central

Irene Hershberger of Sugarcreek, Ohio, has been secured to serve as instructor in business education, accountant, and manager of the bookstore at Central Christian High School, Kidron, Ohio. Miss Hershberger received her BA from Goshen College and her Master's in science and education with a major in business education from Indiana University. Miss Hershberger brings a total of eleven years' experience to her new job, having taught at Walnut Creek Public School for two years and served as a professor in business education at Goshen College, Goshen, Ind., for nine. Prior to taking her new teaching job, she served as administrative assistant to H. S. Bender prior to his death.

The English staff at Central Christian has secured Paul A. Miller of Holmesville, Ohio, to teach English for the coming year. Bro. Miller is a June graduate of Malone College, Canton, Ohio. He has been active in extracurricular activities of Malone College. He served as president of the Social Science Club and as associate editor of the student newspaper. His maturity is evidenced by the fact that he was elected by the faculty as a residence hall proctor and also assigned by the faculty at Malone College as a teaching assistant. Continuing in the English department will also be Nettie Hooley of North Lawrence, who joined the faculty in the fall of 1965.

Ban the Play

A Jewish member of the High School Board for the cities of Kitchener and Waterloo, Ontario, is trying to get the board to ban Shakespeare's play *The Merchant of Venice* because he says it is anti-Semitic. So far the board has rejected his motion.

Bender Retires



Ezra Bender

The retirement of Ezra C. Bender as secretary of health and welfare for the Mennonite Board of Missions, Elkhart, Ind., has been announced by the Board. Bender, from Martinsburg, Pa., has been in charge of the health and welfare program since 1958.

Luke Birky, who is administrator of the Mennonite Hospital in La Junta, Colo., was named to succeed Bender beginning Aug. 1. Birky's present position will be filled by Leo Schmidt, who has been administrator at Boone County (Iowa) Hospital since 1964.

Bender is considering another assignment under the Mission Board which would be continued on a part-time basis after his retirement. He has been associated with the Board since 1939.

From 1939 to 1950 Bender served as Board treasurer, and for a period of time after that he was a member of the executive committee. He served as health and welfare secretary on a part-time basis beginning in 1958 and two years later it became a full-time position.

Birky became administrator at the La Junta hospital in 1958 after being administrator at nearby Rocky Ford, Colo., for three years. He went to Colorado after serving in Puerto Rico as business manager of Mennonite General Hospital, then located in La Plata.

Schmidt has been associated with Parkview Episcopal Hospital in Pueblo, Colo.; Valley View Hospital, Glenwood Springs, Colo.; and Boulder Community Hospital, Boulder, Colo. He was resident assistant administrator at Luther Hospital, Eau Claire, Wis., prior to taking the Iowa position.

A new administrator for Pioneers Memorial Hospital in Rocky Ford is to be named shortly also. Victor H. Esch has resigned that position effective Aug. 1, and plans to attend graduate school in hospital administration.



Leo Schmidt



Luke Birky

FIELD NOTES

Milo Kauffman, Hesston, Kans., will give stewardship messages in Christian Life series at River, Nebr., beginning July 10.

Myron S. Augsburg, Harrisonburg, Va., will speak at the annual alumni meeting of Lancaster Mennonite School, July 2, 7:30 p.m. He will speak on the theme, "Education with a Christian Perspective." The meeting will be held in the chapel, Lancaster Mennonite School. All alumni are invited.

Lovina Helmuth, Howard-Miami congregation, Kokomo, Ind., observed her 90th birthday on May 25.

Vasil Magal, speaker on the Russian Broadcast of Mennonite Hour, will speak at First Mennonite, Kitchener, Ont., June 22.

James Horsch, Fisher, Ill., will assume duties as associate pastor of the Hesston Mennonite Church in July. Peter Wiebe is pastor.

Arthur H. Leatherman and wife observed their 50th wedding anniversary at the Doylestown, Pa., Mennonite Church on June 19. The family gathering also served as a farewell for their son, Paul, who with his family will be leaving in early July for Vietnam.

A special homecoming service will be held at the Pike Church, Elida, Ohio, all day Sunday, Sept. 4. All persons who have been members of the Pike Church or who have attended there or who have interest in its welfare are welcome to attend this all-day service and carry-in dinner.

Fred Brenneman, Souderton, Pa., will speak at Evangelical Mennonite, Lancaster, Pa., July 2 and 3.

Change of address: Henry J. Helmuth from San Jose, Costa Rica, to Puerto Viejo de Sarapiquí, Costa Rica, C.A. R. W. Benner from Cabins, W. Va., to Virginia Mennonite Home, Harrisonburg, Va.

New members by baptism: seventeen at College Mennonite, Goshen, Ind.; eight at Freeport, Ill.; two at Glenn Heights, Denver, Colo.; three at Bethel, Wadsworth, Ohio; six at Kalispell, Mont.; seven at Cedar Grove, Ont.; one at Scottsdale, Pa.; eight at Warwick River, Denbigh, Va.

Wesley Richards, Japan, at Cumberland, Md., July 5.

The Scottdale congregation, Scottdale, Pa., had dedication services for the newly renovated church building on June 12.

Gerald Good, licensed pastor of the Floradale congregation, Elmira, Ont., was ordained on June 19. Jesse Byler, Harrisonburg, Va., was guest speaker and Simeon Hurst, Hawkesville, Ont., had charge of the ordination.

Personnel needed: Custodian supervisor, male, age 25-55; qualifications: interest in custodial services, ability to supervise people, high-school graduate. **Four housekeepers** for dormitory cleaning, female, age 25-55; qualifications: interest in housekeeping, interest in young people. Contact: Walter Smucker, Director of Staff Personnel, Goshen College, Goshen, Ind. 46526.

Lancaster Mennonite Conference Historical Society, annual meeting, June 25, 26, at Conestoga meetinghouse, Morgantown, Pa. Speakers include Christian J. Kurtz, Daniel D. Wert, John H. Mast, C. Z. Mast, Grant Stoltzfus, Christian E. Charles, Ivan Stoltzfus, Harvey Z. Stoltzfus, and Ira D. Landis.

The Donald Nofziger family arrived in Chicago on June 6 after a term of missionary service in Ghana. Their address will be c/o Emery Cender, 116 Maple Street, Gibson City, Ill.

Florence Nafziger, a missionary nurse on furlough from Dhantari, India, was in the Goshen-Elkhart area June 15-18. Approximately 50 India-related missionaries and local members of the overseas committee of the Mennonite Board of Missions had a fellowship hour in her honor June 17. She plans to return to India on Oct. 3.

Vasil Magal, co-speaker of the Russian language broadcast produced by Mennonite Broadcasts, Inc., is visiting the United States and Canada this summer. He is attending sessions of the Annual Mission Board Meeting in Kitchener, Ont., and will speak at several Mennonite churches in Pennsylvania and Virginia.

Eugene Miller, who has been dean of men at Hesston College, Hesston, Kans., for the past four years, will be administrator of Frontier Boys Village, Woodland

Park, Colo., effective July 1. The boys village is a rehabilitation center for youth operated by the Mennonite Board of Missions, Elkhart, Ind. Miller has taught school in Kansas and Colorado and has a master's degree in secondary education from Colorado State University, Greeley, Colo.

Farewell services were conducted June 12 in Indianapolis for Cleo and Nellie Mann, who have served in that area for the past 12 years. Cleo has been pastor of the First Mennonite Church there and sponsor for the I-W men in Indianapolis. Many former I-W persons attended and sent letters and gifts of appreciation.

Personnel request: A housekeeper for a voluntary service unit of eleven members in San Juan, Puerto Rico, is needed for a two-year term beginning in August. A mature person is needed for this position and the duties include cooking, housekeeping, and a sandwich program for a local school. For further information write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Calendar

Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.
Allegheny Mennonite Mission Board meeting, Ma-sontown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.



ALCOHOL AND THE BIBLE By Howard H. Charles

The attitude toward the use of alcoholic beverages has changed greatly since Bible days. What was once a necessity and a common factor in daily diet has now become essentially unnecessary. What should the Christian's attitude be? The author reviews the Scripture, then ethics, logic, and sociological factors of drinking and the use of alcohol. A valuable brief study. **A35c** pamphlet.



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Items and Comments

Dr. Kyle Haselden, editor of *Christian Century*, Protestant ecumenical weekly, speaking on "The New Morality," said the whole concept, as well as that of "legalism," should be repudiated. He listed four reasons for rejecting the "new morality."

It is, he said, suspect in its origin, stemming not from the New Testament, but from Jean Jacques Rousseau and similar nonconformist thinkers. Secondly, it is too easily distorted "into license for immorality." Thirdly, it "clashes with the reality of human existence" because it "views each act of life as separate from all other acts."

Finally, he said, the "new morality" is defective "by its own test in that it fails to take into consideration the whole context, the total situation."

Far from relinquishing all authority to "the love we know in Christ," said Dr. Haselden, "it trusts everything to the dominant impulse of the moment, and that impulse may be foreign to Christian love." It authorizes the individual, he said, to make final, crucial decisions "solely on the basis of his personal appraisal of the situation" and often "at the very time he is least competent to make such decisions."

Christian Century's editor stressed the importance of Christian love, but also of the commandments deriving from it.

"The Christian life does have its structures—its codes and its rules," said Dr. Haselden. "But these structures hang like a string of lights from the love commandments."

* * *

Billboards in Iowa cannot show pictures of anyone actually drinking liquor or attired in "immodest" dress. Those were among new restrictions in liquor billboard regulations approved by an Iowa legislature committee that reviews rules of state departments.

The Iowa Liquor Control Commission had proposed the billboard restrictions after receiving "quite a few calls" about such advertising, according to Earl Baum, commission secretary.

Also banned under the regulations are liquor billboards which are "especially appealing to children" and those showing athletes or sporting events. The rules also bar liquor billboards "within 300 feet of churches, playgrounds, and parks."

* * *

Of the ten cities with the lowest crime, six are in Pennsylvania. Lowest in the nation is Johnstown, Pa., with only 328 crimes per 100,000 people. It is followed by Lancaster, Pa., with 400, and Wilkes-Barre-Hazleton, Pa., with 464. The national average is 1,362 crimes per 100,000 residents.

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JUN 23 1968

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JOHN M. DRESCHER, Editor

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Bertha Nitzsche, Editorial Assistant

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GOSPEL HERALD

Tuesday, June 28, 1966

Volume LIX, Number 25



Why Ram Christianity Down Their Throats?

By R. Pierce Beaver

Part I

This brash question, usually phrased more politely, disturbs an increasing number of American church people. They have learned to live in a society that tolerates all faiths.

The average American churchman today is dubious about the propriety of attacking other religions.

Our nation has developed a pluralistic society in which many faiths live in mutual toleration. Roman Catholicism, Protestantism, and Judaism are regarded as three slightly different phases of one "American religion." Metropolitan industrial society has changed our values and made a casualty of the uniqueness and totalitarian demands of the Gospel.

The notion is held that, as Christianity is right for us, so other faiths are right for other people.

So people are willing to give relief in suffering and aid for development. But they are doubtful about seeking conversion among peoples overseas.

This is a symptom of the corrosion of faith and decay of missionary motivation, not of theological reflection and of a positive evaluation of other religions. Even those who hold firm to belief in the uniqueness of the Gospel and know that they must make witness are perplexed about how to view and meet people of other faiths. A clearer understanding of the issues by Christians is necessary if there is to be significant interreligious encounter.

Ambivalence in facing other faiths has always existed because two conflicting views have been held from the beginning. On the one hand there was recognition of Jesus Christ as the Logos, "the light that lightens every man," and the creative agent of God from eternity to eternity.

This brought acknowledgment of the general revelatory action of God among all peoples under the categories "general revelation" and "natural theology." On the other hand there was always a tendency to try to destroy other faiths because they were regarded as delusions and snares of the devil.

The rise of the great missionary movement of the Church of Rome in connection with the Spanish and Portuguese empires initiated Christian aggressive assault on other faiths on a worldwide scale. And the later Protestant missionary enterprise also took it up. The attack on heathenism was heavily relied upon for raising funds for mission work at the end of the eighteenth and beginning of the nineteenth centuries. A stereotype of heathenism was constantly repeated in sermons, tracts, and books.

Honesty, however, forced some correction of the picture. Missionaries became expert scholars in the various religions and made them known in the West as they really exist. Such men as Timothy Richard could regard an Asian religion as the preparation for the Gospel. The new discipline of comparative religion was used in support of that view.

Uncomfortable About Blanket Condemnation

Then after 1900 missionaries began to question the older identification of European civilization with the Gospel. Better understanding of regional cultures and religions made them uncomfortable about blanket condemnation of everything in other faiths and about the objective of total displacement.

The fulfillment concept spread in missionary circles and was given classical statement by J. N. Farquhar in *The Crown of Hinduism*. According to this view God's truth is found in all religions, but these deposits of truth are "broken lights," for truth is mixed with error. All that is good, noble, and true in the religions is to be conserved and fulfilled in Christianity, while error is to be cast off.

The Jerusalem Conference of 1928 gave a high evaluation to other religions, but the members said that the high evaluation given, the higher still and more unique our Lord Jesus Christ appeared. The sharing of the Saviour's life and love, not the destruction of the other faiths, was avowed to be the aim of mission.

The two contrasting views are still in conflict.

Professor Arnold Toynbee, the historian, foresees the eventual emergence of one single world civilization through the interaction of East and West. Religion will be the key element in this unification of society. In his book, *Christianity Among the Religions of the World*, Toynbee argues that only the lands of primitive religions have been conquered by Chris-

Dr. R. Pierce Beaver is professor of missions in the Divinity School of the University of Chicago. Previously he was director of the Missionary Research Library, New York City. Article reprinted from *World Encounter*, December, 1965. Copyrighted by the Board of World Missions, Lutheran Church in America, 1965.

tianity, and that because conquest by colonial powers made it possible.

The East accepted what it wanted of European civilization but rejected the faith of the West because of the arrogance of unrighteousness with which it was propagated. All religions now find themselves faced with the threat of man worship in the adoration of collective human power. Western Christians must meet their brothers in other religions on ground common to all in the battle against this foe. This involves granting freedom for the indigenization of Christianity in other cultures and the purging away of the belief in the uniqueness of Christianity.

One cannot believe that God is love and hold the exclusive view that He withheld His truth from others and gave it only to Christians. Revelation in other religions must be recognized. As the world becomes unified, individuals will make objective judgments about religions and freely adhere to the one which best suits them. Not syncretism, but a fuller understanding of truth, will result.

Right Relationship to Other Faiths

What Toynbee foresees as occurring in the interchange has been more clearly set forth by Professor William E. Hocking in his theory of "reconception" as being the right relationship of Christianity to other faiths. Neither total displacement of, nor syncretism with, other religions may be sought. Reconception is the progressive understanding of the essence of Christianity by association with, study of, and cooperation with other religions. Christianity will be the eventual world religion, but has much to learn about itself from other faiths before it is ready for that role.

Professor Paul Tillich, in his book, *Christianity and the Encounter of the World Religions*, wants Christians to purge themselves of arrogant spiritual pride, cease seeking conversions, and join with the people of other faiths in combating the demonic secular quasi-religions. And he wants it to take place on the ground of the great types and polarities which lie behind doctrines and practice, with constant references to the quasi-religions.

The views of Hendrik Kraemer are at the opposite pole. In his book, *The Christian Message in a Non-Christian World* (1938), Kraemer makes a sharp distinction between the Gospel and all religions, including empirical Christianity. The Bible is the unique record of God's thoughts and acts, not of man's spiritual pilgrimage.

The relation between Christianity and other religions is one of discontinuity, not continuity, and the faith of the Bible alone is unique, divinely revealed, and true. God's salvation in Christ is the truth by which all philosophies and religions may be tested. The end product of mission is the displacement of the other religions.

Most readers of Kraemer have not taken seriously his assertion that Christianity as well as other religions is under the judgment of the Gospel. The half-reading of his argument has resulted in an increase of pride and consequent difficulty in communication.

Modification of Kraemer's original thesis is found in his

later book, *Why Christianity of All Religions?* (1962). It is not Christian belief that is absolute, but the object of that belief, Jesus Christ. Christianity is on pilgrimage and has not yet arrived at the end of the trail. No system of Christian doctrine can be taken as a criterion, because it is derived from the Gospel. It is not the Gospel. The objective criterion, Jesus Christ, the Truth, can be apprehended only in living communion.

Judging by this criterion, Kraemer comes at last to say, "When I speak of fairness and honesty, I mean that one should be not merely disposed, but eager to recognize in the religious, as well as the moral aspects of these religions, major and minor evidences of authenticity and nobility, truth and value, whether it be in rites and practices, in institutions, ideas, experiences, or peoples." Judging by Christ one finds evidences of both truth and demonic forces in the religions and in Christianity. In the end all who find God's answers in Christ must break with their old religions.

Encounter by Dialogue

The earlier position of Kraemer is carried to its logical conclusion by Edmund Perry in *The Gospel in Dispute*. According to Perry, concern with the other religions is for the sake of missionary attack upon them and the conversion of their adherents. One comes to the encounter with "a built-in pre-judgment of all other faiths" by the Gospel. Knowledge is sought to facilitate communication and conquest. The method of encounter is dialogue. But Perry really means disputation, which seeks the defeat and conquest of the other party.

One voice from the younger national churches may be heard. D. T. Niles, in *Upon the Earth*, states that God is acting upon all men everywhere in His work of salvation. Jesus is the fulfillment of God's work with all humanity, and the message of what God has done in Him is proclaimed to all men.

There are those indeed outside the Christian faith who respond to God's action and to the truth, but they need the challenge of the Gospel. Those who accept the revelation of God in Christ proclaimed by the church must repent, be baptized, and become members of the community of witness.

(to be continued)

Filmstrips on World's Great Religions

Color filmstrips with taped narrations on Buddhism, Confucianism, Taoism, Hinduism, Islam, and Judaism are available from the Mennonite Board of Missions. Factual and sympathetic synopses taken from *Life* magazine's "World's Great Religions" series, these audio-visuals present background information about religions our overseas missionaries confront. There is a separate filmstrip for each religion (excepting Confucianism and Taoism which are featured together). Order from Audio-Visuals, MBMC, Box 370, Elkhart, Ind. 46514.

Church Buildings Talk

If an ass in the Old Testament talked, why should it surprise us if the local church building talks today? It does. Undoubtedly it talks much more clearly to the person passing by than to the regular church member. The member takes the building for granted. The casual observer knows nothing about what goes on inside; so he makes his judgment about the church by the building. What does it say to him?

It may speak of irrelevance. There stands the ancient structure, beautiful in an antique sort of way. You look at it out of respect as you look at a dignified but senile old man who has served his generation well. You wouldn't think of saying one unkind word about him nor would you come to him for an answer to the complex needs of our time. The building stands sedately, Gothic style and all that, speaking loudly and clearly about the answers it had for the problems of yesterday.

So a beautiful, modern style is in. Whatever you do, be sure the architect understands we are with it. "Architect, draw up a plan that tells the world we are modern. Make the building shout modernity." This is the advice the architects apparently are getting. Church buildings of the most fantastic modern styles dominate the fringes of our cities. Two things stand out. The building is unmistakably a church; it has crosses, colored glass, and some vestige of a steeple. And secondly, it is modern, often outrageously modern.

It occurs to me that here again the building is talking about the wrong things. It is still saying the same thing the old Gothic structure did, only it says it in new instead of old English. It is saying, "The church is for the once-a-week crowd, the people who gather on Sunday to feed their souls. The fancy building is for worship. It is the place where one can forget all about hectic life in the world."

I would like to see an architect design a church building that would say some other things. I would like to see a building that would look like the factories and the offices and the shopping centers. It would be a building that would say out loud to every passerby, "Here is a facility that is used for all kinds of things all week long, things that are a part of this congregation's preparation for mission. Here the gathered people of God do more than sing 'Take Time to Be Holy!' Here they work. They study; they discern; they decide to act. This building is for work, not to keep the rain off the comfortable pew."

If your congregation is planning a new building, stop and think, What do you want it to talk about?

—Arnold W. Cressman.

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The Publican

*O God,
I confess
I do not come
To you
As soon as I should.
For this I struggle
In human strength alone.
For this I experience
Frustration and failure.
Instead of putting prayer off—
A sort of last resort—
And persisting in doing
All humanly possible first,
Help me to humbly,
And in complete confidence,
Cast every care upon you.
I know you do care
For me.
Help me see
That nothing is too large
Or too small,
Or too hard
For you.*

Amen.



Prince of Peace Church

Work was begun in Corpus Christi, Texas, by Don and Merylin Brenneman when Sunday school and church services were held in their home from July, 1956, to August, 1958. Weldon and Lorene Martin continued the work, and were able to organize a congregation in April, 1962. An educational wing for a church was built in 1962 where services and kindergarten are carried on at the present time.

VS workers have also been helping with the kindergarten since 1960. The present membership is 40; Elvin Snyder has been pastor since February, 1965.

Where Is the Witness?

In a conference on Mennonite Educational and Cultural Problems at Tabor College, June 8, 9, 1961, Paul M. Miller presented a paper from which he read the following thought-provoking statement:

"The average Mennonite does not look to his local congregation and its worship to help him implement his sense of world mission and social responsibility. He looks rather to the remote nationwide organizations and institutions of his denomination. The Mennonite Central Committee is to give his 'peace testimony' to government for him and be his arm of relief to the suffering of the world. The Mennonite Mutual Aid carries out his brotherly mutual aid activities. The Mission Boards decide when to start a new church in a nearby town. And so on it goes with all the major church boards and committees.

"Since the implementation of so many of his convictions is being carried out for him by organizations remote from the local congregation in which he worships, the Mennonite worshiper hears little during his worship about a specific and concrete embodiment of his theology in a program of action. Mennonite services seem to presuppose that the church institutions will continue to bear the brunt of the search for the path of obedience, and that the local congregation will not become an involved, disciplining, functioning unit."

That's clear and to the point. And it points out one of the great dangers of organizations and institutions. If anything can be said about our age, it is that too often the real thinking and planning for meeting needs, spiritual and social, is done by bureaucratic or organization people rather than the members of each congregation who work and serve in the world. This is more an indictment on what goes on in the local congregation than what is done by persons in the church's organizations and institutions. Both, however, are responsible.

Even with our growing emphasis on the local congregation, there continues to be too much of the thinking and feeling that "they," that is, our agencies and organizations, are doing the work. And it is assumed that this is proper.

These agencies and institutions do have an important task in carrying out the work which the congregation cannot do by itself. The congregation alone cannot very well establish and carry forward foreign missions. The congregation cannot by itself promote peace in Japan and India. The real danger is that when a congregation looks to its churchwide organizations to carry forward its witness abroad, it forgets that it

has the same mission at home. The organizations and agencies are to assist the congregation in its tasks and do only that which the congregation alone cannot do.

If, in the years to come, our faith is to be dynamic, we will have to find more ways of making our theology specific and concrete at the home base, the local congregation. The local congregation must bear the brunt of the search for the path of obedience. The local body of believers will need to become more involved in the church's mission, nurture, discipline, spiritual and social responsibility. Really and finally the only way to make a true dynamic witness beyond is to have a truly vital dynamic witness at the grass roots.

It is right then, as you notice in this issue of the *Gospel Herald*, that the Committee on Peace and Social Concerns speaks of its work as assisting the congregation. It is proper that the organizations and agencies of General Conference are endeavoring to give guidance and help to strengthen the witness and work of the congregation. Here is where conviction must be born, worship must be a reality, and witness must be enlarged.

Future issues of the *Gospel Herald* will carry articles defining and clarifying the task the church has assigned to other General Conference agencies and committees.—D.

Peace and the Christian

There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker.—D. L. Moody.

* * *

I believe that this commandment ["Thou shalt not kill"] forbids war. . . . We have come to face the fact that war is the supreme killer of all history. Once it killed only the fighter; today, it kills combatants and noncombatants as well. It lays its hands not only upon the wielder of the sword, but upon helpless women and children. Realizing this, an increasing number of us feel that we could no more kill men in the mass than we could kill in single combat. Therefore to engage in war would be for us a violation of this command.—Cloviss Chappel, in *Ten Rules for Living*.

* * *

The world will never have lasting peace so long as men reserve for war the finest human qualities. Peace, no less than war, requires idealism and self-sacrifice and a righteous and dynamic faith.—John Foster Dulles.

* * *

They said this mystery never shall cease: The priest pronounces war, and the soldier peace.—William Blake, *Goromic Verses*, No. 3.

* * *

"Men will carry guns until they learn to carry the cross."

* * *

Men who have nice notions of religion have no business to be soldiers.—Arthur Wellesley, Duke of Wellington.

Seek Peace and Pursue It

By Boyd Nelson

Twenty-four years ago as a member of the Congregational-Christian Church, I was assigned by Selective Service to a Mennonite-operated CPS camp at Weeping Water, Nebr. It wasn't until some time afterward that I came to understand that the first preparations for that situation had begun some six years before. Not for me personally, you understand, but for CPS.

I understood that Mennonite peace representatives had begun their work in 1936. I saw that they had worked well. They brought to fruition, along with other historic peace churches, a recognition of conscientious objection as a viable means of expressing one's loyalty to Christ and to his government without compromising his convictions about participation in violence and war.

Not only had these peace churches prepared for their own youth, but they also made provision for others of similar conviction against war.

Have you ever wondered how it is that Mennonite youth almost without exception receive their I-O classifications and are assigned to I-W?

Our peace representatives have been at work, from before the time the present set of draft laws were passed in the late 40's until now. Talking with representatives and senators in Congress, working with Selective Service personnel in Washington and all the state capitals, assisting men with classification and assignment problems, representing the church in its employment of I-W men—all these things go on constantly behind the scenes, almost so automatically that we hardly know that they work for us.

At the same time they know that a nation which gives itself to military means as a way of life will someday find itself bound by a type of mentality which keeps it from being flexible in its responses in a world situation. "They that take the sword shall perish with the sword," Jesus said. So our representatives constantly remind our government against becoming militaristic, against conscription. The Christian peace witness—a witness to the love of Christ for all men.

At the same time these representatives work with labor unions to help them understand why our members are limited in their participation in union movements. Through quiet representation and negotiation in many places, locally and with national union officers, these representatives have helped members of local congregations work out their conscience problems in relation to labor unions.

Obviously they have not done the total task. Each faithful member who takes his nonresistant commitment to Christ seriously strengthens the impact of the witness of those who

represent us. The congregation which is faithful in teaching watchfulness and Christian discipleship and practice is helping not only its members, but also its churchwide representatives.

But who of us alone could make any really effective witness to the power structures in our society? Which congregation or which district could really speak effectively and be heard? And how confusing to governments or others if each conference or congregation would separately try to speak to them! It is in living faithfully ourselves and working together with our brethren and sisters throughout the church that the impact of any witness that we may have can be felt.

Nor can any of us know by ourselves the implications of even our own behavior, let alone the implications of many world and national events. We know this, and when we join the church, we promise to give and take counsel. So we look to these representatives, trained and experienced in theology, Bible, and other fields, to help us think together and grow in our faith and obedience as Christians.

Nor does this sharing stop within the confines of our own North America. There are many young churches and young Christians overseas who have not yet found out that God in Christ is a God of peace. In recent years they have been seeking assistance from the North American brotherhood. Our peace representatives, cooperating with and partially sponsored by mission boards, are there too: in Congo, Japan, India, yes, even in Europe. Our peace witness is worldwide, even as it is central to the Gospel.

Working together often means organization. In this case the organization concerned is Mennonite General Conference. Working through one of its committees, General Conference provides all these services in the peace and social concerns area. Paul Peachey is the secretary for this area of work.

Now, just the week before July 4 (Independence Day in the U.S.), the Sunday which has been designated as Peace Sunday, we have an opportunity to think about our work together for the "peace . . . which passeth all understanding." This issue of the *Gospel Herald* explores many of the peace and social concerns from both here at home and around the world. We can learn from each other here.

Your congregation may be observing this occasion with special services, a fitting thing to do on Peace Sunday. You may even have an opportunity to thank God in a practical way through an offering, special or regular, for all that is being done in His name through our brotherhood. And perhaps you should also designate some special time for prayer—thanksgiving for what He has provided, guidance for those who represent us, and guidance for those of us without whose living peace our peace witness means nothing. Along with those whom we have chosen to represent us and lead us in peace and social concerns, let us "seek peace, and pursue it."

Boyd Nelson is Secretary of Information for the General Mission Board, Elkhart, Ind.

Personal and Social Piety

By Paul Peachey

What is the connection between the inner life of the soul and the outer life among men in the world, between "religion" and "morality"? In the history of the church this has been a perplexing problem. Throughout the Biblical witness the two are clearly distinguished. Adam's revolt against God is followed by Cain's attack on his brother. The first and the second commandments deal respectively with duties toward God and duties toward the neighbor. Matt. 22. While the second is rooted in the first, they are nonetheless inseparable. In the final judgment (Matt. 25), observance of the second commandment is the gauge that measures the observance of the first.

Two Dimensions

The questions of inward and personal piety, however, seem the more simple and manageable. Of course, we are constantly buffeted by conflicting drives within—greed, sex, ambition, anger, jealousy, and the like. Quite aptly Paul speaks of a war among our members. Rom. 7. This war breaks out when we are cut off from God. It is the Gospel that brings reconciliation and wholeness. But this struggle and our response to God's healing grace lie within the range of our personal responsibility.

The fall, however, rends not only the *personal* or *spiritual* fabric but the *social* as well. Men torn from God are by this very fact torn from their fellows. In their relations they become what John Wesley once called "a rope of sand." They no longer are a "people," a community. Hos. 1. In this state we are summoned by the approaching kingdom, the realm within which God rules and creates community anew.

Though we must answer for ourselves, we cannot control the response or behavior of others. Nonetheless our life is bound to that of our fellows—to those who respond, the church, in one way; to those who do not respond, the "world," in another way. But the Gospel makes one point unmistakably clear: there is no inner or personal salvation without at the same time the transformation of our life in the community.

These two dimensions, by definition inseparable, recurrently break apart in the hands of the churches. On the one hand, we are tempted to equate our achievements or our progress in the world with the coming kingdom. But when thus interpreted, the Gospel reinforces rather than judges our pride. On the other hand, we are tempted by a one-sided, individualistic salvation, in the end reminiscent of Cain's, "Am I my brother's keeper?" We gain nothing if to avoid the one pitfall, we tumble into the other. Both views, if one-sided, are heretical.

If there was a "genius" in the Anabaptist movement, it lay

in the fresh reintegration of the first and the second commandment. It was their insistence on the new community—on obedience in the *corporate* as well as in the *private* realm—that got them into trouble. A capitalist and even Marxist society can tolerate a purely inward piety, or one that stays behind church walls. But anyone who carries his Christian faith into the arena where social forces play upon one another will suffer persecution. II Tim. 3:12. This none of us desire.

A religion which provides personal salvation while permitting us to accept the going practice in our society, in such matters as moneymaking, race relations, or war, and then additionally, adds a certain amount of social prestige, is pretty hard to beat! But is it the Gospel?

A Third Dimension

But there is a third dimension. The integration of the inner and the outer is possible only in the full context of the Christian hope. Just as the personal and social stand in inseparable tension, so too the "present" and "future" dimensions of the coming kingdom. Where the one pair breaks apart, the other breaks likewise. Salvation is not an individual escape hatch from a miserable world—how can we love God and disparage His world? Salvation is the coming of the kingdom into our midst, initiating a new reality, as yet but a foretaste, of the fulfillment to be realized at His coming.

Judged by this overwhelming reality, much of so-called church history is a depressing spectacle. Have not some of the grossest crimes of human history—slavery, exploitation, oppression, and war—flourished among the very peoples where the churches have been most in evidence? It is almost as if the power of the Gospel had become intoxicating wine! The Gospel may indeed have released the forces of freedom and enlightenment, only to be put to selfish rather than redemptive use. In any case, does not the dreadful debacle in Southeast Asia today stand in dread judgment of the Christian pretensions of the Western world?

Events in our time appear thus to sharpen the contradictions in our church life. Once more the debate between "personal salvation" and the "social gospel" has erupted. But how sad when we distort the creative polarities of life to turn them into dissension or schism! There are various gifts and callings. An evangelist, who lives constantly with the lonely struggle of the soul with his Maker, may be less immediately aware of the clash of social forces and institutions. The scholar or administrator, whose vocation holds him in the high tension field of conflicting social forces, may be less aware of meaning of the inner pilgrimage of his fellows. But these contrasts, Paul tells us, are as necessary as the tension between hand and foot. How absurd and destructive to pit the one against the other!

Under assignment by the Peace Section of the Mennonite

Paul Peachey is executive secretary of the Peace and Social Concerns Committee of Mennonite General Conference.

Central Committee, I served as a member of the missionary community in Japan. When I was at home in Tokyo, I usually attended the weekly prayer breakfast of evangelical missionaries. One day I entered into conversation with a young man from a "faith mission" whom I had known only slightly. He asked what I was doing. To put into few words how we come

by our peace concern, why I was in Japan in particular, and how we carried on a peace witness, is not easy. Nor am I a gifted explainer. In any case he became visibly perplexed, and then replied, "I'm glad that all I have to do is to preach Christ." Then it was my turn to be perplexed. A rather simple task—*merely preaching Christ*.

Serving the Churches

How does the Committee on Peace and Social Concerns serve congregations and you as an individual?

- * Conducts studies in the Biblical and theological imperatives in peace and social witness.

Example: (following studies in major Mennonite communities) MCC Peace Section Study Conference on Church-State Relations, Oct. 7-9, 1965.

- * Stimulates the conviction of our churches regarding particular problems.

Example: "*The Way of Christian Love in Race Relations*"—Statement adopted by Mennonite General Conference, Aug. 24, 1955.

- * Assembles skills and resources to help in problem solving in local communities.

Example: For 25 years the *Committee on Economic and Social Relations* helped factory workers to reach agreements with labor unions, to maintain a witness against coercion and violence.

- * Interprets our convictions to government representatives (through the MCC).

Example: Since the passage of the first Selective Service Act in 1940, the Peace Section has looked after conscientious objector needs and witnessed more generally to the Gospel of peace.

- * Gives constant attention to peace education in our churches.

Example: The committee prepared "*The Christian Youth and War*" pamphlet series for mailing to 17-year-old youth, later revised by the Publishing House editors and currently issued as the "*Peacemaker*" pamphlets.

- * Shares with other Christians in the search for fuller Christian obedience.

Example: A conference with evangelical theologians and church executives on "*The Evangelical Christian and War*," Winona Lake, August, 1963.

- * Works with district conference committees in exploring issues and in communicating with our congregations.

Example: A consultation with district conference representatives held during General Conference at Kidron, August, 1965.

- * Collaborates with other agencies in Mennonite General Conference in the promotion of peace and service concerns.

Example: Through the MCC Peace Section, shares in providing workers and materials dealing with peace and other ethical issues in the overseas missionary effort.

Members of the Committee on Peace and Social Concerns are the following:

H. Clair Amstutz
Goshen College
Goshen, Ind. 46526

John E. Lapp
Route 1
Lansdale, Pa. 19446

J. Lawrence Burkholder
42 Frost Street
Arlington, Mass. 02174

Paul Peachey
4102 Brandywine St. N.W.
Washington, D.C. 20016

H. Ralph Hernley
Route 1
Scottdale, Pa. 15683

Peter B. Wiebe
Hesston College
Hesston, Kans. 67062

Guy F. Hershberger
1306 South 8th Street
Goshen, Ind. 46526

Albert Meyer
Box 308
North Newton, Kans. 67117

Carl Kreider
Goshen College
Goshen, Ind. 46526

Dan Yutzy
355 West Avenue
Plain City, Ohio 43064

Paul Landis
Salunga
Pennsylvania 17538

Dan Zehr
32 Ruskevill Road
Kitchener, Ontario

Suppose

You live in a marginal agricultural area. Farming never had been too good there, but now that agriculture has become mechanized, your farm area is no longer competitive. There is little industry, and unemployment in the community is usually higher than the national average. A big industrialist decides to open a factory ten miles away which will manufacture precision instruments, chiefly machine gun parts. You have a knack for drafting, and with six months of training offered by the company, you could qualify for the kind of job that secures your financial future. Do you take it?

* * *

You operate a small cabinet shop, manufacturing kitchen

equipment. Your business has prospered, and you have taken on a number of employees. Last year a local industry closed down, and homebuilding in the community almost came to a standstill. Several of your customers have been delinquent in their payments. As long as business was good you could afford to be lenient. This year, however, you are in the red and the \$6,800 in bad debts suddenly seems like a big sum of money. You have tried various ways to collect, but to no avail. The man owing the largest sum demonstrates by attitude and other investments that he doesn't intend to pay. He may even know that Mennonites don't sue and may be taking advantage of you. Should you sue him?

The city near which you live has grown rapidly. Taxes have gone up till you decided that you should sell your land rather than to continue farming. You were able to realize a good return and to go into housing construction. Things have gone well for some time, when one day you show a home to a prospective Negro buyer. Word gets around immediately. Other developers, instead, the whole neighborhood become aroused. Should you back off?

* * *

In high school you found science exciting, and then decided to major in chemistry in college. You obtained a good scholarship for graduate study, where again you did well. A

representative of a major industry interviews you, and offers you a good position hundreds of miles away. To your knowledge there is no church of your persuasion in the community. Do you accept such an invitation?

* * *

You live in a small city where management has been poor, and where there has been little real leadership. You are an active businessman. You own some property, and have helped others become established in business. Eventually your neighbors urge you to be a candidate for mayor. What should you do?

Peace Witness Abroad

World War II was a time of testing. Young men—and less directly, the churches—had to decide what to do about the national call to arms. The decision to enter alternative service became for many a time of discovery. After serving a term that was extended to war's end, some volunteered for additional service in overseas relief. There, amid the ruins of war, they began to talk with Christians whom they met, about the problems of war and peace. Out of these conversations came opportunities for more formal conversations in seminars and conferences. Eventually the MCC Peace Section, of which we are a major supporter, sent workers abroad—to Europe, to Asia, to Africa, and to Latin America—with special assignments in peace and related fields. This work is now carried on in close cooperation with the Council of Mission Board Secretaries. Excerpts of current reports from overseas follow.

Europe

"Can a man lay aside every personal, Western, and Mennonite prejudice, enter a communist state like East Germany or Czechoslovakia, and, as a Christian, see things as Jesus sees them? Because, for the Christian, only Jesus' point of view can lead to objective, positive, and practical evaluation.

"This was the concern of the nine Mennonite 'Encounter' participants as they were in East Germany on June 8-18, 1965, and in Czechoslovakia, June 18-23, to discuss 'Christian Obedience in a Divided World' with theologians and church leaders and pastors in the other 'power bloc.'"—Report by Hugo Jantz on East-West Encounter, 1965.

Japan

"Students Chang (Korea) and Sakai (Japan) symbolize the other 25 members of a reconciling work camp conducted at Mennonite Vocational School near Taegu, Korea, July 23 to Aug. 2, 1965. Ten days ago they had met as strangers; reserved, fearful, with all the animosities and atrocities of sixty years of Japanese occupation building barriers of fear and hate. Now in parting there was scarcely a dry eye as all marveled at the miracle of reconciliation which had happened among them.

"An unexpected fruit of the work camp is a 'seminar of reconciliation' on the church leader level, scheduled to be held in Taegu, Korea, at the end of October. This is seen by

the Korean brethren as a prelude to a meeting, either in Tokyo or in Seoul, of church leaders from the two countries for accomplishing that which should have happened twenty years ago."—Report by Carl Beck, September, 1965.

India

"The All India Peace Conference met in its sessions at the Sunderganj Mennonite Church in Dhamtari, M.P., from the 12th to the 14th of ('66) January with much expectancy. . . .

"In attendance were 59 delegates. . . . The main theme of the conference was 'The Historic Peace Witness of the Church.' . . .

"From the main addresses we may point out the following: Our peace witness is based on our experience of the new birth, the unity of all believers in Christ, and the authority of Christ over our lives. Our Lord commanded us to love our neighbors as ourselves, to love even our enemies, and to love in the Spirit. Our Lord demonstrated love in His own life. . . .

"He prayed for His enemies on the cross. . . . He confessed His kingdom was not of this world. . . . The Christian must be like his Lord. . . .

"Some of the urgent needs of the churches are peace literature in the vernacular, not so much translated materials as original small works done and suited to the Indian reading public. There is also a need for work among the Mennonite youths that they may be more intelligently informed of their Christian heritage and faith. . . . Someone from the North American churches needs to work full time for a period of three years with us in this field. . . . Let us pray for preparedness for peace witness of the churches in India."—Report by P. J. Malagar, 1966.

Africa

"To be able to get representatives from nine African nations together in the same place at the same time is in itself a miracle. To be able to come together in love and understanding was a miracle of even greater consequence.

"It was for this type of exchange that the meeting was called. As many African nations march rapidly to independence it has become imperative for the churches representing the historic peace witness to gather to share and to plan for the future."—Reports on Bulawayo Conference, 1965, by Paul Gingrich and Don Jacobs.

Man and His World of War

By Frank H. Epp

As the year 1966 started, a Christian fortnightly journal began one of its editorials with the following prediction: "The war in Vietnam may well overshadow everything else as news during the coming year."

In the first six months of the year this apprehension has certainly proved to be true. The war in Vietnam has filled the news and editorial columns of newspapers all over the world.

When war, any war, comes, as it has so frequently in our century, at various times involving most of the nations of the world, what is man's proper response? More specifically, what is the response of that man who claims that his Lord is God, and that, because he is a Christian believer, he is trying to pattern his life after Christ?

In times past, both militarists and pacifists have been found among the so-called Christian believers. The general rule has been that Christians have sided more or less willingly with their nation and its conflicts.

Russian Christians fought for Russia.

German Christians fought for Germany.

Canadian Christians fought for Canada.

Indian Christians fought for India.

And American Christians have fought and are fighting for America today.

The militarism of Christianity has scientifically been studied in recent years by the Canadian Peace Research Institute. Founded in 1961 and granted a Dominion Charter for the scientific study of the causes and prevention of war, the Institute is committed to peace research and education, not to action.

In 1965 the Institute reported on its study of the relationship between Christian groups and war. Writing in a church magazine, Norman Z. Alcock, president of the Institute, reported the following:

"What did we find? That Christians are more warlike in their attitudes than non-Christians, and that the most dogmatic Christians are more warlike than the less dogmatic Christians or than the less churchgoing Christians.

"By warlike we mean attitude toward conventional defense forces, toward nuclear weapons, and toward coexistence with communism. Churchgoing people have no greater 'sense of responsibility' toward war and peace than do the nonchurchgoing.

"And what is important and conclusive, among all groups measured—the general public and the various elites—churchgoers showed the same tendency to believe in military might rather than the power of love. For a church which is founded on the teachings of Jesus, these findings should come as a shock."

And a shock they are, indeed.

Yet, so deeply engrained in our society is support for a war effort when the nation calls for it, that the shock has no lasting effect. We simply accept it as part of our way of truth and our way of life.

But is it the Christian way? Is it the Christian truth? Is it the Christian life?

A close study of the Lord of the Christian faith, Jesus of Nazareth, His words and His works, His life and His death, suggests the contrary.

From Him we learn that there is a kingdom greater than any of our nation-states. This kingdom requires the believer's greater loyalty. It is the only sovereign, eternal order. Earthly kingdoms are temporal orders. They are not sovereign.

Whenever the demands of the nation-state conflict with the demands of the kingdom, we must obey God rather than man.

This does not mean a renunciation of the state or of citizenship. But it means a subjection of both to the eternal Lord Christ and His kingdom, which is international, universal, eternal, and which exists everywhere men live in obedience to it.

This kingdom is a priority in the Christian's life. He prays, "Thy kingdom come, thy will be done, on earth as it is in heaven," and he tries to act that way.

From Christ we also learn that love is a motive greater than any other motive or method. Enemies are to be won not by hate but by love. Said the Lord of life, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. . . . You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:43-48).

From the Saviour we also learn that the way of the cross is the Christian way in time of crisis. In His own life He faced a terrible crisis, in which He had to choose between alternatives. His enemy was threatening annihilation.

On the one hand, He could turn to the swords of His followers and call upon an army of several legions of angels to save Him.

The alternative was the cross.

He chose the cross, believing it to be God's will that the innocent die for the guilty rather than that the innocent kill the guilty.

He also knew that the way of the cross was the only way that led to a crown of life worth anything.

And this is still God's way today. There is no place in any carnal warfare for anyone who does His will.

His kingdom, His love, and His cross are incompatible with modern militarism.

Christians should follow and proclaim the better way. □

Frank H. Epp is editor of the *Canadian Mennonite*. This message was presented over the Mennonite Hour broadcast.

CHURCH NEWS

Broadcasting—Only the First Step

By Kenneth J. Weaver



Kenneth Weaver (left) is secretary of mass communications for the Mennonite Board of Missions and Vasil Magal is co-speaker of the Mennonite Broadcasts' Russian broadcast.

Radio broadcasts are often only a first step in "mass communicating" the Gospel. It is frequently the second step that wins men and women to Jesus Christ. This happens when Christians listening to Gospel broadcasts respond by sharing Christ with others in their community, thus taking part in the process of communication.

The obvious example would be Christians inviting their neighbors or friends in to listen to the broadcasts. This happens regularly in Russian-speaking countries.

A Russian farmer wrote to thank us for "The Voice of a Friend" program. He said, "Every Friday we gather in groups to listen to the broadcasts by Bro. Magal . . . and sing together with you the hymns as they are transmitted."

Too often this secondary result of communication happens by accident rather than design. In the early years of radio—and we are hardly out of them—broadcasting operated by instinct. But "instinct" is not enough in today's tough competition for men's attention. Good stewardship demands that Christians exercise sanctified judgment in carrying out the mission of the church. This includes broadcasting.

Broadcasts must be designed with an understanding of the listener and how he can respond to the message. Thus a program with a Christian- or church-oriented audience can expect the person not only to apply the message to himself but to share it with others. This type of program must

be designed to help the primary listener pass the message on to others. This is done by specific suggestions to help him to act, giving information, and providing literature or other items which he can use.

While I was in Italy recently, Luciano Monti, speaker on Mennonite Broadcasts' Words of Life, told me of an elderly couple in a village who have placed their radio in a front window so that others passing by can hear the broadcasts.

In America this might seem an invasion of privacy and of the right to some form of "public silence." Yet in rural Italy it is not unusual to walk from one end of a village to the other and hear broadcasts continually along the way.

This particular Christian couple is working at gaining a wider secondary audience. The Gospel is moving through them to others. This same couple (the only evangelicals in their village) also requested special literature to use with a family with small children.

Overseas broadcasts are not the only ones being used in a double-barreled way. Actually, this "two-step" process is one of the major means of communication here in America.

People usually think of communicating by the "hypodermic needle" approach. The speaker jabs the listener with a message and that's the end of it.

But modern advertising research has proved that much more happens to a message. Convinced listeners pass on what they hear to their particular circle of influence, their families, friends, and associates. This multiplies the message many times over.

A man in Washington, D.C., tape records the Mennonite Hour every Sunday. "I replay it through the week," he wrote. "Your broadcast has been a great encouragement to me . . . and occasionally I replay it for others to listen to also. There's so much in each message that hearing it once only gets the highlights."

He is the exception, not the rule. But many others take printed editions of the broadcasts and circulate these to acquaintances. A doctor in Nebraska ordered copies of David Augsburg's radio series for youth "to include in some of our Christmas cards to teenagers' parents."

This same series, "Everybody's NOT Doing It," is being distributed by Christian businessmen to high-school students in Toledo, Ohio.

In the same week recently two mothers in two different towns received permission from their family doctor to place Heart to Heart talks in racks in the waiting rooms.

And literally hundreds of listeners each year subscribe for both Heart to Heart and Mennonite Hour talks, not for themselves, but to be mailed to neighbors, married children, and business associates. This is mass communications at work in its secondary "two-step" sense.

We are designing our Gospel broadcasts not only to reach the listener and win him to Christ, but also to equip him with a message. He can pass it on either directly, as with taped or printed talks, or indirectly, as he makes the message part of his life and witness.

A remarkable story came through to our Harrisonburg offices recently from a high-school student in Colorado. We are still piecing it together. It appears she and three schoolmates were doing homework when the Mennonite Hour came on. The theme was witnessing.

When the broadcast was over, she was encouraged to continue discussion with her friends. So she "witnessed" to Christ in her own life. By her account all three of her friends gave their hearts and lives to Christ that evening.

Not enough of our broadcasts have such an immediate secondary result! Yet this dramatically signifies the response we should expect from "mass communications."

We are charged with the responsibility to proclaim the Gospel publicly to the masses. The purpose? So that out of these "nameless masses" God can call the ones and twos.

The final satisfactory result of the mass proclamation of the Gospel is individuals responding to Christ. Building the program to reach more than just our initial audience is necessary strategy for the challenge of an exploding population.



Paul Lehman (seated left), a pioneer in Mennonite Broadcasts' efforts in Italy, confers with David Augsburg (standing), new speaker for the Mennonite Hour.

Kenneth J. Weaver, Harrisonburg, Va., is secretary of mass communications for the Mennonite Board of Missions. This article was written on the occasion of the 15th anniversary of Mennonite Broadcasts, Inc.

Nafziger-Hosteller Accident

On Friday, June 17, 2:55 p.m., Florence Nafziger and Goldie Hosteller were driving on U.S. #33 from Elkhart toward Goshen, Ind. There had been a heavy shower during the afternoon. A car driven by 17-year-old Dixie Brock, headed toward Elkhart, had just completed passing a highway maintenance truck when she lost control of her car. The Brock car swerved across the road into the southbound traffic lane and directly into the path of Goldie's vehicle. The Hosteller car hit the Brock car broadside.

All three women were seriously injured. Florence and Miss Brock were taken to the Elkhart General Hospital and Goldie to the Goshen General Hospital. Miss Brock died about 6:30 p.m. from extensive head injuries.

Goldie has a serious concussion as well as leg fractures and lacerations on her face. Florence has severe face lacerations, broken ribs, collapsed left lung, and multiple fractures of both legs.

Florence and Goldie continue to be listed in critical condition but both are holding their own, and doctors indicated that signs are hopeful. The prayers and concerns of friends and colleagues are greatly appreciated on behalf of both of them.

Goldie Hosteller, wife of Alvin Hosteller, was a former missionary to India. Bro. Hosteller is now photographer for the Mennonite Board of Missions. Florence Nafziger, RN, has served at the Dhamtari Christian Hospital in India for many years and was currently on furlough. She had planned to return to India this fall.

Radio Communication Meeting

The third meeting of MRCA will be held July 16, 17 at the Goshen College Cabin Area, Goshen, Ind. The meeting will begin with a late afternoon or evening meeting of general radio communications interest and a business session of planning for future service activities. There will be a worship and fellowship informal service Sunday morning.

All Amateur Radio Operators, Citizen Band Operators, and those interested in radio communication are invited to attend. The Goshen College Cabin Area, just off Route 15 south of Goshen College, will be open to trailers, campers, and tents. Non-motel hotel and motel services are available in the area.

Those who anticipate attending the MRCA "Ham Fest" please drop a card or send a radiogram to Chairman J. F.

Swartzendruber, 1720 South 13th Street, Goshen, Ind. 46526.

The following stations will be in operation at the camp site:

Citizen Band Channel 11—KNJ9255
Amateur Radio 3815 kc—W9JOE
Mennonite Radio
Communication Associates
Richard S. Weaver, Secretary
W4JZC—5Q2932

Family Scatters

In the space of a few months three members (two sons and a daughter) of Mrs. Adella Gingrich's family of Albany, Oreg., will have scattered to three different continents in Mennonite Central Committee assignments.

Mr. and Mrs. Gale Gingrich left April 28 for a two-year term of service in Paris, France. They will serve as a unit leadership couple at a French Mennonite school for retarded children. He will help in construction of an addition to the school, and she will handle matron duties. Mrs. Gingrich's parents are Mr. and Mrs. Merle Kropf of Vanderhoof, B.C.

Byron Gingrich also left April 28 for a 26-month Pax term at the Walter Herron Leprosarium near Lake Victoria, Bolivia. He will do agricultural, construction, and general maintenance work. Byron attended Eastern Mennonite College and Oregon State University, majoring in science.

Miss Jessie Gingrich, a home economist, will be going to Vietnam for a three-year assignment in the latter part of June. Miss Gingrich will give informal training to refugee women in the preparation of food, sewing, child care. She graduated from Eastern Mennonite College in 1965 with a BS degree in home economics.

The Gingrichs are members of the Albany Mennonite Church.

MDS in Kansas

Veteran Mennonite Disaster Service volunteers from Kansas judged that the havoc caused by the tornado in Topeka, Kans., June 8, was the greatest they had seen.

The tornado cut a swath three blocks wide and 15 miles long through the center of the city. It missed the capitol building by only two blocks. Sixteen deaths resulted from the storm, but the toll would have been much higher if there had not been an alarm 15 minutes before the tornado struck.

A residential district in the southwest part of the city appeared to be hardest hit, as the funnel hovered longest over this region and reduced it to shambles. Of the major buildings on the Washburn Univer-

sity campus, only one appears to be in good shape and needs to be repaired.

The Kansas MDS unit leader and the mobile bus headquarters left for Topeka early June 9, less than 12 hours after the disaster. Thirty volunteers came in that day to help set up the operation. An estimated 300 volunteers were there the next day, Friday, 700 reported on Saturday, and 100 worked on Sunday.

Involved in the operation were MDS volunteers from Kansas, Missouri, Iowa, and a Lutheran disaster service team from Nebraska. The Church of God in Christ Mennonite disaster agency also set up operations in Topeka.

MDS has been working in the poorer residential section of the northeast part of the city, where it plans to continue for some time.

MYF Registration

Registration for Mennonite Youth Convention is still open. A few weeks ago it looked full and more, but 200 more spaces were opened by Estes leadership. Write to MYF Convention, Scottsdale, Pa. 15683. Cost—\$40.00 for registration. Round trip to Estes Park, Colo., from Chicago—\$55.00.



Missionary of the Week

Delilah Detweiler is a teacher and nurse in the Shirati Nursing School in Tanzania. She arrived at the location Nov. 22, 1963.

Delilah has been a Sunday-school teacher and summer Bible school teacher and served as a youth sponsor at a mission in Youngstown, Ohio. She was a nurse at Riverside Hospital, Newport News, Va., for a year before her overseas assignment.

Delilah attended Eastern Mennonite College, Ontario Mennonite Bible School, and became a registered nurse at Riverside Hospital. Her home address is Wellman, Iowa, and she attended the Huntington Avenue Mennonite Church.

FIELD NOTES

An assistant editor is needed to help in the **Gospel Herald** office and with book manuscripts. Responsibilities include: assisting in editing and securing manuscripts, helping with planning for the appearance of each publication including title and caption writing, following through on details related to preparing each issue for printing. This person should have interest and skills in editing, sympathy for our entire church, a concern for the brotherhood, and theological understanding. If you are interested in offering yourself for this service or can suggest someone who should be contacted, write to Nelson Waybill, Personnel Manager, Mennonite Publishing House, Scottsdale, Pa. 15683.

The Franklin Co., Pa., and Washington Co., Md., Conference is publishing a monthly paper entitled "The Burning Bush" containing news and events of interest to the church in the Cumberland Valley area. The paper will be mailed free for a trial period upon request of interested persons, by writing to Arthur F. Lehman, Secretary, R.R. 6, Chambersburg, Pa. 17201.

The Ailsa Craig, Ont., congregation celebrates its 18th anniversary on July 10, with C. F. Derstine, Kitchener, Ont., as guest speaker.

A European charter flight to Amsterdam and Mennonite World Conference in 1967 is being arranged for members of the Franconia Conference. Round trip cost would be approximately half the usual fare and the stay in Europe would be about three weeks. Menno Travel tours from Amsterdam would be available. Initial response has been favorable and members wishing to be included in this flight or desiring more information are urged to write to Franconia Charter, c/o W. N. Cassel, R.D., Telford, Pa.

Keith and Rhoda Schrag, formerly of Goshen, Ind., have moved to South Texas where Keith assumes pastoral leadership of the Spanish church at Premont.

Sam Williams was installed as pastor of the Tenth Street Mennonite Church in Wichita, Kans., during the morning worship service on June 12. Howard J. Zehr, Kansas overseer of Mennonite churches, conducted the installation. Bro. Williams replaces Lynford Hershey, who has asked for a 15-month leave to serve in the camp program of the Pacific Coast Conference.

Farewell services were held for Sanford Oyer and his family at the Protection Church, Protection, Kans., June 5. They will be serving the church at Wooster, Ohio.

Alva Yoder assumed full pastoral responsibility for the Zion Church, Pryor, Okla., on June 1.

Change of address: A. Willard Shertzler from New Holland, Pa., to 23 Circle View Drive, Leola, Pa. 17540. Phone: 717 656-9376. **I. Mark Ross** from Waynesboro, Va., to 1118 S. Brink Ave., Sarasota, Fla. **T. H. Brenneman** from Sarasota, Fla., to 120 E. Main St., Elida, Ohio 45807, from July 15 to Sept. 1. After Sept. 1 his address will be 1301 S. Eighth St., Goshen, Ind. He will be teaching on the faculty of Bethany Christian High School, Goshen, Ind.

The telephone number of **Alvin Jantzi**, Elma, N.Y., is incorrect in the **Yearbook**. It should be 716 683-5929.

The Glenn Heights Church, Denver, Colo., was dedicated on June 5. E. M. Yost, overseer of the Rocky Mountain Conference, preached the dedicatory sermon. Ed Miller is pastor.

Your editor of Gospel Herald is in need of photos of Mennonite meetinghouses. If a photo of your church building has not been in, please send a glossy print. Do not send colored photos.

Elmira, Ont., congregation plans to present its new pastor, Vernon Leis, with a photo album of the members of the congregation to better acquaint him with the congregation when he arrives.

Heart to Heart has just released a new wall calendar featuring 12 beatitudes for married couples. The calendar begins with June, 1966, and continues through June, 1967. A practical feature is the space provided to mark daily appointments.

Mennonites in Indonesia are increasingly challenged by opportunities for evangelism in their mushrooming cities. In addition, many of their young people have moved into the cities to find employment and attend schools. New churches have been established in Central Java and in Djakarta, the nation's capital, and further expansion is under consideration. A Board of Evangelism and Christian Service was organized last year with Herman Tan designated as executive secretary and Tjit Tijen Swie elected chairman. A call has been issued to the churches in Europe and North America to join in this new outreach.

D. Richard Miller, pastor of the Evangelical Mennonite Church, Fort Dodge, Iowa, has been elected president of the city's ministerial association.

The Mennonite Church of India made its annual contribution to Mennonite General Conference in the amount of \$33.47.

Allen R. Linscheid, Reedley, Calif., has been appointed assistant administrator of Kings View Hospital in Reedley. He had been administrator of Sierra View Homes, Fresno, Calif., since January, 1965. He is

chairman of the West Coast Relief Committee of the Mennonite Central Committee.

Lakeview Mennonite Church, Wolford, N. Dak., is observing its 50th anniversary and homecoming on Saturday and Sunday, July 23, 24. All past members and friends are invited.

On June 12, Howard S. Bauman was installed as pastor at the Clarence Center Mennonite Church. The service was conducted by J. B. Martin. He was formerly pastor of the Elmira, Ont., Church. His address is 63 Buell St., Akron, N.Y.

Clarence R. Good was ordained as deacon for the Martindale congregation, Ephrata, Pa., on May 22.

Interpretation of front-page photos is printed on the contents page, when it is felt such interpretation is needed.

New members by baptism: four at Erb Street, Waterloo, Ont.; twenty-one at Hess-ton, Kans.; one at Mountain View, Lyndhurst, Va.

Samuel F. Pugh is editor of **World Call** instead of **Call**, as stated on page 545, June 21 issue of **Gospel Herald**.

Henry Musselman, Line Lexington, Pa., was licensed for the ministry on June 12. He will serve as pastor at Trevose, succeeding Paul W. Histand.

Henry Paul Yoder, former missionary in Cuba and more recently working with Cuban refugees at Miami, has accepted a call to serve as pastor at Plains, Lansdale, Pa.

Enos Yoder was ordained to the ministry at Chase Mound, Wespahalia, Kans., on May 29. Morris Swartzendruber, Kalona, Iowa, officiated, and the charge was given by Jonas Yoder, Hutchinson, Kans.

The address of Jonas P. Yoder, in the 1966 **Yearbook**, should have Route 2 added to assure his mail reaching him.

Ohio Conference MYF Convention, South Union, West Liberty, Ohio, July 8-10, with Harlan Steffen as guest speaker. Theme: "Can Our Kind of Church Change Our Kind of World?" There will be workshops for sponsors and MYF-ers.

Calendar

Alberta-Saskatchewan Conference and associated meetings, Kalispell, Mont., July 1-4.

Allegheny Mennonite Mission Board meeting, Ma-sontown, Pa., July 15, 16.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.

Allegheny Conference, Belleville, Pa., Aug. 5, 6.

Conservative Mennonite Conference meeting, Green-wood, Del., Aug. 18.

Illinois Conference annual meeting, at First Men-nonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19.

West Fairview congregation sponsor

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Clayton and Doris (Beachy), Pigeon, Mich., third child, second son, Gregory David, June 2, 1966.

Bauman, Eli M. and Ella Marie (Beaudin), Elmira, Ont., fourth child, third daughter, Tamara Gail, May 21, 1966.

Bontrager, David and Bertha (Carpenter), Centerville, Mich., fifth child, second son, Frederick David, May 29, 1966.

Borntrager, John and Rowene (Stoltzfus), Orrville, Ohio, first child, Lisa Renae, May 3, 1966.

Bozer, Francis W. and Edna L. (Helmuth), Williamsville, N.Y., twin sons, Hermann Francis and John Francis, May 6, 1966.

Brenneman, Allen Ray and Virginia Mae (Miller), Accident, Md., seventh child, fourth son, Bradley Dean, May 17, 1966.

Charles, Paul L. and Ruth Ann (Shelly), Marietta, Pa., first child, Dale Lamar, May 28, 1966.

Delgado, Alberto and Gorgina, Sarasota, Fla., fifth child, second daughter, Cecilia Luisa, May 20, 1966.

Detweiler, Bill and Ruth (Mast), Kidron, Ohio, second daughter, Jill Michelle, May 18, 1966.

Fisher, Crist G. and Anna Ruth (Borntrager), Wimer, Pa., third child, second daughter, Shirley Ann, May 27, 1966.

Grove, Kenneth E. and Mary Louise (Shertz), Hanover, Pa., sixth child, third daughter, Barbara Ann, April 25, 1966. (Two daughters deceased.)

High, Christian H. and Edna (Ober), Manheim, Pa., sixth son, Elmer O., May 22, 1966.

Horst, Ernest and Beulah (Good), Wadsworth, Ohio, eighth child, fourth son, James Ernest, June 1, 1966.

Hostetler, Robert and Eloise (Beyeler), Erie, Pa., first child, Lori Ann, March 8, 1966.

Klopfenstein, Marlin and Marlene (Nafziger), Wauseon, Ohio, first child, Pamela Sue, May 20, 1966.

Kraybill, Ernest N. and Eunice (Kauffman), Arlington, Va., second daughter, Debra Jean, June 6, 1966.

Martin, Lawrence and Martha (Martin), Walenstein, Ont., fifth child, fourth son, Frederick James, May 26, 1966.

Martin, Robert and Mary (Martin), Myers-town, Pa., fifth child, second son, Curvin Ray, May 31, 1966. (One daughter deceased.)

Meyer, Albert J. and Mary Ellen (Yoder), North Newton, Kans., fifth child, fourth daughter, Elaine Elizabeth, May 28, 1966.

Miller, Ivan and Emma (Yutzky), Hutchinson, Kans., fifth child, fourth daughter, Barbara Lynette, May 30, 1966.

Miller, John G. and Ethel (Ranck), Bridge-ton, N.J., fifth child, second son, Dean Robert, June 5, 1966.

Miller, John Henry and Kathryn (Schrock), Hartsville, Ohio, third child, second daughter, Donita Dawn, May 31, 1966.

Neuenschwander, Jesse and Helen (Heistand), Litz, Pa., a daughter, Martha Louise, June 11, 1966.

Newswanger, Aaron K. and Marian (Herr), New Holland, Pa., first child, Fred Herr, May 25, 1966.

Peachey, Irvin J. and Mary (Zook), McVey-town, Pa., fifth child, third son, Paul David, May 2, 1966.

Rice, Howard and Anna (Miller), Perkase, Pa., sixth child, fifth son, Philip Eric, June 1, 1966.

Schmucker, Dennis and Pat (Grove), Milliken, Ont., fourth child, first son, Floyd Bradley, May 15, 1966.

Strubhar, Levi and Maxine (Lenhert), Hubbard, Oreg., sixth child, third son, David Michael, Dec. 17, 1965.

Summers, Robert and Edith (Brenneman), Cleveland, Ohio, second daughter, Rebecca Marie, March 10, 1966.

Troyer, Wayne and Janice (Rediger), Pleasant Dale, Nebr., first child, Ronald Wayne, May 26, 1966.

Unruh, Jerry Jay and J. Elaine (Sentel), Greensburg, Kans., first child, James Michael, April 9, 1966.

Widrick, Clarence and Beulah (Yancy), Lowville, N.Y., triplet sons, seventh, eighth, and ninth children, fourth, fifth, and sixth sons, Mark, Luke, and Paul, Dec. 6, 1965.

Yoder, Don and Hazel (Leidig), Sarasota, Fla., fourth child, third son, Mark Bradley, May 28, 1966.

Yost, John S. and Rhoda (Hershey), Kinzers, Pa., second daughter, Beth Elaine, May 23, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baltzer — Eschbach. — Billy Ben Baltzer, Mt. Joy, Pa., Risser cong., and Dorothy Jean Eschbach, Washington Boro, Pa., Columbia cong., by Benjamin C. Eschbach, May 28, 1966.

Berry — Martin. — Melvin Daniel Berry and Marian Grace Martin, both of Elda, Ohio, Salem cong., by Richard E. Martin, June 10, 1966.

Brubaker — Stoltzfus. — Donald R. Brubaker, Litz, Pa., cong., and Mary Elaine Stoltzfus, Paradise, Pa., Neffsville cong., by John R. Martin.

Davis — Aeschliman. — Charles Davis, United Brethren cong., and Judy Aeschliman, Pine Grove cong., both of Stryker, Ohio, by D. Wyse Graber, April 9, 1966.

Erb — Yantzi. — Delton Erb, Wellesley, Ont., Maple View cong., and Le Etta Yantzi, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, May 21, 1966.

Evans — Fretz. — Melvin Evans, Naticoke, Ont., Cheapside United cong., and Lois Fretz, Selkirk, Ont., Rainham cong., by Orrie Gingrich, April 30, 1966.

Fairfield — Longenecker. — James C. J. Fairfield, Harrisonburg, Va., Lindale cong., and Jean M. Longenecker, Elizabethtown, Pa., Bossler cong., by Clarence E. Lutz, June 11, 1966.

Friesen — Hartzler. — Paul Friesen, Goessel, Kans., Hillsboro Mennonite Brethren cong., and Freda Hartzler, Newton, Kans., Hesston cong., by Peter B. Wiebe, June 10, 1966.

Gehman — Snider. — Solomon Gehman, Preston (Ont.) cong., and Sylvia Snider, Preston, Weber cong., by J. B. Martin, May 21, 1966.

Groff — Stoltzfus. — Leonard L. Groff, White River Jct., Vt., and Anna M. Stoltzfus, Kinzers, Pa., both of the Coatesville cong., by Clair B. Eby, June 11, 1966.

Heisey — Erb. — Menno F. Heisey, Winchester, Va., and Carolyn Y. Erb, Manheim, Pa., both of the East Petersburg cong., by H. Raymond Charles, June 4, 1966.

Hilker — Cressman. — Wayne Hilker, Waterloo (Ont.) Lutheran cong., and Martha Cressman, Breslau, Ont., Cressman cong., by J. B. Martin, May 14, 1966.

Imhoff — Roth. — Ray Franklin Imhoff, Sterling, Ohio, Crown Hill cong., and Rebecca Jane Roth, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig, June 4, 1966.

Lichty — Cressman. — Raymond Lichty, Millbank (Ont.) cong., and Dorothy Anne Cressman, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, June 11, 1966.

Martin — Beiler. — Kenneth E. Martin, East Earl, Pa., Lichty cong., and Sherrill G. Beiler, Parkersburg, Pa., Millwood cong., by Clair B. Eby, May 21, 1966.

Martin — Miller. — Richard Martin, Jr., and Janet M. Miller, both of Hagerstown, Md., Reiff's cong., by Reuben E. Martin, June 11, 1966.

Mast — Herschberger. — Paul David Mast, Kokomo, Ind., Santa Fe cong., and Mary Ellen Herschberger, Kokomo, Bon Air cong., by Clayton Sommers, June 11, 1966.

Miller — Headings. — Marlin Miller and Marie Headings, both of Hutchinson, Kans., Plain View cong., by Jonas P. Yoder, April 17, 1966.

Miller — Miller. — David S. Miller and Arie A. Miller, both of Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, June 12, 1966.

Pena — Burgett. — Joseph Pena, Chicago, Ill., Mennonite Community Chapel, and Rosemary Burgett, Chicago, Catholic Church, by Laurence M. Horst, May 28, 1966.

Riehl — Coblenz. — Kenneth E. Riehl, Bareville, Pa., Ridgeview cong., and Katie Coblenz, Sadsburyville, Pa., Millwood cong., by Clair B. Eby, June 4, 1966.

Rittenhouse — Weese. — Philip Rittenhouse and Linda D. Weese, both of the Blooming Glen (Pa.) cong., by David F. Derstine, Jr., June 11, 1966.

Roggie — Nafziger. — Merlin Roggie, Croghan (N.Y.) C.M. cong., and Doris Nafziger, Lowville (N.Y.) C.M. cong., by Richard Zehr, May 28, 1966.

Ropp — Allbrecht. — Robert Ropp, New Hamburg, Ont., Hillcrest cong., and Sharon Allbrecht, Tavistock, Ont., East Zorra cong., by Henry Yantzi, June 10, 1966.

Seyler — Gingrich. — Laverne Seyler, Bamberg (Ont.) Lutheran cong., and Evelyn Gingrich, Waterloo, Ont., Erb Street cong., by J. B. Martin, May 21, 1966.

Stalter — Roth. — John Stalter, Eureka, Ill., Roanoke cong., and Frances Roth, Garden City, Mo., Sycamore Grove cong., by Allen E. Zook, May 28, 1966.

Stoltzfus — Erb. — John W. Stoltzfus, Elverson, Pa., and Janet H. Erb, Milton, Pa., both of the Rock cong., by Ira A. Kurtz, June 4, 1966.

Summerfield — Swisher. — Mitchell D. Summerfield and Linda J. Swisher, both of Newport News, Va., by Wilbur H. Smoker, April 1, 1966.

Taube — Schweitzer. — Harold Taube and Barbara Schweitzer, both of Castorland, N.Y., Naumburg C.M. cong., by Richard Zehr, May 21, 1966.

Virkler — Bellar. — Philip Virkler and Evelyn Bellar, both of Castorland, N.Y., Naumburg C.M. cong., by Richard Zehr, April 30, 1966.

Wissler — Shenk. — Harold Wissler, New Holland, Pa., Groffdale cong., and Jean Shenk, Litz, Pa., Neffsville cong., by John R. Martin, June 4, 1966.

Yoder — Hochstetler. — Ernest Yoder, Hutchinson, Kans., and Irene Hochstetler, Mt. View, Ark., by Jonas P. Yoder, March 27, 1966.

Yousey — Widrick. — Norman Yousey, Castorland, N.Y., and Betty Widrick, Croghan, N.Y., both of the Naumburg C.M. cong., by Richard Zehr, May 14, 1966.

Zook — Weiler. — Lloyd Zook, Manatwny, Pa., Oley cong., and Ruth Ann Weiler, Elverson, Pa., by Donald Robinson, June 26, 1965.

Obituaries

May the sustaining grace and comfort of our Lord beless these who are bereaved.

Birky, Joseph D., son of Daniel and Mary (Ziegler, Detweiler) Birky, was born at Oberlin, Kans., Sept. 5, 1899; died at Milford, Nebr., May 23, 1966; aged 66 y. 8 m. 18 d. On June 12, 1919, he was married to Ella Schlegel, who

preceded him by 10 months. Surviving are 2 sons (Harold and Dallas), one daughter (Goldie—Mrs. Edd Reichwaldt), 7 grandchildren, one great-grandchild, his mother, one brother (Jake), one sister (Lydia—Mrs. Henry Reeb), 2 half brothers (Perry and Fred Detweiler), and 2 half sisters (Mrs. Lavern Roth and Mrs. Fred Reeb). Preceding him in death were one son, 2 grandchildren, 2 half sisters, and one half brother. Funeral services were held at the Millford Church, May 25, with Milton Troyer and John Springer officiating.

Breull, Edna, daughter of Daniel and the late Nora (Huddle) Histan, was born at New Britain, Pa., June 3, 1927; died at Long Beach, N.J., of congestive heart failure, June 4, 1966; aged 39 y. 1 d. In 1953 she was married to Edwin Breull, who survives. Also surviving are one stepson (Jack), one stepdaughter (Judy), brother, stepmother (Fannie Good Histan), 10 brothers and sisters (John, Lena—Mrs. Lester Hunsberger, Mary—Mrs. Lester Reinford, Herbert, Mabel—Mrs. Ernest Deweller, Nancy—Mrs. Clarence Kulp, Walter, Norman, Robert, and June), and one stepbrother (Ernest Good). Funeral services were held at Hunsicker's Funeral Home, Souderton, Pa., June 8, with David F. Derstine, Jr., officiating; interment in White Marsh Cemetery.

Diltz, Eva Nora, daughter of Henry and Martha (Freunda) Seyler, was born in Allen Co., Ohio, Feb. 4, 1883; died at Delphos, Ohio, May 28, 1966; aged 83 y. 3 m. 24 d. On Aug. 29, 1903, she was married to Nathaniel Diltz, who died in Oct. 1958. Three daughters also predeceased her. Surviving are 4 sons and 5 daughters (Russell, Ira, Gerald, Ellis, Velma—Mrs. Bernard Teman, Louella—Mrs. Eugene Teman, Annabelle—Mrs. Gerald Claypool, Loretta—Mrs. Harold Kohorst, and Irma—Mrs. James Marhern), one stepdaughter (Mrs. Blanche Bowers), and one brother (Arthur). She was a member of the Salem Church, where funeral services were held May 31, with Richard E. Martin and Gene Miller officiating.

Fry, Marcia Jane, daughter of Paul and Rosemary (Blosser) Fry, was born at Goshen, Ind., Sept. 24, 1963; died after an illness of six months at Goshen, May 25, 1966; aged 2 y. 8 m. 1 d. Surviving are her parents, 2 brothers (Michael John and Brian James), and grandparents (Mr. and Mrs. J. Mark Blosser and Mr. and Mrs. John Fry). Funeral services were held at the Yoder-Culp Funeral Home, May 27, with A. Don Augsburg officiating; interment in Oak Ridge Cemetery.

Gingerich, Elna Magdalena, daughter of Jacob and Agnes (Drane) Schwartzentruber, was born at Zurich, Ont., Aug. 20, 1911; died of a heart condition and diabetes at the Clinton Public Hospital, Clinton, Ont., June 1, 1966; aged 54 y. 9 m. 12 d. On April 7, 1930, she was married to Amos S. Gingerich, who survives. Also surviving are 2 daughters (Jean—Mrs. Kenneth Gingerich and Betty—Mrs. William Steckle), 2 sisters (Ida—Mrs. Roy Gingerich and Mary Ann—Mrs. Edmund Oesch), one brother (Allan), and 4 grandchildren. She was a member of the Zurich Church, where funeral services were held June 3, with Ephraim Gingerich and Orval Jantzi officiating; interment in Goshen Line Cemetery.

Glick, Ruth, daughter of John E. and Anna M. (Summer) Kennel, was born at Gap, Pa.; died at the Pensacola (Fla.) Hospital, after a short illness, May 23, 1966; aged 48 years. She was married to Mahlon R. Glick, who survives. Also surviving are her parents, 2 sons (Melvin and Robert), one daughter (Mary Ann), 4 grandchildren, and 10 brothers and sisters (Calvin, Mrs. Chester B. Graybill, Mrs. LeRoy S. Stoltzfus, Mrs. Melvin L. Kauffman, Mrs. John H. Mast, Mrs. Amos W. Yoder, Mrs. Sol Yoder, Mrs. Ivan Magal, Mrs. John D. Smucker, and Arthur J.). She was a member of the Burnville Mennonite Church. Funeral services were held

from her late home at Atmore, Ala., May 26; interment in nearby cemetery.

Items and Comments

Dr. Sherwood E. Wirt, editor of *Decision*, an organ of the Billy Graham Evangelistic Association, brought greetings from the Associated Church Press to the Catholic Press Association at its annual convention in San Francisco.

Stressing the "ecumenical spirit" of the ACP, Dr. Wirt said the predominantly Protestant press organization was ready to "tackle great moral issues, side by side with Catholic editors. We must move out for God in a fresh way together," he told the editors of Catholic publications from throughout the U.S. and Canada.

Dr. Wirt said the ACP was looking forward to ever increasing cooperation with the CPA. In this connection, he hailed projected plans of the two press associations to hold simultaneous meetings in the same city within a few years.

* * *

Pentecost Sunday 1966 found the present generation of Pentecostals considerably different from that of 30 or 40 years ago—at least in the U.S. and Canada. Gone are the holy rollers, "gymnastics in the pews," and the attitude that a person does not have the Holy Spirit unless he speaks in tongues. There is also less emphasis on mass healing revivals.

A recent article in the official organ of the Assemblies of God urges leaders to "remain ever alert to the dangers of worked-up excitement. The spurious conversions and fevered exhibitionism resulting from cheap psychological methods have no place in a genuinely spiritual movement."

* * *

A statement rejecting the historic Lu-

theran belief that a war can be "just" has been prepared for adoption by the American Lutheran Church. The resolution extends the church's stand on conscientious objection, warns pastors against giving religious sanction to a "naked power struggle" between nations, and argues that the will and ability to make and win a war is the best way to deter a potential enemy attack.


Prepared by the ALC Commission on Research and Social Action, the resolution—"War, Peace, and Freedom"—will come before the church's General Council in October.

* * *

Dr. Paul Rees criticized what he termed a lack of candor in that part of the widely publicized "Wheaton Declaration" dealing with ecumenical affairs. The declaration, adopted at the Congress on the Church's World-Wide Mission in Wheaton, Ill., in April, criticized movements which "boldly content for the nonexistence of the Gospel revealed by God, that propagate a Neo-Universalism denying eternal condemnation, that substitute interchurch reconciling service for aggressive evangelism, but blur the Biblical distinction between 'church' and 'mission,' between Romanism and Protestantism, and that create ecclesiastical organizations moving in the direction of a worldwide religious monopoly."


These assertions, Dr. Rees said, were "obvious references" to the World and National Councils of Churches and added that "all of these views were held by one or another of the leaders in our denominations that have affiliation with councils of churches. . . . At the same time, it would be difficult—there are those who would say impossible—to find anything in the official minutes or pronouncements of these Councils that you could identify categorically with any of these positions."

He chided his fellow evangelicals on their civil rights stands: "There is an unsilenceable pain in my heart when I see evangelicals leap as promptly as the molecules of mercury to a ringing denunciation of pornography, while at the same time



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they are as cautious as a March 1 groundhog in aligning themselves with the struggle for constitutional rights for our Negro citizens."

* * *

Despite the expanding war in South Vietnam, not a single church related to the Christian and Missionary Alliance there has been closed, delegates to the denomination's 69th annual General Council were told at Vancouver, B.C.

"Through the united efforts of our Mission and National Church, we are able to report the largest number of baptisms on this one field of any time in its history," said Dr. Nathan Bailey, Alliance president.

In South Vietnam, there are currently 343 churches related to the Alliance which have grown out of its missionary work there. During 1965 the 118 North American Alliance missionaries in South Vietnam gave priority to evangelistic work among military personnel and refugee camps.

"In spite of the fearsome increase of military activity and casualties," Dr. Bailey reported, "our missionaries have been preserved and to an amazing degree have continued active in their ministries. Ministries among the soldiers in the hospitals, in strategic villages, in major cities and mountain villages have literally occupied our staff day and night," he added. "More than 42 million pages of Gospel literature have been published . . . and in spite of the war, 511 broadcasts are heard every week throughout the country."

* * *

Protestants and Roman Catholics are faced with a "most urgent moral mandate" to end the war in Vietnam, a distinguished Protestant theologian said at Boston.

Dr. Robert McAfee Brown, addressing fellow United Presbyterians at the denomination's 178th General Assembly, called for concerted action by Christians to halt the conflict. "I have great fear," he said, "that future generations, if there are any, will look back at the insanity of the 1960's and ask the churches: 'What were you doing to stop it, and why didn't you join together?'"

* * *

What bothers teenage boys about girls' fashions? Outlandish stockings, short-short-skirts, and clothes that are too tight. And, no matter how popular the Beatles become, American girls still like boys to look like boys.

At least these are the items mentioned most often in a poll of some 500 teenage readers of *Youth Magazine*, interdenominational journal published in Philadelphia. Some of the comments were reproduced in the May 22 issue.

The things that "bug" the girls about boys' styles are long hair, skinny pants, and fads that tend toward the effeminate.

* * *

MEMPHIS BIBLICAL SEMINAR
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MEMPHIS, TENN 38100

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Cover photo by Three Lions. THE PARENTS, the monument on the Soldiers Cemetery near Dixmuiden. By: Kollwitz, Kathe (German, 1867-1945).

JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

J. C. Wenger, Ellrose D. Zook, Consulting Editors

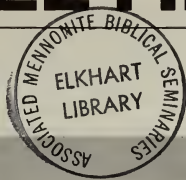
Bertha Nitzsche, Editorial Assistant

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottsdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottsdale, Pa. 15083. Lithographed in United States.

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Tuesday, July 5, 1966

Volume LIX, Number 26



Leisure—a Time Bomb

By B. Charles Hostetter

Have you noticed that when you and your child walked by a big store window that was full of toys, he would pull you toward it and want to stop and window-shop? Of course, the window-shopping didn't take long—then there was a plea to take you into the store so that you could buy one or more of the toys.

This is a natural reaction from a child. You could lead your dog or horse by the same window and you would get absolutely no response of interest from it. If your boy responded to the window of toys in the same way that your horse did, you would be alarmed. Then the child would be either sick or abnormal, and you would have the boy checked immediately by the family doctor.

Play is one of the most basic needs of a child. Karl Groos more than a hundred years ago said, "Play is so important in training for life that nature provides a long period of immaturity for it."

Harold D. Lehman, a college professor, says, "While play is a word which refers to childhood experiences, recreation is an adult word. For an adult, play is re-creation. Recreation satisfies desires we all have for adventure (new experiences), personal participation, social acceptance, opportunity to excel (skills), keen competition, and achievement. Recreation makes up for the lack of these elements in the everyday experiences of most people. The satisfaction of these inner needs, along with a satisfying spiritual experience and a challenging work-life, makes for a rounded-out, integrated personality for God."

Through the centuries man has generally reacted to hard work and longed for the day when he would have leisure time. So he put his genius to work to find ways to get out from under the sentence that Adam and Eve received because they had sinned. God said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

The Abundance of Leisure

This generation finds itself with a great amount of leisure time for almost everyone. Up until this century, however, this was available only to the rich because leisure was secured through the slavery of others. I guess it still is, but our slaves are not humans but machines. Nash says, "The Greeks attempted to keep a proportion of about fifteen slaves to each citizen. It is estimated in America that we have approximately 125 slaves to serve each man. These slaves jump at our beck and call. We merely touch a button and they light our way. They sit twenty-four hours a day in thermostats to regulate the heat in homes and to cook meals. They preserve food in refrigerators; they start cars, run motors, shine shoes, and curl hair. They bring the news of the day, they report tragedies, and they bring entertainment. In fact, they have practically eliminated time and space."

Now that we have an abundance of free time, it threatens to destroy us. We don't have the character and spiritual experience to use these bonuses for good. Rather, they are used to feed our depraved and sinful appetites. Gen. Charles de Gaulle, president of France, said, "We may well go to the moon, but that's not very far. The greatest distance we have to cover still lies within us." Dr. George K. Schweitzer, a research radiochemist of the Atomic Energy Commission, says, "Scientific advance in the past century has been phenomenal. . . . But there is one thing that man has been unable to control: and that is himself."

Man has the ability to capture time, but lacks the moral maturity to use it wisely. God tells us, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Man is the product of his choices. As another has said, "It is at the forks of the road that character is made."

What can I do? This question is being asked by people of all ages today, from the toddler to grandpa. Nash points out, "We have more leisure time; life expectancy has doubled in a century; retirement is at an earlier age, and more people have money." We of this generation have been handed free time

B. Charles Hostetter, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast.

generously. And we are finding out that nothing is more demoralizing and boring than idleness.

The Foolish Use of Leisure

The secular and commercial world has seen this abundance of leisure time that we have and has seized the opportunity. They have developed multi-billion-dollar businesses by providing entertainment, amusement, and excitement. Much of it naturally appeals to the selfish and carnal side of man. But this has not been satisfying. After people have seen all the movies, have read all the comic books, have viewed television hour after hour, have traveled day after day, have listened to commercial after commercial, and have drunk all the strong drink they can stand, then what? What is there to do after that? Viscount Grey says we are a "pleasure-seeking but not a pleasure-finding people."

There is a wide variety of ways in which a person can spend his leisure time. But many have chosen those ways that contribute least to their welfare. Some even select harmful activities to use up their free time. We have spectatoritis; we simply sit and look. Athletic events, movies, cheap paperbacks, and television have become staples of living. We want others to perform and make us happy. But happiness can't be sought. The Bible warns, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

The Fatal Abuse of Leisure

The building of huge atomic arsenals on both sides of the Iron Curtain, the development of intercontinental rockets and germ warfare, the growing restlessness of the masses and abounding wickedness everywhere, tell us that we are living on a time bomb. But who cares? We go merrily on in our selfish way. We build bigger stadiums and sports arenas in order to be entertained. Our amusements become more sex-centered, lewd, and sensational. Many things which brought jail sentences a generation ago are now legal, in style, and are considered the norm. We have lost our sense of shame and have forgotten the moral codes. But God is not mocked. Pay-day is coming.

The underworld syndicates have capitalized on man's insatiable desire for thrills. Now that we have lots of free time and money, gambling has become a multi-billion-dollar business. Rockets of all kinds are operating openly. Pay-off money is giving protection and security to these racketeers. But through it all, no one is finding true happiness and satisfaction. So on and on the multitudes go, seeking for ways to get greater thrills. With this comes more disintegration and corruption. When will the time bomb explode?

God has been kind to this generation and has given it the bonus of a lot of free time. But we are allowing it to curse us because we can't be masters of ourselves. The Bible warns that misery and judgment will be the fate of every man or nation that rejects God's help. Satan, our enemy, is more than a match for us. The Bible says, "Be strong in the Lord's strength, not your own. Get your power from Him. Put on all

the armor of God. Then you will be able to stand up strong against the clever attacks of the devil. Our struggle is not against flesh and blood. It is against the rulers of the present dark world and it is against evil powers in the spirit world. So put on all the armor of God. Then you will be able to stand firm when days are evil, and to hold your ground to the end" (Eph. 6:10-13).*

Principles for a Wise Use of Leisure

What shall we do with our rich gift of leisure time? Will we abandon it to selfish pursuits? Will we turn it over to the cheap entertainment industry or to the racketeers and gangsters? This is the road we seem to be taking. May God have mercy on us!

Vance Havner says that God does not want us to wear out nor rust out, but "live out" our days. This requires spiritual discipline. If we drift aimlessly without guiding principles and let the world entertain us and do our thinking, we will disintegrate physically, morally, and spiritually.

While the increased tempo of life and its pressures make recreation a necessity, yet we must not accept uncritically everything that comes along to help use up our leisure time. We must remember that recreation, while filling an important role in our lives, is only a means to a very important end.

Here are two guides for a sensible use of leisure time. First, the mother of John and Charles Wesley gave this code of action to her children, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin for you." Second, the Bible says, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). These are excellent guides for the use of our leisure time; let's follow them.

*The Inspired Letters, by Dr. Frank C. Laubach. Used by permission of Thomas Nelson & Sons.

A Prayer

By Lorie C. Gooding

There is no task so small it may not be performed "as unto Thee";
no servitude that may not glory take from "for Thy sake";
no suffering too full of pain and shame if "for Thy name."

Who plows a field or dusts a room "as unto Thee" makes that task holy with humility.
Who serves with constancy that does not falter, is as he who serves before Thy holy altar.
Who follows righteousness through pain and shame is as he who builds a temple to Thy name.

Worker, servant, sufferer, Lord, let me be;
with every breath and every heartbeat praising Thee.

Sex and Personhood

Sex, when I was a teenager, was something the "good" boys said nothing about as often as they could. Now, only a little over half a generation later, we are in the middle of a sex revolution. Mennonite young people, like others, exhibit a surprising frankness about the subject. They discuss the implications of the sex revolution without embarrassment *among themselves*.

This is precisely what should concern the older generation, not their candor, but that young people can talk freely about sex only *among themselves*. Youth talk freely unless they find themselves in the presence of the embarrassed. And this is usually where they are when the subject of sex comes up in practical terms.

I am not defending either the new utter frankness or the earlier "hush, hush" approach. But I am deeply concerned that on this matter the young and the older are at opposite poles. It is this that is dangerous to Christian brotherhood and to fellowship. A church must be the church clear across the generation. If communication breaks down between the old and the young at any point, the oneness of the church is threatened. And Christ was deeply concerned "that they may be one."

Often while young people are in college they discuss freely the subject of sex, then while home on vacation they quit talking. But at home the conversation should continue because here the mature Christian experience of adults could bring some perspective to the complex questions the sex revolution is causing young people to ask.

Somehow the communication gap must be closed. Young people must be given the opportunity to hear adults say clearly and meaningfully what the Bible has to say about sex in the kind of world we all must live in. I believe men like Harvey Cox and Gibson Winters are telling us that the church cannot shrug this sex revolution off lightly. In some sense the revolution is a symptom of a much deeper problem.

People in a highly technological society no longer feel like persons who have worth. The "machine" can do their job better than they can. So what are they good for? How can they feel personhood? To compensate for the loss of personhood in one area of life they burst out in another.

Sex is one of the last frontiers where personhood can be proved. So this is the issue that lies back of the sex revolution. In Christ personhood can find fulfillment. He gives us a sense of worth in His presence. I'd like to see adults who have found personal satisfaction in following Christ relate to young people. I'd like to see inter-generational Sunday-school classes discuss this issue.

—Arnold W. Cressman.

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The Publican

*Dear God,
Grant me the courage
To confess sin,
And the humility
To really repent,
For pride persists
In pushing up its head,
And arrogance
Would always keep me
From the blessings
Of the penitent heart.
Help me to know
That to enter
Your presence
Requires a lowly spirit,
And to walk
In your power
Demands a humble heart.*

Amen.



Mission Tacaagle

Mission Tacaagle in Formosa Province of the Argentine Chaco is typical of church buildings among the Chaco Indian Christians. Pictured here is Pastor Francisco Tami Juste with his wife and child.

The Mennonite mission among the Tobas started in 1944 when J. W. Shank and wife first began their work in the Chaco. Today the missionaries serve as spiritual advisers to some 40 congregations, most of which are members of the Evangelical United Church—the name given the Toba Church in 1961. The church now has 1,800 members. Two MBMC missionary couples, James Kratzes and Albert Buckwalter, serve as counselors and are translating the Bible into the Toba language.

Tired of Resting All Day

Guest Editorial

Social scientists are predicting that perhaps in the next 25 or even 10 years, 2 percent of our population can do the necessary work to provide food and consumer goods for the remaining 98 percent. Another author suggests that state governments will soon establish departments of leisure to supplement departments of labor. Schools will teach "Reading, Riting, Rithmetic, and Rest." Dr. Marion Clauson, an American economist, looks into the crystal ball and predicts that by the year 2000, Americans will save 660 billion more hours of leisure than in 1950. The age of leisure will soon be upon us.

This leisure will be quite different from anything human society has experienced in all its history. Previous cultures and civilizations have had periods where leisure was the distinguishing feature of a particular class. In Plato's *Republic* the philosophers are seen as a privileged group given to leisure. Aristotle writes: "Leisure is the centre-point about which everything revolves." Without leisure there could be no contemplation and without contemplation no wisdom. So the pages read, "Leisure is nobler than work." But this held true only for sages.

Leisure for select groups is not new. High society in ancient Rome had its patrician class. From the shade of stately oaks and the cloistered halls of ancient academies came the odes and the dialogues. Thought demands the incubation which leisure affords.

What is new about the prospects of American leisure is its spread to the masses. David Riesman writes in *The Lonely Crowd*: "Because the distribution of leisure in America has been rapid as well as widespread, leisure presents Americans with issues that are historically new."

I see in this "newness" our first problem. When people are born to leisure, they develop a "style of life" which allows for time to help the adjustive and adaptive processes. Society could be represented by a pyramid in which the idle used to form the apex. Now imagine the social disorganization when the pyramid is suddenly inverted and the apex becomes the base. Such an "upside-down world" is now developing. The worker moves from a 40-hour to a 30-hour week. The masses are falling heir to leisure while executives, professors, doctors, and other leaders, because of an expanding population and a shortage of professional men, are putting in the most hours. Men of thought are resting while men of brawn have leisure. A strange reversal!

This means that an abundance of free time will be found in the poorer sections of town. The tenement houses will have too many people in too small a space for too long a time.

Rudolph Norden in his book, *The Christian Encounters the*

New Leisure, gives the illustration of a Gary, Ind., citizen who takes his wife on a three-month vacation to Florida. He is not a man of wealth, not a bank president, not a semi-retired chairman of a board. He is a steel worker beginning a 13-week "sabbatical" as provided for by contract between his labor union and the steel company. This "extended vacation" plan is a pilot project and will soon spread to other industries. It means, in brief, that every fifth year workers under this plan will have more than a fourth of a year to themselves.

Another class of "candidates for leisure" are the retired. I have in my congregation a brother who has spent an active life in industry and has been most useful in the church. At present he seems to me to be in excellent health and he doesn't look a day over 55. He was retired recently (at 65) and must now learn to live with leisure time. I feel certain that he will find something useful to do, and rightly so, but imagine the large numbers of 65-ers who won't be able to follow his example and do not have as fine an outlook on life to buoy them up. To them leisure must mean indescribable boredom.

The housewife will be caught in this trend also. The kitchen has been revolutionized. The whole kitchen economy is geared to saving time and labor, not necessarily money. It is estimated that many of the jobs which once kept mother's schedule filled will be no more. The deepfreeze will eliminate canning. Ready-mixes, ready-bakes, automatic laundries, and frozen dinners will soon be the order of the day and within the purchasing range of the average family.

Children have more leisure. Urban youngsters have no chores. Automatic dishwashers are being built into many new homes as standard equipment, much to the delight of teenage daughters. Rural children used to walk to school, and walking took time. Today urban children can arrive at school in minutes and I suspect older ones will come on a Honda.

All of this will have to be interpreted. This article simply states facts. Ernest Havemann, in *Life* (Feb. 14, 1964), writes about "The Emptiness of Too Much Leisure." This is what a future downtown office could look like at 9:30 a.m. on a Thursday:

"Anyone reporting at 9:30 a.m. is almost sure to have to fight his way into the lobby through a wave of nine o'clock arrivers emerging for their first coffee break of the day. And anyone making a tour of the typical office at almost any hour is sure to see an extraordinary number of employees reading newspapers, working crossword puzzles, talking on the phone to friends, or giving themselves manicures."

I wonder what all this will mean for the church in the next decade or two.—F. C. Peters, in *Mennonite Brethren Herald*.

Humility

An old preacher said regarding the great striving for higher seats on the part of many, "How astonished these people will be, if they arrive in heaven, to find the angels, who are so much wiser than they, are laying no schemes to be made archangels!"—D.

Leisure in the Plan of God

By Nelson E. Kauffman

Man was created on the sixth day, and so he rested, took leisure, before he began to work. Could we then say that God's plan is that work follows leisure? But God says we should work six days and rest the seventh. Ex. 20:8-11. Jesus says, "My Father worketh hitherto, and I work." Is God a God of leisure or of work, or of both?

The Scriptures do not discuss the problem of leisure. Leisure seems to present a new dimension of moral living. In past history the church considered God's word to Adam, "In the sweat of thy face shalt thou eat bread," to be permanent, yet God also said, "subdue it [the earth]: and have dominion over . . . [all forms of life]" (Gen. 1:28). Man has now subdued the earth to the extent that all hard physical labor that is fatiguing, and mental detail that is wearisome, can be done by power derived from nature. Man now has leisure. But what is leisure, and how should it be used?

Leisure Defined

Many definitions of leisure press for acceptance, some of which are these: Leisure is freedom from work. . . . It is unpaid time. . . . It is time beyond what is required for existence, or subsistence. . . . Leisure is a perpetual holiday. . . . In work one earns; in leisure one receives the benefits of work. . . . Leisure is the fulfillment of free time . . . freedom from the necessity of being occupied . . . activity for its own ends. . . . Leisure is a rhythm of life rather than a segment of time. . . . It is a condition of spirit, a mental, a spiritual attitude, not based upon spare time.

Dare we say that leisure is sinful? Will leisure inevitably mean idleness, and so demoralization of individuals and society? Not for the person who considers leisure as that living in which he can by his own choice occupy himself with those things which most express his sense of true being, with those things for which God created him, for fellowship with God and men, in search for highest spiritual, intellectual, and emotional fulfillment. For such leisure man needs preparation. Until now most people have been so occupied with providing means for physical existence that there has been little time for meditation, contemplation, and activities expressing true being. The leisure class were considered sinful because they

were so rich they did not need to work. Yet this class often used leisure fruitfully. Now those with most leisure have least preparation for its profitable use.

Leisure Directed

Leisure is related to our theology of time. God through Christ came to give us life and abundant life. Man's greatest problem today is to find purpose and meaning for life. As long as his time is occupied with activity dictated to him, he can endure life, although he feels bound and desires to be free from work. However, being free from necessary labor, and having time for which he himself is responsible, he finds only emptiness, boredom, and nothingness, leading to despair. Man imagines that in leisure of retirement he will fish, but after a few months he hangs up his rods and is bored. What satisfies ultimately he has not found. He discovers that idle time is not leisure but boredom.

True leisure for the Christian is time filled with true joy of being, living above the mere physical, sensate world. Leisure time must be filled with more than "busywork" or activity that produces no rewards. Man must now, with extended leisure in prospect, shorter work weeks, longer and/or more frequent vacations, earlier retirement, and longer life expectancy, prepare to live as a "man" rather than as a mere animal. He must know who and what he is, and why he lives or exists. At this point the questions of the spiritual and eternal emerge. Thank God, He has given us help and hope at this point of the problem of leisure.

The people of God have never had a greater opportunity and responsibility than now. God's love to man, provided in Christ, opens the door to reality in the world of the spirit. We can now have time to enjoy the world of knowledge, thought, beauty, as well as to explore and appreciate the created universe. We must learn to be still and know that God is God. We must learn to relax and enjoy the gifts of God in nature. The generations of people reared on the work-ethic, and busyness-means-holiness morals, will have tremendous adjustments to make. We must find reward and fulfillment in being good grandparents, instead of feeling guilty because we have no income-producing jobs.

Leisure Dedicated

Now God's people, the church, will have time to speak to others of spiritual truth. They will have time to teach others.

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They will have time to pray, and learn from God, and like Mary, to sit at Jesus' feet. Instead of doing manual labor, they will have time to fellowship, to share, to show love and kindness, to heal the brokenhearted, to comfort the mourning, and to rejoice with those who rejoice. They will have time to be parents to the fatherless, and to be a reconciling force in tensions and trouble.

One writer said, "The greatest need of our age is to make itself accessible to grace by releasing itself from the pressures of its fears, its anxieties, its self-pity, and allowing itself to be renewed." This means to be quiet, to listen and be at rest, so that we can realize God's presence.

Another has said, "The ultimate end and destiny of the Christian is the blessedness of life with God in which he suffers with Him, but has joy even in the midst of suffering, because he has found his right relationship with God." So in leisure we dare not expect to be removed from the reality of men's problems and sufferings, but to share with God in His concern and work for reconciling men to Himself.

Leisure and morals are intimately related. In leisure our sense of values emerges. Leisure has always been tied to religion. On the day of rest and leisure we are told to worship and reflect. On this day man is free to choose his course, to worship or not to worship. This time of leisure has potential for good and also for evil. The shift from a work-ethic, whereby the use of our time is prescribed for us, to a leisure-ethic, in which we each determine the use of our time, is a frightening transition, but for this transition there is evidence that we must prepare ourselves. For this God's grace is equal, and for this His Word is adequate.

One thought haunts us: Can we expect our technological civilization to continue to bring us relief from hard work, and give us increasing leisure when most of the world is still hungry, and does not have the benefit of our machines? But when we go to undeveloped nations, do we not endeavor to share with them also the technology which relieves us of hard work and enables the increased production of food and goods?

The need for training and preparation to use leisure time for nonmaterial ends will face other nations as it faces us, unless a world holocaust destroys our civilization. We shall continue to pray,

"Thy kingdom come.
Thy will be done
In earth, as it is in heaven."

Don't Settle Down

Young person, you have no business settling down to some work in your home community until you have given three years of service abroad. — Joseph Shenk, missionary to Tanzania.

Missions Today

The Missionary

By J. D. Graber

"Missionary" is a curious word. It is used in many and varied contexts. A salesman out trying to win new customers in new territory is referred to as a "missionary." We read about a "Peace Mission"; about "Trade Missions." In fact, we can read about "missionaries" spreading the gospel of automation, the gospel of technology, a political or economic theory, etc.—always the meaning is the same. Someone is spreading a "gospel" of some kind, trying to win "converts" to a product or point of view.

"Missionary" is a fairly new word. It began to be used in its modern sense only in the middle of the seventeenth century. It is a word derived from the Latin and means someone who is "sent," while that upon which he is sent is a "mission." This is the nearest English and the nearest Latin equivalent of the Greek *Apostolos*. The root meaning, therefore, of apostle and missionary is the same. The "church apostolic" is simply the "church missionary"—sent to proclaim a message and to win converts to the Gospel.

Why have we then tried to find substitutes for this good word? Because it became very much identified with paternalism in the worldwide missions from the West during the Colonial period. People who were shaking off the stigma of being a subject nation did not like to admit that they were inferior and benighted, because this is what the word "missionary" connoted to them. Their pride was not hurt if someone joined them as an equal to work side by side, but the word "missionary" was loaded too much with the old associations to be acceptable. So substitute terms were sought and sometimes missionaries were camouflaged under the title of "fraternal workers."

But "missionary" is a good word. Sometimes words have to be redeemed as well as people. Rather than lose a useful and significant word, let us understand its meaning and put new connotation into it. The missionary does not need to be some superior person who gives an inferiority complex to the people to whom he goes. Jesus was a missionary in the truest sense of the word. So was Paul. If we could catch again this Christlike spirit of humility and self-giving, the term would rapidly take on new and more acceptable meaning. Actually missionaries have, speaking generally, left this good impression. The designation "missionary spirit" is held up as the ideal for self-giving service by some of the new nations.

The church has a mission to fulfill. She is sent by her Lord into all the world to proclaim a message and to make disciples of all kinds of people. Those disciples who respond to this call and go out to the ends of the earth are "missionaries." No other word is rich enough, true enough, or good enough to characterize them and their task.

Why Ram Christianity Down Their Throats?

By R. Pierce Beaver

Part II

Responsible Christians foster cultural adaptation and indigenization so as to meet the resentment against the foreignness of our faith.

The big difference between the teachers of different faiths is that the Christian evangelist is concerned with evoking obedience to Jesus Christ, while those of other religions are concerned with winning acceptance of the truths which they teach.

Here is the point where there is essential discontinuity. The Christian message can be accepted only by radical conversion, a new birth, and a break in one's life. The natural climax of all this is God's final act of fulfillment when He brings all things under the headship of Christ. The approach to people of other faiths is discussion, and all these topics come into the discussion. We enter into that discussion because we have been entrusted with a mission.

Dialogue, the Way of Encounter

Along the whole range of the spectrum on this issue the consensus is held that the method of encounter between Christianity and other religions today should be dialogue. Behind the idea of dialogue is the implicit assumption that the purpose of Christian witness is not proselytism nor seeking of conversions, but witness to what God has done for the salvation of men in Jesus Christ.

The Biblical basis of this view is that the great commission is to make witness, that only the Holy Spirit can effect conversion, and that the disciple's responsibility is to leave the issue of conversion to the Holy Spirit. Such an understanding of the relationship of the Christian disciple to the Holy Spirit reduces the likelihood of spiritual pride interfering with witness and of the use of wrong methods of evangelism.

Several fundamental facts should be kept in mind about dialogue. One is that systems of religion never meet in dialogue, but only persons who adhere to different religions. Not

Christianity and Buddhism, but Christians and Buddhists talk together. Systems of belief provide subject matter for discussion, but it is living faith that makes an encounter.

Dialogue is not disputation, even when carried on in love. Nor is it simply a statement of positions that may be similar or opposite. It is, instead, a disciplined conversation in a common exploration of some subject of real concern to the participants. It involves stimulus and response, give and take, actual two-way communication, a willingness to try to understand, to get within the other's mind and heart, to listen and to learn as well as to speak.

Dialogue may be formal in an arranged colloquium or conference. It may be informal and spontaneous as persons meet by chance in the course of their affairs.

Obvious conditions of dialogue include respect for the other participant as a person, reverence toward what is sacred to him, openness, honesty, and a readiness for self-examination. Professor Tillich reminds us that when one engages in such dialogue he has to carry on within himself a disturbing and even agonizing reexamination—a kind of internal dialogue.

Professor Katagawa warns against overemphasis on dogmas and doctrines in dialogue, tending to make the conversation academic, abstract, and confined to the intellectual dimension only. The average layman can not engage on that level. But if theologically literate he can talk with others on his own level.

Contemporary social issues are appropriate subjects for beginning dialogue, especially as they are posed by the secular quasi-religions. Whatever the subjects discussed, only persons with genuine faith and religious conviction can profitably engage.

Implications for Mission Policy

The encounter of Christians with representatives of the world religions is now truly worldwide. Our American fellow churchmen, however, are generally unprepared for the encounter. Many are dubious about the propriety of any approach to the other religions and about the justification for mission.

If they are to be enlisted in the mission of the church more than nominally, they must be brought to grips with the ques-

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tion of the other religions. If they can be involved in dialogue, world mission will become a reality for them.

The boards of world missions have responsibilities in two areas with respect to the encounter. One is in the homeland. Here each board of world missions might well take the initiative in providing a common program for the encounter by drawing together its counterpart boards and commissions—home missions, Christian education, higher education, evangelism, and publication.

The program would aim at the provision of good courses in history of religions in church colleges and seminaries along with facing the question of relationship and approach in courses in religion and theology. The program would be concerned with those who prepare curricular material for church schools and for those who shape the interests and programs of the organizations of laymen, laywomen, and youth.

It would give practical guidance on how to bring students from overseas and other representatives of the religions into a family home and spontaneously and naturally converse with them on such matters. A natural objective would be the elimination from promotional material of the things deemed offensive to the peoples of Asia and Africa.

Meet Criticism Responsibly

The major concern of boards of world missions is overseas, in partnership with the younger churches in most places and in pioneer work in some areas. Responsible Christian action will first endeavor to meet the criticisms that the apologists for the other religions direct against Christians. This means the fostering of cultural adaptation and indigenization so as to meet the resentment against the foreignness of our faith and to make communication more readily possible.

It requires encouragement to Christians to break out of their patterns of segregation into greater involvement in community and national life with consequent opportunities for engagement in witness and dialogue. It requires also cultivation of responsiveness to and trust in the Holy Spirit so that Christians will lose their present inhibitions to entering into encounter.

The present deficiency in expert scholarship in the religions needs to be filled both by nationals and by Western missionaries. This is a field of witness that requires lifelong study and discipline, and urgency should not lead to inferior preparation. Training must be both academic and practical, in actual encounter and dialogue. Students for the ministry in theological colleges should be brought to face the problem of relationship. They should be prepared for leadership in the encounter.

Programs of training for voluntary lay ministry and witness should lay great stress on the meaning of people of different faiths. A special apostolate to the religious intelligentsia, scholars, and priesthood ought to be undertaken.

Christian colleges and universities ought to be especially important resources for this type of witness. They have usually been just the opposite. One remembers sadly that President Radhakrishnan of India so reacted to the way in which Hinduism was treated and Indian culture neglected in the Christian high school and college which he attended that he

was turned back toward Hinduism and became its major spokesman on the world scene.

These institutions can so study and present the culture and history of each land, including the religious heritage, that they can make a valuable contribution to the synthesis of the old and new needed by the new nations for their role in the world today. By dealing sympathetically, sensitively, critically, constructively with the national heritage in light of contemporary problems, Christian faculty and students are bound to find themselves in dialogue with their non-Christian colleagues.

When enough Christian disciples voluntarily spend themselves in evangelism and witness, encounter then will take place spontaneously and naturally, unforced and unplanned. As the faithful discuss religion in the natural contacts of each day's course, the encounter will be most fruitful and meaningful. □

Message from Heaven

By Lorie C. Gooding

What Jesus has said, He is still saying. Sometimes, as we read a verse we have read many times before, it comes to us with a freshness, an illumination, which makes it all new, a personal message from heaven to our hearts.

So it is with the great invitation which Jesus gives: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is as though He were saying:

Bring me your fears, your anxieties, your griefs and sorrows, and I will give you peace of mind and heart.

Bring me your weakness, and I will give you my strength; bring me your sickness, and I will give you my health.

Bring me your golden hopes that are broken and your cherished dreams that died, and I will give you a hope beyond all your imaginings, and a vision greater than all your dreams.

Bring me your plans that failed, and I will give you a share in my plan for eternity, a plan that shall not fail; a plan so great that now you can see it only as through a glass darkly; a plan that I will reveal to you more and more as you enter more deeply into my will.

Bring me your love and devotion, your time and your talent and your treasure; and give me your frail body as a living sacrifice, through which I may pour my mighty power; and I will show you great and marvelous things which the world cannot see, and joys beyond human expression.

Bring me your life, which is so near to dying, and I will give you my life which can never die.

Come to me, all you who are fearful and burdened, and I will give you peace.

The Sell-Out

By Robert E. Fitch

As the Sunday morning service begins, the minister enters, not from the chancel, but from the back of the church. Everyone now understands this bit of symbolism: the pastor is coming out of the secular world. There is only one little question in the minds of a few of the faithful: will he ever make it, really, to the altar, to the pulpit, to the lectern that holds the Word of God?

For this preacher takes pride in being abreast of the times. His doctrine is an honest-to-God theology of a God who is dead. His prayers are an autoerotic exercise in complacency with the contemporary. If there is a new play on the stage, all maudlin with confusion and self-pity, he finds in it a revelation. If there is a fresh musical composition, all wrrenched by disorder and dissonance, he will fit it somehow into his liturgy. There is no poem so garbled, no painting so chaotic but he finds it rich in significant meaning. There is no emergent immorality in his secular city but he hails it as the dawn of a new freedom. And so an acculturated clergyman presents an acculturated Christ to an acculturated congregation.

This hit me hardest one day when I was attending worship in the chapel of a theological seminary as we were allegedly celebrating something from "The Wesley Orders of Common Prayer." This time the priestly function was usurped by a jazz combo, with horns and drums and tootling saxophones, which helped to bring us up to date in our pieties. I stuck it out as well as I could. What was most offensive to me (and, I trust, to the Lord God, too) was that the jazz lacked the vitality and rhythmic power of its kind; it was a mere expression of meandering, meaningless mediocrity in music. With the curious tastelessness that goes with this sort of ritual, the service ended with Fosdick's great hymn tacked on as a recession. I sang and even prayed with fervor: "Grant us wisdom, grant us courage, for the facing of this hour!"

In the language of H. Richard Niebuhr all this signifies that we are returning to an era of immanentism, of "the Christ of culture." In plainer language, this is the Age of the Sell-Out, the Age of the Great Betrayal. We are a new Esau who has sold his spiritual birthright for a secular mess of pottage.

At the base of all this business there is a sociological slant: a bias against the middle classes, a contention that there is nothing more deadly than bourgeois religiosity. This bias is as old as Aristotle, who preferred the aristocracy; as recent as Marx, who preferred the proletariat. In the United States there is neither aristocracy nor proletariat, but there are two alternative classes.

There are the intellectuals. But I submit that if there is anything worse than bourgeois religiosity, it is egghead religiosity. To be sure, most eggheads most of time will affect to be uninterested in religion in any circumstance. But when they do take up with it they want it to be as elegantly attenuated as religionless Christianity, or as churchless religion, or as the God beyond God, or as a demythologized Scripture, or as a summons to "imaginative urbanity and mature secularity." There is in all this no vulgar evangelism, no contamination by a cross.

There are also the denizens of Bohemia. They already make their way into the higher councils of the church with their paintings, poems, plays. Harvey Cox proposes that in an ideal society (William Morris' *News from Nowhere*? B. F. Skinner's *Walden II*?) such persons should be allowed a basic income for living, so that they need not prostitute their talents. But has he ever lived at length in any Bohemia (as I have) and observed the way the "free" artists can prostitute their talents to private caprice instead of to commercial gain? If he does not care to take my opinion on this matter, perhaps he would hearken to Somerset Maugham, whose hero in *Of Human Bondage* finds as many fakes and phonies in Bohemia as he did in the established church.

Certainly nothing is to be gained by moving the center of religious authority from Main Street and Wall Street to Greenwich Village and North Beach, or to Berkeley and to Morningside Heights. The highbrow and the lowbrow taken together do not have a sanctity superior to that of the middlebrow. And as for being smug and stuffy, each in his own cozy corner who is going to win out in that competition? The fact remains that it is the middle classes, with their institutional church, who provide the money, the personnel, and the ideas to support the radical in his program; who listen patiently and meekly when they are castigated for merely digging up the dough instead of giving their lives sacrificially at the expense of someone else.

Besides the class bias there is a bias in favor of this world as against the other world. Here we find the old humanist assumption, explicit in John Dewey's *A Common Faith*, that if we are too much devoted to the life to come we shall fail in our duty to the life that is here. Harvey Cox voices this view when he links Albert Camus with Jack Kennedy, "who, though he was a Roman Catholic, did not allow his belief in some other world to divert him from a passionate concern for this one" (italics mine).

There is only one thing wrong with this assumption: it is demonstrably contrary to fact. There is not space here to mass

all the empirical data, but I may suggest a few items. In art it is the difference between the magnificence of a Michelangelo and the sensuality of a Titian. In political theory it is what separates the totalitarians—Machiavelli, Hobbes, Rousseau—from the democrats—John Locke and the founding fathers of our republic. In Roman Catholic history it is the non-“secular,” otherworldly clergy, all the way down to Martin Luther, who are the great reformers. In Protestant history, from the Levelers and Diggers down to latter-day Quakers and Methodists, there is a direct correlation between otherworldly concern and social reform. Today, in the strategies for racial justice it marks the enormous difference between a LeRoi Jones and a Martin Luther King. The fact is that those who have been exclusively interested in this world are precisely those who have been least able to do it good.

One of the most dramatic examples in the twentieth century is to be observed in the contrast between the careers of John Dewey and of Reinhold Niebuhr. Dewey was an apostle of sweet reasonableness who never understood the heights and the depths, the angel and the devil, the heaven and the hell, that are in man. His vision could never transcend the earthly, secular city. So Niebuhr went way beyond Dewey in making an impact on public affairs and in fertilizing the minds of countless scholars who could not share in the Christian faith. I have heard some of those scholars explain that Niebuhr’s “otherworldliness” was something that could be left out of the reckoning. They could not see that it was precisely this “otherworldliness” that gave him a more powerful and searching perspective on this world. Indeed, neither for Niebuhr nor for Jack Kennedy was such a faith something that would “divert” them from passionate concern for affairs here; it was just this faith that converted their concern.

At this very moment, moreover, there are four areas of pioneering ministry where the clerical collar opens up rather than closes opportunities: the ministry to migrants, the ministry to the inner city, the ministry for racial justice, and the ministry to the armed forces. That is because the clerical collar, or the badge of the cross, signifies a dedication, a discipline, an aspiration that go beyond a purely secular vision of this world.

A third bias has to do with the use of categories. It is expressed in the constantly repeated formula that the minister has a responsibility to employ the thought forms and symbol patterns of the day. On the contrary, it is the responsibility of a great religion to criticize, to transform, and to transcend many of the thought forms and symbols of the day.

We seem to have forgotten that there are abiding experiences and abiding truths in our human heritage and that they find an abiding expression in great works of literature. On my desk at this moment is a recent edition of the *Shakespeare Quarterly*. It tells of the first published Swahili translation of *Julius Caesar* (*sic*) and of the remarkable man who has done the job, the Hon. Dr. Julius Nyerere, president of Tanzania. The play has been performed several times in east Africa, and is now being read and studied in most of the east African secondary schools. Perhaps some cultural relativist would like to explain how an event in ancient Rome could have meaning

almost 1,500 years later in Elizabethan England and how it could now, centuries later, be reborn in meaning in east Africa. What is striking is not just the continuity of meaning in the event but the continuity of expression in Plutarch-North-Shakespeare-Nyerere. Our Bible can do as much. Indeed, it always has done so.

2 As for the demythologizers who want to get rid of outmoded categories, myths, and superstitions and bring it all up to date, I am reminded of the extraordinary efforts, over some 250 years, to improve and purify the symbols and categories found in Shakespeare. Bowdler in the Victorian era was the most harmless of the lot; most of what he did was just silly, affecting only the periphery of the plays. The worst offenders were the intelligentsia of the Restoration and the Age of Reason. They could convert *The Tempest* into a smutty comedy, rewrite *King Lear* with a happy ending, alternate performances of *Romeo and Juliet* with a happy ending one night and an unhappy one the next, reduce *Macbeth* to banality or convert it into a musical extravaganza. Not until the twentieth century did we learn to take our Shakespeare straight. How many more centuries before we learn that we can also take the Bible straight without benefit of Bultmann?

However, the most offensive of our categories a la mode is “experiential,” or “existential.” The way some modern writers appeal to “experience” one would think that it was something they personally invented within the past three years, something which until then had been nonexistent. And the way others talk about the “existential” one could be led to believe that a private experience has a validity superior to what is public, observable, and verifiable. In either case let us remind ourselves of Kant’s dictum that percepts without concepts are blind. And then let us go on to recollect that concepts and categories which have their origin solely in the secular yield but an erudite darkness until they are illuminated by a vision which sees this world in the light of another world.

3 If we should dare to pass judgment on this well-acclimated Christian—as he presumes to judge all others—what would be our most pertinent single objection? Let go such trifles as that he deletes the deity, debases the Christ, disintegrates the church, explodes a Christian ethic: about such things how could he care less? There is yet an objection to be lodged against his performance, and it can be expressed only by a plain American term: the whole act is a phony.

First, consider the pretense that we have here a radical sociology, or a radical theology. For with the roots of anything whatsoever all this has nothing at all to do. Indeed, it is the very genius of superficiality—a kind of theological yellow journalism that dishes up, all redolent before our nostrils, the latest and hottest sensation in sex, sin, atheism, the multi-versity, the secular city. Here the eternal is entombed beneath the topical and the trivial. And as for profundity! It is as deep as a cocktail glass, as high as the ceiling of a smoke-filled salon; it reaches as far back as ten minutes ago; it thrusts as far ahead as the tip of the prattling tongue of Mr. Worldly-Wise-Man.

However, the real paradox—and the deeper fraud—is that we do not really have here the latest thing. On the contrary—by any criteria drawn from the much-celebrated secular world—it is fantastically behind the times. It is astounding to find Harvey Cox embracing, at the very start, Auguste Comte's old theory of the three stages— theological, metaphysical, and positive—and then holding on to it like a guiding thread through his discourse on the secular city. It is amusing to hear other theologians begin to trumpet today the death of God, which secular philosophers thought they had pretty well established half a century ago. But this message is now radically out of date, in that our culture has already moved on to the very opposite condition—the death of godlessness. Now at last atheism has come to the end of its tether; it is steadily choking with cynicism and despair, has at last found enough rope to make it possible for it to hang itself.

Besides, if the apostles of this world are so much enamored of this world, why do they not bestir themselves to speak to it? A careful scrutiny of the periodical publications of five of the leaders of the movement yields barely five articles of theirs printed in secular magazines. The fact is, their continuing audience consists of the middle classes, the churches, the seminaries — all those they so roundly berate. Reinhold Niebuhr and Paul Tillich have been able, a thousand times over, to address themselves forcefully to an attentive secular world, not “despite” their otherworldly perspective but because of it. If these latter-day “Christian secularists” get no hearing in this world, there are two reasons why not: they are not ahead of it; in its own terms they are far behind it. And from their peculiar perspective they have nothing to say.

Finally, in all this activity there is a weird blend of fake sophistication and fatuous optimism. The sophistication is fake because the true sophisticate keeps alert his critical faculties and insists on discriminating among the “latest things,” choosing what he will accept and what he will reject. The optimism is fatuous because it rests on presuppositions that are neither Christian nor, in a contemporary sense, secular. Indeed, its only possible base is the sort of naive secular optimism which prevailed up to World War I. And that is about where, intellectually, a good deal of this business belongs. A more realistic, a more up-to-date treatise in urban sociology would be titled “The *Sickness of the Secular City*.”

Once again it is astounding to read Harvey Cox's reiterated ardors about embracing the “wave of the future.” The last notable use of that metaphor in this country was made by Anne Lindbergh, when she was going into lyrical ecstasies over the rise of totalitarianism. Historically there have been assorted “waves of the future”—in the rise of nationalism, capitalism, the industrial revolution, communism, fascism, socialism, the secular city. The church has betrayed itself when it has been too ready to ride along with the wave. It has been true to its mission when it has looked up, past the turbulent surface of things, to an “Eternal Father, strong to save, Whose arm doth bind the restless wave,/Who bidd'st the mighty ocean deep/Its own appointed limits keep.” Only such a faith gives freedom in this world and some measure of control over it.

4 As the Sunday morning service begins, it matters little whence the minister enters the church. But it matters much that he enter, before God, in a spirit of gratitude, contrition, and renewed commitment, with an opening song of praise on his lips.

It matters most, in this service which he now leads, where he shall stand, how he shall speak. Let him stand in vital relationship to an altar, a pulpit, a Scripture, a cross. Let him, in weightiest matters, dare to utter a categorical “Thus saith the Lord!”—mindful, indeed, of his own infirmities, but gathering power from the grace of a Person, a Bible, a church, a tradition, which may enable him, also, to speak as one having authority.

A little over two hundred years ago, on Sunday, April 4, 1742, there stood up to preach before the University of Oxford one of the great revolutionaries in Western history. This man had no “theology of revolution,” was in fact a Tory in political preference. Yet he was so far from obsequiousness in the presence of the secular that he dared to stand up against the whole Age of Reason—with its great universities, its imposing state, its acculturated church, its acculturated Christ. So it was with a magnificent impudence that John Wesley chose his text from Ephesians and directed it against the civilized society of his day: “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Should any preacher today dare to speak in such wise, especially from a liberal pulpit, he too might lay claim to a title debased in current usage but great in our Protestant tradition; he might be called Nonconformist!

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Prayer Requests

Pray that local youth groups may find nonchurch youth who should share the Estes exposure to Christ and His way.

Pray for MYF Convention small group leaders. They will need to be established in Acts, both its message and its quality of life.

Pray for a young girl who says she wants to be a Christian but who is consistently saying yes to what she knows is wrong.

Pray for the members of the London Fellowship, that they may rise to the challenge of inviting and bringing others to the centre services.

With changes taking place at Free Gospel Hall, London, England, due to the Council Town planning, as workers together, we request your prayers for patience and wisdom in these new adjustments.

Italian workers in Germany have been listening to the Word as Filippo Pace brings it to them. May the Lord increase the ministry among the Italians.

Response to Delinquency

By D. R. Yoder

On the whole, Clifford E. King has spoken very creditably (May 3 GOSPEL HERALD) in raising before us the issue of the proper Christian response to delinquent youth. However, several of his concepts need further thought and discussion.

(1) He is strongly advocating that Christians become primarily empiricists in seeking proper responses to delinquents (and, by inference, to other people with behavior and social problems), and that Christianity in the religious sense hold a secondary position, to be inserted only to provide some sort of "meaning" to things which cannot currently be satisfied by empirical methods. The church has historically been authoritarian, claiming to have special access to primary, universal truths given by God through His Word, and which, by extrapolation, can be used to find the best solution to any human and social dilemma. Is the church ready to abdicate this position of authority? Should it?

(2) Both in his assumptions and conclusions, King declares delinquency to be basically a problem of mental unhealth. He thus prescribes a heaping dose of psychiatry, both professional and nonprofessional, as the appropriate Christian response, which, if his assumptions are in order, is absolutely correct. However, if he is wrong and delinquency is *not* primarily a problem of the maladjustment and malfunction of each individual delinquent's psyche, the prescribed response will be generally ineffective, as it has proved to be.

On the other hand, psychiatric theory states that non-normal behavior (neurotic) is perfectly normal and to be expected if the person is operating under extreme physical or psychological tension. Since most delinquent behavior is found in young people who come from the most unstructured, disrupted, and tense portions of society, such as the slums and poverty ghettos, it would seem logical to conclude that many of these young people are basically in good mental health and their delinquency is mainly a neurotic type reaction to the conditions in which they live.

Assuming this, the Christian course of action should at least include working toward changes in our social structure so as to eliminate these pockets of tension which produce the delinquent reaction. For all of the dedicated Christians in the Mennonite Church cannot conceivably repair any significant amount of the mass of delinquents which our very imperfect society is producing. Isn't it better also, if possible, to prevent evil than to treat only the results?

We certainly do need psychiatrically skilled Christians to

bring healing to those who are truly emotionally ill. But most of all we need a theology of social change, prayerfully and thoughtfully born out of the ethic of Christ's love and its demands upon us. So far we have accepted the evangelical concept that positive social change comes only through individual redemption, which is perhaps what makes us such exclusive believers in the psychiatric approach. Careful consideration, I am confident, will reveal both positions to be incomplete and historically ineffective in solving social problems.

Hating the Communists

By John A. Morrison

Some people seem to imagine they are Christians on the basis of whom they hate. Here is a fellow, for instance, who thinks he is a better Christian because he has a bitter feeling toward the Mormons. He has read the early history of the Mormons, a strange mixture of truth and fiction about Joseph Smith and Brigham Young, and he has developed a flaming antagonism toward every person of the Mormon faith.

Here is another fellow who thinks it is a Christian virtue to despise Catholics. He can't see how any person could possibly be a Christian and be a Catholic.

Still another person cannot even look at a Jew without the blood racing to his neck and face. The very facial features of a Jew, the shape of his head, nose, and face, and even his gestures cause this fellow to have an uneasy feeling.

He says the Jews killed Jesus. He does not reflect that what killed Jesus in reality was hate, prejudice, passion, religious and political intolerance, cowardice—a whole list of personal and corporate evils killed Jesus. All people even today who harbor such feelings are partakers in the crucifixion.

In America today there are thousands of people whose main claim to being Christians is their hatred of communists. Communism is a terrible evil, but hating communists is a poor virtue.

It is well to remember that hatred never helped anybody into heaven, but it has kept countless people out. Being a Christian is more than just hating certain things or certain people or groups of people.

I doubt very much if one could be counted very saintly solely by hating Satan himself. Hate is a negative quality and negatives do not build strong and attractive characters. You have got to love something to get anywhere.

—Vital Christianity.

D. R. Yoder is a social worker in Atlanta, Ga.

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

His Only Son Our Lord, by Kent S. Knutson; Augsburg Publishing House; 1966; 113 pp.; paper, \$1.50.

This is a book on doctrine, written in a fresh, fascinating, intriguing current style. It is a book about Jesus Christ. It is a book to make one want to talk about Jesus. We do too little of it. This book puts truth about the incarnation, virgin birth, atonement, the ascension and return into living perspective. The type itself makes one think of the freshness of a typed letter rather than a printed book. Young people will enjoy reading this. I highly recommend it to anyone who wants help on how to present Christ to others.—Nelson E. Kauffman.

* * *

Sermons to Men of Other Faiths and Traditions, edited by Gerald H. Anderson; Abingdon Press; 1966; 183 pp.; \$3.75.

This is an outstanding collection of 15 sermons, written not for inspiration but for serious dialogue to communicate the Gospel to men of non-Christian faiths or to promote Christian understanding among men from different traditions. The 15 authors are all well-known men directly involved in communicating the Gospel to the existentialist (M. Marty), the secularist, the Jew (F. Littell), the Black Muslim, the communist, the Hindu, the Buddhist (D. T. Niles), the Muslim (K. Cragg), the Shintoist, or in ecumenical work between Protestants and Roman Catholics, Ecumenists and Conservative Evangelicals (Carl Henry and Eugene Smith), and the western church and the Eastern Orthodox Church (Paul Verghese and Stephen Neil). Before each sermon the author in less than a page summarizes the issues and the necessary approach, followed by a sermon of about 12 pages (average).

This is a most pleasant way to be challenged to missions and Christian unity by outstanding leaders in each area. Laymen will find the short introductory summary and the sermons an exciting way to be introduced to contemporary missions and interchurch dialogues. This is a very useful book for church libraries.—Robert Lee.

* * *

The Illustrated Bible and Church Handbook, edited by Stanley I. Stuber; Associated Press; 1966; 532 pp.; \$5.95.

This is a refreshingly new presentation of thousands of the important facts concerning the Bible and the Christian Church—their history, people, feasts, symbols, and songs—simply and clearly illustrated for the ready reference of people, both lay and professional, from youth on up.

In a day of growing interest in the "cross-pollination" of Christian traditions (for the enrichment, not the compromise, of each of them), it is essential that we have at least a speaking acquaintance with the language and meanings we encounter when we fellowship with Christians of other denominations. This book helps such encounters become adventures instead of perplexities.

I expect to use this book continuously in my study and in my connection with my rapidly widening acquaintance with other churches. The pictures and thumbnail sketches of the great men and women of all Christian history are invaluable. The Anabaptist tradition and contribution to Christian history has been duly acknowledged with pictures and descriptions of Menno Simons, Hubmaier, and Grebel.—Gerald C. Studer.

Man in Conflict, by Paul F. Barkman; Zondervan; 1965; 189 pp.; \$3.95.

At last someone dares to write a book attempting to relate Freud and James of the New Testament! This book is a must for the counselor or minister who believes that something can be done about man's inconsistencies, his problems of choice, his anxieties, and his aggressions.

The book is loaded with insight and personal experiences and case studies of the author, who is not an armchair psychologist, but a busy, hard-hitting, practical, clinical psychologist, an ordained minister, and a seminary professor.

I recommend this book for both pastor and people. It will help the Christian layman and pastor find in both the Bible and psychotherapy "new insights into the resources available for . . . God's intended blessings." The chapter on "Our Consistent Inconsistencies" is a "winner" and worth the price of the book.

—Glenn B. Martin.

* * *

Convictions to Live By, by L. Nelson Bell; Eerdmans; 1966; 185 pp.; \$3.50.

Dr. Bell is a staunch Christian with a varied background. As a former missionary to China, he is an able speaker and writer. His medical knowledge shines through in his writings and provides many illustrative ideas. This book is a collection of the articles he writes for *Christianity Today* in a regular column for laymen.

While he writes on many themes, this book is a collection of essays on four basic topics. The book is true to its title. He makes Christianity very practical and speaks to the need of our faith being expressed in daily living. In a day of shallow convictions, this book is really needed. It speaks to people of all ages and cultures on applying the truth of the Gospel in "shoe leather."

—Norman Derstine.

* * *

The Wrath of Heaven, by Calvin R. Schoonhoven; Wm B. Eerdmans; 1966; 187 pp.; paper, \$2.45.

This book about heaven has a title that will sound strange to many people. I was intrigued by it, and as I began reading, I was so fascinated I could hardly lay the book down. Our ideas about heaven are often very puerile. We have based our thinking of heaven on a few verses of Scripture and neglect the large number of passages that give the impression that heaven is not permanent, the sin that invaded earth invaded heaven also, and God's wrath is revealed from heaven against sin.

The teaching of Scripture dealt with in this book will open new vistas of truth. The book has an excellent bibliography, index of Scripture references, authors, and subjects.

—Nelson E. Kauffman.

Many churches in the British Isles carry what is called "The Wayside Pulpit." It is a short message, a thought for the week, placed on a small boarding easily seen by the passersby. Some of these messages have brought much help to the downcast or the perplexed, but there was one printed some years ago which was not very convincing. "Don't worry," it read, "it may not happen." . . . It would have been truer to the heart of the conviction of the New Testament story if the message had said, "*Don't worry, even if it does happen!*"—Elam Davies in *This Side of Eden* (Fleming H. Revell Company).



Vietnam Christian Service

*—a cooperative relief program
of the Mennonite Central Committee,
Lutheran World Relief,
and Church World Service.*

Vietnam Christian Service personnel (from left above) Atlee Beechy, director; Paul Longacre, associate director; Paxman Earl Martin, and Donald Sensenig chat with friends in Saigon.

Right: a symbol of a country in war—an abandoned church frames a Marine helicopter.



Dr. Linford Gehman (left above) and Dr. Fred Brenneman relax in Nhatrang after a full day of seeing patients. Dr. Brenneman has since returned to the United States.



CHURCH NEWS



VS and I-W Orientation

Twenty-nine persons attended the Voluntary Service and I-W orientation held at the Eastern Mennonite Board of Missions headquarters at Salunga, Pa., June 12-18, 1966.

(First row, l. to r.) Eunice Ginder, Julie Heller, Thelma Martin, Charlotte Zimmerman, Arlene Groff, Dorothy Wert.

(Second row) Carl Ginder, Fred Heller, Ruth Ann Frederick, Grace Hess, David Frey, Margaret Leonard.

(Third row) Daniel Althouse, David Longacre, Dale Frederick, Dale Martin, Barry Shirk, James Leonard.

(Last row) Larry Martin, Dean Shetler, Leon Weber, Shemaya Magati, Irvin Hershey, Dale Helsey, John Leaman, Allen Glick, Gerald Horst, Wilmer Dagen.

Not on picture: Emma Rissler, Melvin Wert.

Refugees Return to Germany

The number of returning refugees from Paraguay to Germany is increasing. In 1962, 604 returned; in 1963, 716; in 1964, 1,042; and in 1965, 1,130 went back.

Already in the sixteenth century many Mennonites moved when they felt threatened. When they were persecuted in the northern part of the Netherlands, they fled to Danzig.

Descendants of this group settled in the Ukraine in the eighteenth century. Here Catherine II of Russia allowed them several privileges. They cleared the steppes and raised crops, and a number of generations lived here in peace and prosperity. Following the revolution of 1917, however, most of the Mennonites lost everything they owned. Some were killed.

During 1922-30 many Mennonites left Russia, but not until World War II did a mass exodus of 35,000 persons start. However, 23,000 were caught by the Russian army and returned to that country.

Those who reached the West wanted to emigrate to Canada, but this desire was not fulfilled for all. Only 6,500 were able to go to North America following World War II.

During 1947-48 many Mennonite refugees emigrated to South America, and most of them settled in Paraguay. With great courage they fought for an existence and established colonies. But this struggle proved to be so strenuous that some had to abandon the effort. They sold their few possessions to pay for travel expenses to another country.

In 1952 the first returnees to Germany began to arrive. Some traveled to other countries in South America or to Canada.

Fortunately, West Germany accepts these people, where the *Internationales Mennonitisches Hilfswerk* (IMH) lends them a helping hand. The IMH is made up of three relief organizations: the Mennonite Central Committee, the German Mennonite Relief Organization, and the Dutch

Mennonite Foundation for Special Needs.

In order to be able to pay for the trip to West Germany a Paraguayan Mennonite does not have to sell only his land, his house, and his furniture, but the harvest as well. The ocean passage has to be paid for in United States dollars, which amounts to about \$300 per person. The Paraguayan currency has been devaluating rapidly, and at present it takes about 40,000 guaranis to equal \$300.

The returnees who arrived in 1963 told of the many families who hoped to leave Paraguay when the times were bad. As soon as one was partly able to do so he prepared to move from Paraguay to West Germany. In Germany, economically speaking, the future looks much brighter.

It is not easy for a returnee to get used to West Germany's high standard of living. However, these people are willing to make the necessary adjustment. They feel the need to work hard to give their children a better future. Therefore, assistance to the returnees is not only rewarding but also a valuable service.

After their arrival in Germany most of the returnees are housed in refugee camps. The duration of their stay is indefinite and may vary from a couple of months to two years. Thousands of people live in such camps, but the community life that the returnees were used to in Russia and Paraguay is absent. Yet life offers some material advantages. Living there is inexpensive, and one is in the company of other returnees.

The greatest disadvantage is that the refugee's stay in a camp is too long. Because of the close living conditions (one family usually has only one little room) family life can be damaged seriously. Each family is assigned to new living quarters as soon as possible. Some are transferred to a village, while others are housed in the city. Either place has its peculiar problems.

The indigenous village population looks upon the returnees as "strange intruders" because they speak an unintelligible language (a combination of Dutch and German) and because they were born in Russia and arrived from a country that the villagers seldom heard of.

Those returnees who must get acquainted with the faster way of life in the city have trouble in forgetting the quietness of the Paraguayan jungle. The absence of the social controls that they were used to in the Mennonite colonies causes many to feel lost in this new environment. The women don't have a garden anymore and there is no livestock to be taken care of.

The children also miss the large Paraguayan expanses for play and for running around. The men have to change over from an agricultural to a factory occupation. They soon observe that the businesslike atmosphere and the interpersonal relationships on the job differ immensely from

those of the Paraguayan village and small farms. Even though they used to be very poor, they were "their own bosses."

Affluence is also an entirely new concept for these people. In Paraguay they drank maté, an aromatic beverage, in the evening by the light of oil lamps. In their new environment they find that almost all of their fellow factory workers own the most modern appliances, such as a radio, a television set, a record player, a refrigerator, a washing machine, and other luxuries. It is understandable that the people feel threatened by all these foreign and strange situations.

In summary, the returnees to Germany should be helped until they are ready to assume responsibilities in the community. Material aid is necessary, but more important is social guidance. The returnee needs to live among others who returned. Much work is waiting to be done and much money will be needed to continue on with the relief work.

The Mennonite Central Committee, as a member of the IMH, has on several occasions helped returnees with building loans. At present MCC is providing \$15,000 in long-term, low-interest loans to returnees. Of this amount, \$9,500 comes from the Schowalter Foundation.

—M. Hoogveen,
Dutch Mennonite Weekly.

Goshen College

Elmer G. Homrighausen, dean of Princeton Theological Seminary, told 238 graduates at Goshen College's 68th annual commencement on June 6 that these are anxious days for young people.

In his sermon, "For the Living of These Days," he instructed the graduates, "Think of anxiety as being normal. This is the way God has made us; it's the vortex out of which all creativity comes.

"Think of all the things that are happening in the world and among the nations today—the war in Vietnam, poverty in America, and the unleashing of nature's forces by science—not as judgments of an evil force, but as disciplines of a good God desiring to perfect and mature us. Finally, think of life as being lived in an exciting time within the context of God's purpose now being fulfilled for all mankind."

Other commencement activities at Goshen College were the baccalaureate service, senior nurses' class program, choir program, the alumni college, and alumni reunions.

Paul M. Lederach, president of the Mennonite Board of Education, preached the baccalaureate sermon, "The Witness of the Neighbor." Dr. Philip S. Zeidler, of the medical staff of Elkhart General Hospital, gave the address at the senior nurses' class program.

Two Fellows Named

C. Richard Friesen has been named a Conrad Grebel Fellow and Jerold L. Weaver a John S. Coffman Fellow for study at Goshen College Biblical Seminary next year. Ross T. Bender, dean of Goshen College Biblical Seminary, made the announcement late in May.

The Conrad Grebel Fellowship provides tuition, room, and board to a student who is committed to continuous attendance in the three-year bachelor of divinity degree curriculum.

The John S. Coffman Fellowship is named for the prominent Mennonite evangelist and churchman of the late nineteenth century. It covers tuition, room, and board for one academic year for a student committed to preparing for the pastoral ministry.

Other tuition grants and scholarships for the 1966-67 year at the Biblical Seminary total about \$5,000.

Accept Pastoral Ministry

Eight men graduated with bachelor of divinity degrees from Goshen College Biblical Seminary this month have accepted calls to the pastoral ministry.

Curtis E. Burrell, Jr., of St. Louis, Mo., will be associate pastor of the Woodlawn Mennonite Church, Chicago.

David W. Cressman, of Breslau, Ont., will be pastor of the Holdeman Mennonite Church near Elkhart.

Harold G. Ford, of Warsaw, Ind., will be associate pastor of the First Methodist Church there.

James E. Horsch, of Foosland, Ill., will be associate pastor of the Hesston Mennonite Church, Hesston, Kans.

Harold K. Kreider, of Goshen, Ind., will be pastor of the Osceola Mennonite Church, Osceola, Ind.

Raymond W. Rife, Jr., of Mechanicsburg, Pa., will be pastor of the Dearborn Brethren in Christ Church, Dearborn, Mich.

Keith G. Schrag, of Goshen, Ind., has accepted the pastorate at the Mennonite Church at Fremont, Texas.

Harlan W. Steffen, of Dalton, Ohio, will be pastor of the Wawassee Lakeside Chapel near Syracuse, Ind.

Four B.D. graduates plan on more study, teaching, and international service.

Philip K. Clemens, of Lansdale, Pa., will enter graduate study in church music at Union Theological Seminary, New York City.

Abram J. Dueck, of Coaldale, Alta., will teach at Mennonite Brethren Bible College, Winnipeg, Man.

James R. Wenger, of Wayland, Iowa, will be a missionary associate in Japan, serving under the Mennonite Board of Missions.

John S. Wengerd, of Salisbury, Pa., will be joining Team Products, of Calling Lake,

Alta., as an associate.

Summer Session

The first term of Goshen College's summer sessions opened June 7 with a 16 percent increase in enrollment compared to last year.

Last year 217 students registered for the first term; this year 252 students registered.

The second three-week term of the summer sessions will begin on June 27 and continue through July 15. Courses will be offered in English, Greek, Spanish, commerce, political science, sociology, biology, chemistry, art, mathematics, physical education, Bible, education, and psychology.



Mr. and Mrs. Harold C. Good and Paul Mininger, president of Goshen College, turned the first shovelfuls of dirt for the college's \$1,000, 000 library on June 4.

More than 700 persons, including families of the graduating seniors, alumni churchmen, many local business and industrial men, and other friends, were on hand. The groundbreaking service was a highlight of the college's 69th annual commencement weekend.

Mr. and Mrs. Good, of East Lansing, Mich., are the donors of the library. They are both graduates of Goshen College.

Prairie View Mental Health Center

Plans are progressing for the family camp for the retarded held at Rock Springs Ranch near Junction City, Kans., Aug. 28 to Sept. 3.

Five professional workers assisting with the camp include Kenneth Frye, North-view Opportunity Center, Newton, Kans., who will be program director. Armin Samuelson, activities coordinator at Prairie View, Newton, Kans., will serve as administrative director. Mr. and Mrs. Hans Regier, social workers from Columbia, Mo., will be counselors to the parents of the retarded. The devotional periods will be under the direction of Tom Wentz, associate pastor of the Presbyterian Church, Newton.

Fourteen college students have applied to assist with the activities for the retarded. Applications to assist are due July 1; notifi-

ation of ten group leaders will be announced after this date.

A limited number of camperships, a maximum of \$30 per family, are available for those applying by July 15. Recipients of camperships will be notified by July 20. The total cost of the camp is \$22.20 per person.

The Rock Springs Ranch, a place of quiet and scenic beauty, is made available through the 4-H foundation. Housing, meals, and special activities like swimming, horseback riding, archery, and handicrafts are provided. Three half days will be given for side trips to points of interest in the area, such as the Eisenhower Museum in Abilene and the Indian burial grounds at Salina.

Applications and further information may be received from Armin Samuelson, Prairie View, Box 467, Newton, Kans.

Salunga Orientation

Nicholas J. Dudchek, employment manager of the Yale-New Haven Medical Center, New Haven, Conn., spoke to the voluntary service-I-W orientation group at Salunga, Pa., May 20, and showed a film relating to the hospital where 14 Mennonite young persons are now employed. Dudchek has been employment manager at the medical center for six years. Prior to this he served with the Connecticut Labor Department. He also attended St. Tikhons Theological Seminary, a Russian Eastern Orthodox seminary.

The Yale-New Haven Medical Center consists of a hospital and medical school. The twentieth largest hospital in the world, it employs just under 3,000 persons. It is a pioneer in inhalation therapy. Graduates from this course can head inhalation therapy departments in other hospitals.

Dudchek was introduced to the VS and I-W program through Luke Wenger, an inhalation therapist, and other I-W men. There had been no contact with a sponsoring group until I-W man Jim Leaman instigated formal contacts with Dudchek and John Eby, VS and I-W director. A VS unit was opened in New Haven last January.

Dudchek is enthusiastic about VS and I-W persons being employed in the medical center. While he does not agree theologically with the nonresistant position, he appreciates the stability a two-year commitment gives to the program. VS and I-W workers are employed in inhalation therapy, medical records, operating room, recovery room, and clinic. Several are licensed practical nurses.

Impressed with the overall operation at Salunga, Dudchek said, "I didn't know what to expect. I knew something about the Mennonite religion, but I thought you were an offshoot of the Amish. I am quite

impressed that a little town like Salunga has worldwide tentacles in operation."

Attendance at orientation classes introduced him to the Mennonite faith. He observed, "Mennonite religion is that faith alone is your salvation and not particularly good deeds. Your mission in life is one big good deed. Good deeds and faith are synonymous. If you have a strong faith, you have to be working in good deeds."

Hesston College



New Dormitory

The end and side view of one of two identical units of Hesston College's new dormitory for men evidences the construction progress being made. The new dormitory will be ready for occupancy of 160 students this fall.

The complex of three buildings, costing approximately \$550,000, is made up of two identical units joined by the third structure. The dormitory is built in modules of six, each housing 12 men. Each unit or module is self-contained, with an outside entrance.

The central unit will provide for administrative offices, a public lounge area, guest rooms, and housing for houseparents on first floor. The basement will be a recreation area and the top floor will house 16 men.

In view of the present enrollment trends it appears that the new dormitory may be filled for the 1966-67 school year.

Food for India

A coordinated approach to the India famine problem was formulated May 26 and 27 in a joint meeting of the Council of Mission Board Secretaries and the Mennonite Central Committee in Chicago.

Rather than have each Mennonite group attempt to meet food and relief needs in a small area, it was felt that a coordinated effort would be more successful in meeting the need. The Council of Mission Board Secretaries (COMBS) represents the mission boards of the various Mennonite groups.

One area of India, North Bihar where

the Brethren in Christ have a mission program, is not affected by the famine problem. In fact, food production in this area is greater than it has ever been before.

In the Dhamtari area and the Central Province, where the Mennonite and General Conference Mennonite missions are located, the situation is different. Food is needed here, but there are transportation problems.

Andrew Shelly of the GC group noted that a ship with food supplies requires three weeks to travel from the United States to India and then it takes another three weeks before the food arrives at the location where it is used. India port facilities are the same as they were 40 years ago and there is serious spoilage before the food reaches its destination.

Because of these problems it is all the more necessary to develop other projects to avert future famine. Among these are well-digging projects (the main cause of the food shortage was the lack of rainfall) and the use of multipurpose foods to augment the usual diet.

It was decided at the COMBS-MCC meeting that a huge food program would not be undertaken because of the transportation difficulties. The food that is shipped to India, however, will be channeled through MCC.

In other action the COMBS group took further steps toward adopting a statement on questionable fund-raising of mission organizations. There are numerous overseas mission groups, some of them legitimate and some not so legitimate, who make appeals for funds and the statement is to help clarify which mission groups can be supported with some assurance that the funds will be used for a worthwhile purpose.

African Mennonites for the first time were members of the presidium planning for the Mennonite World Conference, it was noted at the meeting. The presidium met recently in Amsterdam, where the conference is to be held next year. Each African Mennonite group also will be represented at the conference for the first time.

Chicago Conference

An International Education Conference was conducted May 26 and 27 in Chicago involving the Council of Mission Board Secretaries, the Council of Mennonite Colleges, and the Mennonite Central Committee. Excerpts from the conference findings follow:

1. The imperatives of the world mission of the church, rapid technological developments . . . and the results of these changes . . . suggest that the educational institutions of the church explore fully the possibilities of a greater internationalizing of the educational college program for all students.

2. Similarly, the mission and service agencies of the church should explore possibilities of cooperating more fully with the educational institutions of the church (to help) the colleges and seminaries in performing their educational task, and (for) more effective preparation of overseas workers.

3. The colleges and seminaries should seek ways to enlarge the number of foreign students on their campuses and to make more effective use of these students in the total educational program of the schools.

4. The colleges and seminaries should seek to bring to their campuses qualified nationals from the younger churches abroad and to use them as faculty members for short-term appointments.

5. The colleges and seminaries, in addition to a possible expansion of their present summer and academic year abroad programs for selected students, should give consideration to sending large numbers of their students to locations abroad in proximity to the United States and Canada, but sufficiently removed to provide for a substantial encounter with another culture.

Such a foreign experience should be brief (perhaps three months). It should be accompanied by intensive study of the language, culture, history, and current economic, social, and political problems of the area, and it should be supervised by regular faculty members and thus qualify for academic credit. It should also involve rendering of a genuine service . . . to the persons in the area visited.

6. The colleges and seminaries should assume greater responsibility for educating the whole constituency in international and intercultural understanding.

7. . . . The Council of Mennonite Colleges should study the possibilities of establishing specialized training centers on their various campuses in specific area studies, with each institution or group of institutions specializing in a different area.

8. . . . Consideration should be given to expanding the number of faculty members with (foreign) experience. The educational institutions and all other agencies of the church should consider ways of making more effective use of persons who, through Pax, TAP, and other short-term appointments, have already had valuable experience abroad.

9. Faculty members from Mennonite colleges and seminaries need to be informed more fully of opportunities for their own service abroad during periods of sabbatical and other leaves of absence. . . .

10. Institutional rigidities in policies (including length of appointment) by both educational institutions and mission and service agencies need to be examined to make possible the greater use by these agencies of college faculty members.

11. As colleges and seminaries seek to internationalize their curriculums, and as mission and service agencies seek to make more effective use of specialized personnel, it must always be clearly recognized that the physical, economic, and social services performed must be performed in the context of the primary and ultimate motive of missions and service, which is the Gospel.

The net meets to handle any traffic which might come up and for fellowship with other Christian hams. There are no prerequisites for joining the net.

During the 1965 tornado in Northern Indiana the net met twice daily for about two weeks and rendered much-appreciated service in an area without normal communications.

You are invited to join the net for a period of fellowship and exchange of useful information. Traffic is welcome. Several members have phone patches and are glad to accommodate.

The following were elected to carry on the affairs of the group at the Mission Board meeting in June, 1965:

Chairman—K9WJU, J. F. Swartzendruber, 1720 South 13th Street, Goshen, Ind. 46526. **Vice-Chairman**—W9BNI, Claude Beachy, 1603 South 12th Street, Goshen, Ind. 46526. **Secretary**—W4JZC, Richard S. Weaver, 933 College Avenue, Park View, Harrisonburg, Va. 22801.

Eastern Mennonite College

The forty-eighth annual commencement exercises at Eastern Mennonite College were held June 5 at 2:30 p.m. for a class of 125 members.

Donald R. Jacobs of Musoma, Tanzania, delivered the commencement address on the subject, "Called unto Liberty." Bro. Jacobs has served as a missionary in East Africa since 1954.

An alumnus of EMC, Jacobs challenged the graduating class to use their freedom as moral beings in serving God and their fellowmen, rather than to use this freedom for selfish ends. He stated, "We are truly free only when we exercise the option to choose obedience, and the man or woman who chooses to disobey exercises freedom all right, but obtains by it a greater bondage."

John E. Lapp of Lansdale, Pa., preached the baccalaureate sermon at the 10:00 a.m. service. Using as his theme, "Prophets for Our Times," Bishop Lapp described the period of time in which we are living. With this background, he appealed to the graduates to be prophetic in meeting these human needs by living lives of dedicated service to others.

There were two candidates for the Bachelor of Divinity degree; 71 for the Bachelor of Arts degree; 34 for the Bachelor of Science degree; 9 for the Bachelor of Science in Nursing degree; and 9 graduates from the two-year diploma program. Seventeen members of the class will receive their degrees upon completion of their work in August.



Missionaries of the Week

Ernest and Lois Hess are in Tanzania as a teacher and part-time secretary. They arrived at the location Aug. 13, 1965.

Before going to Tanzania Ernest was a Sunday-school teacher, summer Bible school teacher, youth group officer, and camp counselor. He was on a voluntary service team in Honduras for six weeks prior to the present assignment.

Lois was a secretary in Lancaster, Pa., for three years. She also has been a Sunday-school teacher, summer Bible school teacher, and camp counselor.

Ernest now teaches at the Musoma Secondary Alliance School in Tanzania, and Lois is part-time secretary for the Tanganyika Mennonite Church and at the mission office in Musoma.

Both attended Lancaster Mennonite School and Eastern Mennonite College and Ernest also attended Millersville State College. Their home address is Willow Street, Pa., and they attended the Byerland and Mechanic Grove congregations.

The Menno Net

The Menno Net was "born" on Jan. 16, 1957, and has continued since that time under varying conditions. W3UNV, now W9BNI, played a large part in getting things under way.

Presently the net meets every Tuesday evening (Wednesday at 0100 GMT) at 8:00 EST at 3.815 5 kc/. Most members operate on lower side band, but several operate on AM and all modes are welcome. Operating usually continues for an hour or an hour and a half.

FIELD NOTES

Change of address: Arlin Yoder from Sao Paulo, Brazil, to Mennonite Mission, C.P. 979, Belem, Para, Brazil. **Eino Steiner** from Elkhart, Ind., to Route 4, Box 127-A, Goshen, Ind. 46526. Phone: 533-3017.

Richard Ross was ordained to the ministry at the Salem Church, Wooster, Ohio, June 19.

Ephraim Gingerich was installed as pastor of the Zurich, Ont., congregation on June 5. He now serves both the Blake and Zurich congregations.

Dessie Hostetler of the First Mennonite congregation, Nampa, Idaho, was honored on her 90th birthday with open house on June 19.

Alvin Eichelberger was ordained as minister to serve the Broken Bow, Nebr., congregation on June 19. The services were in charge of P. R. Kennel and Lee Schlegel.

Nevin Horst, Dire Dawa, Ethiopia, will speak in the morning service at Steelton, Pa., July 17, and **Don Jacobs**, Tanzania, in the evening service of the same day.

John H. Kraybill will be installed as pastor of the First Mennonite Church, Johnstown, Pa., July 10, evening. Speaker: Paul Erb, Scottsdale, Pa.

Marcus Lind, Salem, Oreg., will be speaker at the Bible Conference, Logsdan, Oreg., July 22-24.

New members by baptism: six at Hersteins Chapel, Neffers, Pa.; ten at Evangelical Mennonite, Fort Dodge, Iowa; three at Worcester, Pa.; three at Lititz, Pa.; four at Erb Street, Waterloo, Ont.; two at Sycamore Grove, Garden City, Mo.; three at Plainview, Aurora, Ohio.

In Israel Workshop

Linden M. Wenger, acting dean of Eastern Mennonite Seminary, has been granted a scholarship by New York University for six weeks of study and travel in Israel.

Mr. Wenger will be a participant in the Land of the Bible Workshop in Israel. The group will study present-day Israel and the Biblical background and history of the land. The scholarship includes round trip air travel to Israel and full maintenance and local travel in Israel for the six-week period. Mr. Wenger spent July 2 in New York City in orientation, and will leave for Israel shortly thereafter.

In addition to serving as acting dean of Eastern Mennonite Seminary, Mr. Wenger is assistant professor of philosophy at Eastern Mennonite College and a bishop in the Northern District of Virginia Mennonite Conference.

The Alumni Association of the La Junta Mennonite School of Nursing is having its annual business and fellowship meeting at Hesston on July 9, 10, Saturday and Sunday. The meetings will be held in the Whitestone Church fellowship hall. There will be a tour of the campus and Schowalter Villa in the afternoon and a banquet in the evening. Richard Showalter will give an address on the Association Degree Nursing Education Program. Mrs. Clayton Diener is chairman of the arrangements committee.



Gerald Lichti

Gerald Lichti and his wife, Treva, who have been teachers at Nappanee, Ind., are serving this summer as interim I-W sponsors in Indianapolis. Richard Yoder, now pastor at the North Main Street Mennonite Church in Nappanee, will become pastor of the Indianapolis church at the end of the summer and also will assume some I-W sponsor duties.

The telephone number of Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, has been changed to (412) 423-2056.

Keith Esch of Richmond, Ind., has been appointed associate director of the Laurelville Mennonite Church Center. The Eschs will locate at Laurelville Aug. 1 when Keith assumes his new responsibility. Bro. Esch was formerly pastor at Johnstown, Pa., and received a master's degree from Earlham School of Religion, Richmond, Ind., in June.

The John Kauffman family of Tiskilwa, Ill., gave a program of sacred music at the Evanston Mennonite Church, Sunday, June 19, in the morning worship service. It was also the final day for a three-day orientation school for I-W men and others anticipating service soon. The Kauffmans are preparing for a singing tour into the West this summer returning in time for the Youth Convention at Estes Park, Colo.

MDS Construction

A total of 109 MDS volunteers have rebuilt and repaired ten houses in Scott and Leake counties, Miss., and one near Tuscaloosa, Ala., after they were destroyed by the March 3 tornado that cut across these two states.

The men helped by constructing the foundations, roofs, sidings, floors, walls, and partitions. They also installed most of

the plumbing and trimmings. The Red Cross supplied the construction materials and designated the homes to be repaired.

The volunteers generally stayed at motels. One group working in the Walnut community in Leake County, however, was invited by the owner of a restored house to stay in his home. Six houses were built in this community. The Red Cross provided the food and the ladies of the community prepared the meals.

This is the second time that the Mennonite Disaster Service volunteers went to Leake County. Several months ago a group helped rebuild the Mt. Charity Baptist Church after it burned down.

The tornado-hit area residents appreciated the MDS help. The Carthaginian, a Leake County newspaper, reported in its March 31 issue, "The Mennonites came to help and though they were strangers to the people in the tornado area, today they are close neighbors. A bond of friendship and love between these men and the people that received their aid in Leake County will be a lasting one."

The local residents also enjoyed the company of the volunteers. The Carthaginian wrote that Charlie Jones, at whose home some of the volunteers stayed, declared, "These are wonderful people. All the time they have been here working I have not heard one use a bad word. Most of them did not know each other when they arrived, but you would think they were lifelong friends the way they talk and

Walsenburg Hospital Expands



Workmen weld girders into place for an addition to the 20-bed Huerfano County Memorial Hospital in Walsenburg, Colo. The addition is to be ready for occupancy this fall. In the distance are the Spanish Peaks of the Rocky Mountains. Lee Schlachach is administrator of the hospital, which is operated by the health and welfare department of the Mennonite Board of Missions, Elkhart, Ind.

enjoy one another's company. And man, when they get through working and after supper, you should come over and listen to them sing. I never heard of them before, but I like them."

The Scott County Times also provided extensive coverage of the MDS work. In its April 20 issue it quoted British explaining the reason why the volunteers were there. "We are here because the Bible teaches us to be here. The Bible says, Bear ye one another's burdens and so fulfill the law of Christ. Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

Peter Dyck, MCC Director in Europe and North Africa, will serve as guest speaker in a public meeting to be held at the Landisville Mennonite Church at 7:30 p.m. on Sunday, July 10.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Every Mennonite, and especially Mennonite leaders, should read the article, "Feedback from Overseas: Witnessing," by David W. Shenk (May 31 issue). Now after 75 years of renewed interest in witnessing, perhaps the Mennonite Church should stop and look at its witnessing techniques. I would like to suggest that our failure in witnessing is tied to our borrowed techniques. We should be willing to admit this and seek the nontraditional ways, the Scriptural ways. Will we do this, or are we too traditional, Pharisaical, etc.?—Leland M. Haines, Columbus, Ind.

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With thankfulness to God, I appreciate the leadership you are giving in the Gospel Herald. The March 8 issue with the article, "Confession of a Liberal Turned Conservative" has become a personal experience with me. Getting people to assent to become members of a church is far different than having people come to Christ and His church through repentance and the new birth experience.

Your editorial, "The Cry for Leadership," is certainly to the point (May 3 issue, just arrived). Recently here in Tokyo three chairmen of three missions who are attempting a "union" work met for two days. When reporting to the larger mission body, the chairman of the chairmen reported: "We have met for two days of sharing; we have nothing new to present, nor do we have any particular answers." It is encouraging to me in seeing how the Holy Spirit is using you and other Mennonite writers whose witness is not always published in the Gospel Herald. We truly need leadership in our lost message to the lost that rings with the authority of the Word of God.—Lee H. Kanagy, Tokyo, Japan.

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I read the Gospel Herald with great interest and want to commend our editor for the tremendous job he is doing in face of a "diversified" Mennonite Church. Though I cannot honestly say I sanction every article that has appeared in the Gospel Herald, I do admire any author that is frank, honest, and fair in his presentation.

I was therefore disappointed in the article by Daniel Kauffman, "An Open Letter to Mennonite Congregations" (May 17 issue). First of all, Corinth was not the only place Paul did not accept support, as the author suggests; but he

didn't accept it in Thessalonica either. I Thess. 2:9; II Thess. 3:8, 9. Furthermore, he made the statement that Paul apologizes in II Cor. 12:13 for not having accepted it when in the very next verse he states that he plans to continue to do as he has done before. I would hardly call that an apology.—Eli B. Yoder, Gladys, Va.

♦ ♦ ♦

The Gospel Herald has come to our home for approximately ten years. I appreciate it, especially since I feel it keeps me abreast of the Mennonite Church at large.

The provocative front cover picture without comment is the best format yet, in my opinion. Let me say heartily, though belatedly, that I am glad Lukewarm with his "near sacrilege" has fled the pages of our otherwise enjoyable periodical. The Mother's Day issue was an especially excellent one—challenging and inspiring. We hope to see an issue honoring the good fathers.—L. S. Allen, Orlando, Fla.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baer—Diiller.—Darrell Baer, Chambersburg, Pa., and Sharon Diiller, Greencastle, Pa., both of Cedar Grove cong., by Mahlon D. Eshleman, May 14, 1966.

Bitikofer—Gerber.—Melvin B. Bitikofer, Salem, Oreg., Western Mennonite cong., and Sarah Gerber, Fairview (Mich.) cong., by Harvey Handrich, June 18, 1966.

Cramer—Martin.—Edwin Cramer and Sally R. Martin, both of the Indiantown cong., Ephrata, Pa., by Mahlon Zimmerman, June 18, 1966.

Eby—Horst.—Elwood Eby, Hagerstown, Md., and Sharon Horst, Greencastle, Pa., both of the Salem Ridge cong., by Mahlon D. Eshleman, May 7, 1966.

Erb—Burkholder.—Harry Erb, Newmanstown, Pa., Kralls cong., and Laverne Burkholder, Ephrata, Pa., Martindale cong., by J. Paul Graybill, June 11, 1966.

Good—Weaver.—Glenn L. Good, East Earl, Pa., Bowmanville cong., and Faye Weaver, Ephrata, Pa., Weaverland cong., by J. Paul Graybill, June 11, 1966.

Grabner—Huber.—Alvin LaVern Grabner, Humboldt, Ill., Sunnyside Conservative cong., and Doris Louise Huber, Waynesboro, Va., Hildebrand cong., by Marion C. Weaver, June 4, 1966.

Hollis—Liggins.—Clinton Hollis and Estella Liggins, both of Saginaw, Mich., Grace Chapel, by Melvin Leidig, June 18, 1966.

Kauffman—Mosemann.—Charles Edward Kauffman, Middlebury, Ind., and Ruth Faye Mosemann, Goshen, Ind., both of the College Mennonite cong., by John H. Mosemann, June 11, 1966.

Kuhns—Hostetter.—Samuel Kuhns, Greencastle, Pa., Chambersburg cong., and Janice Hostetter, Ephrata, Pa., Martindale cong., by J. Paul Graybill, June 18, 1966.

Liggins—Gaines.—Carlo Liggins, Saginaw, Mich., Grace Chapel, and Bobbie Gaines, Saginaw, Tabernacle Baptist cong., by R. B. Austin, June 19, 1966.

Longenecker—Moyer.—Alton Longenecker, Mechanicsburg, Pa., Slate Hill cong., and Lois G. Moyer, Orisville, Pa., Deer Run cong., by Richard C. Detweiler, June 18, 1966.

Meck—Rensberger.—Mervin Earl Meck II, New Smyrna Beach, Fla., and Kathy Elaine Rensberger, Wayland, Iowa, both of the College Mennonite cong., by J. Robert Detweiler, June 19, 1966.

Nafziger—Nafziger.—Richard Nafziger, Archbold, Ohio, Central cong., and Sara Jane Nafziger, Archbold, Zion cong., by Ellis Croyle, May 14, 1966.

Pawling—Good.—Ronald C. Pawling, Ephrata, Pa., Grace Evangelical cong., and Nancy J. Good, Terre Hill, Pa., Bowmanville cong., by John R. Martin, June 18, 1966.

Roth—Roth.—Russell Roth, Milford, Neb., Bellwood cong., and Charlotte Ann Roth, Beaver Crossing, Neb., West Fairview cong., by Milton Troyer, June 4, 1966.

Schwartzentruber—Snyder.—David Schwartzentruber, Milverton, Ont., Riverdale cong., and Marion Florence Snyder, Baden, Ont., Shantz cong., by L. H. Witmer, June 18, 1966.

Shantz—Bender.—Douglas James Shantz, New Hamburg, Ont., and Doreen Faye Bender, Tavistock, Ont., both of the East Zorra cong., by Newton L. Gingrich, June 18, 1966.

Shetler—Stutzman.—Ora Shetler, Middlebury, Ind., and Marilyn Stutzman, Arthur, Ill., both of the Sunnyside C.M. cong., by Menno H. Mast.

Snider—Toman.—Boyd Snider and Elaine Toman, both of Guernsey, Sask., Sharon cong., by James Mullett, June 11, 1966.

Stoltzfus—Hughes.—Lester R. Stoltzfus, Honey Brook, Pa., and Catherine I. Hughes, Birdsboro, Pa., both of Rockville cong., by Millard Shoup, June 18, 1966.

Stoner—Hess.—Harry R. Stoner, Conestoga, Pa., and Rhoda M. Hess, Lancaster, Pa., both of River Corner cong., by David N. Thomas, June 18, 1966.

Stutzman—Handzo.—Robert Stutzman, Toluca, Ill., and Sue Handzo, Streator, Ill., both of Roanoke cong., by Norman Derstine, March 5, 1966.

Swartz—Layman.—Marlin Swartz, Fairview, Mich., Riverside C.M. cong., and Sherrill Layman, Fairview (Mich.) cong., by Harvey Handrich, June 10, 1966.

Witmer—Heistand.—Jay E. Witmer, Manheim, Pa., Erismann cong., and Elsie Ann Heistand, Manheim, Risser cong., by Clarence E. Lutz, June 18, 1966.

Yoder—Raber.—Michael Yoder, Millersburg, Ohio, and Marlene Raber, Berlin, Ohio, both of the Berlin cong., by Paul Hummel, June 10, 1966.

Yordy—Hostetter.—John Yordy, Ashley, Mich., Bethel cong., and Winifred Hostetter, East Union cong., Kalona, Iowa, by J. John J. Miller, June 17, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Aden M. and Joanne C. (Patterson), Elmira, Ont., first child, Michael Wayne, May 3, 1966.

Boll, J. Richard and Esther (Longenecker), Lititz, Pa., fourth child, second daughter, Lisa Renee, born Jan. 23, 1965; accepted for adoption, May 13, 1966.

Boll, Mervin E. and Pauline (Weaver), Lititz, Pa., second son, Steven LaMar, June 11, 1966.

Brenneman, Paul K. and Elizabeth (Mast), Lancaster, Pa., third child, second son, Nevinn Mark, June 1, 1966.

Burkholder, Ivan G. and Gloria (High), Lebanon, Pa., fifth child, fourth daughter, Ann Renea, June 1, 1966.

Buschman, Alvin and Lois (Smith), Perryton, Texas, fifth son, Mark Ray, April 25, 1966.

Eicher, Ernest and Marilyn (Hoeley), Burr Oak, Mich., second son, Roger Scott, April 28, 1966.

Gerber, James L. and Carol (Handrich), Mio, Mich., second child, first daughter, Dawn Renee, June 6, 1966.

Goehenor, John and Esther (Briskey), Pettisville, Ohio, fourth child, third son, Gregory Eugene, June 8, 1966.

Jantzi, Clair and Ferne (Hostetter), Shelton, Nebr., fourth child, second son, Gary LaMar, May 13, 1966.

Klassen, Walter and Virginia (Baer), Kitchener, Ont., first child, Lisa Mary, June 10, 1966. Kraybill, Nevin and Barbara Ann (Keener), Tarime, Tanzania, second daughter, Rosella Ann, June 17, 1966.

Lauterbach, William and Doris (Malone), Marlboro, Alta., first son and first daughter, Daniel Mark and Laurie Jane, June 10, 1966.

Martin, Luke and Mary (Kauffman), Saigon, Vietnam, second child, first daughter, Becky Joanne, June 11, 1966.

Mast, Ernest S. and Esther (Baer), Harrisonburg, Va., second and third sons, Edwin Dean and Elwood Dale, June 4, 1966.

Miller, Daniel M. and Alice E. (Martin), Waynesboro, Pa., fifth child, third son, Arvin Lee, May 2, 1966.

Miller, David R. and Janet (Weirich), Goshen, Ind., first child, Christina Marie, June 9, 1966.

Reed, Harold and Ethel (Martin), New Holland, Pa., second child, first daughter, Rondi Ann, June 12, 1966.

Reed, Mr. and Mrs. Mansel, Saginaw, Mich., second son, Marco, June 10, 1966.

Schmitt, Stewart and Diann (Rickert), Kitchener, Ont., first child, Lesa Ann Marjorie, May 17, 1966.

Stoll, Danny Martin and Joyce (Slaubaugh), Indianapolis, Ind., second son, Hugh Alan, June 5, 1966.

Thomas, Mr. and Mrs. Percy, Saginaw, Mich., fourth son, Derrick, April 1, 1966.

Wagler, Allen and Lucille (Conrad), Sigourney, Iowa, fifth child, third son, David LeRoy, April 11, 1966.

White, Donald E. and Sally (Roeschley), Ann Arbor, Mich., second daughter, Miriam Lynn, April 8, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Harshbarger, Alica Manora, daughter of John B. and Nancy (Alliger) Harshbarger, was born in Bratton Twp., Pa., Feb. 19, 1876; died in Bratton Twp., May 19, 1966; aged 90 y., 3 m. Surviving are 11 nieces and 6 nephews. She was a member of the Mattawana Church, where funeral services were held May 22, with Elam Glick and Newton Yoder officiating; interment in Pleasant View Cemetery.

Hershberger, Christian E., son of Emanuel and Lydia (Shetler) Hershberger, was born near Kalona, Iowa, July 3, 1872; died at the Mercy Hospital, Iowa City, Iowa, June 3, 1966; aged 93 y., 11 m. On Nov. 18, 1894, he was married to Esta Miller, who died in June, 1948. Surviving are their 7 children (John, Edward, Albert, William Delmar, Lydia—Mrs. Clifford Emery, Lloyd, and Earl), 18 grandchildren, 23 great-grandchildren, and one sister (Mrs. Mary Brenneman). In 1892, he was baptized into the Lower Deer Creek Church, where funeral services were held June 7, with J. Y. Swartzendruber, Robert K. Yoder, and Dean Swartzendruber in charge.

Hobbs, Leah, daughter of Peter and Elizabeth (Steinman) Spenler, was born at Poozle, Ont., June 1, 1891; died at Fort Wayne, Ind., May 30, 1966; aged 74 y., 11 m. 29 d. In Nov. 1911, she was married to Rudolph Beller, who died April 12, 1940; on May 9, 1942, she was married to Orman Hobbs, who died July 10, 1963. Surviving are 5 daughters (Mrs. Adeline Ropchan, Mrs. Irene Beck, Mrs. Mary Geiser,

Mrs. Idella Aschliman, and Mrs. Eva Shumaker), one stepdaughter (Mrs. Mildred Dietz), one sister (Mrs. Barbara Beachy), 8 grandchildren, 2 stepgrandchildren, and 3 great-grandchildren. She was a member of the First Mennonite Church, where funeral services were held June 2, with John R. Smucker and D. A. Yoder officiating; interment in Leo Cemetery.

Hoffman, Velma, daughter of Henry and Maggie (Ernst) Kuhns, was born near Chappell, Nebr., April 15, 1904; died at St. Mary's Hospital, Detroit Lakes, Minn., after an extended illness, April 27, 1966; aged 62 y., 12 d. On April 3, 1924, she was married to Joseph Hoffman, who survives. Also surviving are 2 daughters (Lois—Mrs. Dale Oswald and Verda—Mrs. James Erb), 16 grandchildren, one great-grandchild, her stepmother (Mrs. Susie Kuhns), 3 brothers (Glen, John, and Lawrence), and 3 sisters (Mary—Mrs. John Hoffman, Lucille—Mrs. Ervin Kempf, and Laura—Mrs. Alvin Miller). Preceding her in death were one sister and 2 brothers. She was a member of the Lake Region Church, where funeral services were held May 1, in charge of Glen I. Birky and E. D. Hershberger.

Kulp, Hiram R., son of Abram L. and Emma Jane (Rohr) Kulp, was born in Bedminster Twp., Bucks Co., Pa., Sept. 17, 1891; died at Grand View Hospital, Sellersville, Pa., June 3, 1966; aged 74 y., 8 m. 17 d. Surviving are his wife (Esther Overholt Kulp), 4 sons (Winford O., Paul O., Joseph O., and Abram O.), 2 foster sons (Alfred and Aubrey Gilmore), 5 grandchildren, 5 sisters, and 2 brothers. One daughter, one son, and one brother preceded him in death. He was a member of the Deep Run Church, where funeral services were held June 6, with Richard C. Detweiler, Abram W. Yothers, and Erwin K. Nace officiating.

Martin, Emanuel C., son of Tilman and Elizabeth (Martin) Martin, was born near Elmira, Ont., March 25, 1900; died at the Quakertown (Pa.) Hospital, April 1, 1966; aged 66 y., 7 d. On July 10, 1927, he was married to Rachel Martin, who survives. Also surviving are 5 sons and 6 daughters (Elam, Emerson, Emanuel, Jr., Ezra, Allen, Ruth—Mrs. John Giagnocavo, Edna—Mrs. J. Dale Landis, Lavine—Mrs. Dan Redkey, Alana—Mrs. Mark Landis, Rachel—Mrs. Henry Freed, and Karen), 3 sisters, 33 grandchildren, and 6 stepgrandchildren. He was a member of the Haycock Church. Funeral services were held at the Gingrich Church, in charge of Daniel Wert and Stanley Beidler.

Mast, Daniel R., son of Rudy and Sovilla (Troyer) Mast, was born at Arthur, Ill., Jan. 3, 1934; died instantly when struck by a car near Edison, Alta., March 19, 1966; aged 32 y., 2 m. 16 d. On June 16, 1962, he was married to Joann White, who survives. Also surviving are his parents, 4 sisters (Sarah—Mrs. Lloyd Litwiller, Edna—Mrs. Eldon Hochstedler, Clara—Mrs. Wayne King, and Mary—Mrs. Gary Litzing), and 2 brothers (Paul and Freeman). Daniel and his wife moved to Marlboro, Alta., in September, 1965, to assist in the ministry of the Mennonite Church to the métis people of the area. He was a member of the Arthur Church, where funeral services were held March 25, in charge of Paul Sieber and J. J. Hostetler.

Miller, Annie Frances, daughter of John N. and Melissa (Steele) Durr, was born in Greene Co., Pa., Dec. 25, 1876; died at Martinsburg, W. Va., May 25, 1966; aged 89 y., 4 m. 27 d. She was married to Edward D. Miller, who survives. Also surviving are 3 sons (Clark, Curtis, and Daniel), 3 daughters (Edith—Mrs. Earl Lautenschlager, Elva—Mrs. Kyle Phillips, and Mrs. Maude Pettus), 11 grandchildren, 9 great-grandchildren, and 2 sisters (Mrs. Mary Ramer and Mrs. Isaac Metzler). She was a member of the Springs, Pa., Mennonite Church, but was active in the church at Inwood, W. Va., for many years. Funeral services were held at the

Inwood EUB Church, May 24, in charge of Lee B. Sheaffer; interment in Rest Cemetery, Frederick Co., Va.

Ryan, John, son of Joseph and Elizabeth (Stauffer) Ryan, was born at Chambersburg, Pa., Oct. 20, 1887; died at Sarasota, Fla., May 26, 1966; aged 78 y., 7 m. 6 d. In 1914 he was married to Daisy Reinhart, who died March 18, 1916. On June 18, 1947, he was married to Ella Ebersole, who survives. Also surviving are one son by first marriage (Robert) and one grandchild. He was a member of the Bay Shore Mennonite Church, where funeral services were held May 30, with Nelson Kanagy and Paul Brunner officiating; interment in Sarasota Memorial Gardens.

Springer, Edward H., son of Valentine and Magdalena (Detweiler) Springer, was born near Milford, Nebr., Jan. 11, 1896; died at the Memorial Hospital, Mt. Pleasant, Iowa, May 25, 1966; aged 70 y., 4 m. 14 d. In 1923 he was married to Nettie Conrad, who died in 1924. To this union was born one son, who died in infancy. One brother and 2 sisters also preceded him in death. On Feb. 3, 1944, he was married to Emma Conrad, who survives. Also surviving are a grandniece (Sharon Ogden), who was raised in the home, one brother (Chris), and 3 sisters (Mrs. Alvin Saltzman, Kate Tossy, and Mrs. John Meyer). He was a member of the Bethel Church, Wayland Iowa, where funeral services were held May 27, in charge of Willard Leitchy and Ira Wenger; interment in Sugar Creek Cemetery.

Troyer, Rebecca, daughter of Simon P. and Barbara Good, was born near Elida, Ohio, March 17, 1887; died May 3, 1966; aged 79 y., 1 m. 16 d. On May 27, 1909, she was married to Eli Troyer, who died in 1950. Surviving are 5 daughters (Laura, Barbara, Loretta, Beulah—Mrs. Paul Kaufman, and Mary Ann—Mrs. John Litwiller), 2 sisters (Anna—Mrs. J. M. Brenner and Clara—Mrs. Robert Ross), one brother (Menno), and 5 grandchildren. Three sisters preceded her in death. She was a member of the Central Church, where funeral services were held May 6, with J. N. Kaufman and Walter Smeltzer officiating; interment in Pike Cemetery.

Weaver, John Adam, was born in Lancaster Co., Pa., Oct. 1, 1904; died April 23, 1966; aged 61 y., 7 m. 22 d. He was married to Emma Hoobler, who survives. Also surviving are one daughter (Carolyn—Mrs. Paul Zeis), 3 foster children (Mary Jane—Mrs. Paul Hess, Ruth Ann—Mrs. David Stoltzfus, and Chester Steinman), 3 grandchildren, and 13 foster grandchildren. He was a member of the Weaverland Church, where funeral services were held, with J. Paul Graybill and Alvin Martin officiating, assisted by Aaron Hollinger.

Calendar

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.

Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.

Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Items and Comments

Lutheran Church-Missouri Synod membership in the U.S. and Canada increased to a total of 2,788,241 last year—a gain of 43,667 baptized members over 1964.

A statistical summary issued by the Synod's Department of Research and Statistics showed the growth figure for 1965 to be about 17,000 below the increase recorded the previous year. A continuing decline in the birth rate was cited as a prime factor in the drop.

* * *

The trouble with preaching today is that the Bible has changed and the pulpit has changed, a professor of preaching told delegates to the annual convention of the Florida Christian Churches (Disciples of Christ).

Dr. Richard C. White of Lexington (Ky.) Theological Seminary, declared, "The Bible itself has not essentially changed; but the Bible as we apprehend and experience it is drastically changed from the Bible our grandfathers knew . . . because of historical and literary criticism growing out of scientific understanding. The Bible has changed for us in that it has become a closed book for millions of people. About the only place the average person today is going to learn anything about the Bible is from the preacher. . . . If we simply use the text as a springboard for our own ideas, then we have not only misled people, we have deprived them of about the only opportunity they are still willing to use to learn some of the contents of the Bible."

Changes in the pulpit, Mr. White said, include the fact that "it has lost its lofty place of influence in the common mind—its authority to speak and be seriously heard; the pulpit has lost its certainty and crusading zeal; it has lost its direction, because the man in the pulpit has jumped his gimbals, and his gyro no longer points him in a specific, unified way, in a particular direction."

Today, he said, "so many preachers just don't expect much to happen when they preach—and neither do the people. Both pulpit and pew continue to indulge in sermons mainly because it's traditionally a function of the church to have preaching."

* * *

John E. Marvin, editor, Michigan, *Christian Advocate*, writes: "I am just as much concerned with left-wing extremism as I am with right-wing extremism, but there are practical differences that make me more preoccupied with the latter. For one thing, I don't know any communists personally and I don't get any letters from them. I can't say this about right-wing extremists. I know of no communist broadcasts in this

country but there are at least 7,000 right-wing weekly broadcasts in the United States. It would be reasonable to assume that they are highly financed.

"We do have reason to be afraid of communism, of Red China's developing the A-bomb. We do have reason to fear subversion. Our quarrel with the extremist is not with his legitimate fears but how he uses them. He becomes so worked up over his fears that he's willing to burn down the barn to get rid of the rats."

* * *

Bumper stickers with the inscription, "Our National Motto—In God We Trust—Psalm 91:2," are being distributed by a group of Christians under the leadership of Marvin Van Wyck of Midland Park, N.J. Over fifteen thousand of these stickers have been placed to date throughout many states. These stickers are offered on a non-profit basis, and may be purchased by writing to Mr. Van Wyck at his home at 151 Birch Street in Midland Park. This project was begun because as Mr. Van Wyck says, "Too many people are losing sight of the fact that this nation was founded on a trust in God."

* * *

There is something of a "log jam" in the "march toward union," the Anglican Archbishop of York told a congregation of 2,000 during an ecumenical service held in conjunction with the 178th General Assembly of the United Presbyterian Church in Boston.

"Why is this?" Archbishop F. Donald Coggan asked, and then suggested an answer in the form of a question: "Have we been so occupied with the doctrine of the church that we have given little thought to the person and work of the Spirit?"

He pointed out that in all discussions about unity the thought has been characterized by two streams of thought—"Catholic and Protestant." Contending there is a "third element" which can be neglected "only by shutting our ears to facts which are shouting at us," the prelate named the

"Pentecostal element" as a third.

Archbishop Coggan told the congregation that in South America "four out of five" non-Roman Catholic Christians are Pentecostals, adding:

"We may complain that they are deficient in many of the things we hold dear. We may complain that their worship is at times noisy. . . . But to pass by on the other side and neglect what is one of the most extraordinary features of religious life in the twentieth century is to show a lack of responsibility or an unreadiness to face evidence."

* * *

The Dunn (N.C.) Ministerial Association, meeting in a special forum, adopted an open statement to the area's people, condemning the use of the cross by the local Ku Klux Klan and speaking out against Klan ideas and methods.

"An Open Statement to the People of Dunn in Defense of the Cross of Jesus Christ" was issued to ministers and laymen.

"The cross of Christ is the sign that 'God so loved the world that he gave his only Son' (John 3:16)," the statement said. The cross is the sign of God's great love for all men—black and white, rich and poor, educated and uneducated. The cross proclaims the victory of God's love in our hearts and in our community, uniting us in respect and cooperation. We are proud of the many groups who have worked so hard for our common good, in the name of our common Lord.

"The Klan does not work for our common good. The Klan inflames class against class, race against race, and faith against faith. It is a sober fact that the Klan's teachings have spread suspicion, fear, and violence.

"The true cross of Christ teaches us to despise no one. We humbly believe that each of our neighbors in Dunn—rich or poor, educated and uneducated, black and white—is of infinite value, because the Son of God died on a cross for all men. The

THERE HAVE TO BE SIX

By Amelia Mueller

There Have to Be Six is the true story of papa, mamma, and their six children pioneering in the Midwest. The author, one of this family, writes from firsthand experience. From the first page the reader will find himself involved almost as a member of the family. He shares in the many and varied experiences, both happy and sad. The story portrays a way of life that no longer exists. However, the basic conflicts are still with us. Very fascinating reading from a new Herald Press author. A welcome addition to the good reading published by Herald Press. 256 pages. \$3.50.



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cross of Christ offers an abiding faith, hope, and love. There is no room at the foot of the cross for fear, bigotry, or hatred."

* * *

A former president of the Southern Baptist Convention declared at a denominational conference in Detroit, Mich., that the "God is dead theology" isn't theology at all but is a "frustrated humanism."

Dr. Herschel H. Hobbs, of First Baptist Church in Oklahoma City, told some 5,000 pastors—meeting in advance of the SBC 109th annual meeting—that "our age is plagued with pseudo-theologians . . . who are in reality philosophers posing as theologians. . . .

"Much that goes under the name of modern theology," he said, "is philosophy which disregards the Bible altogether or else uses it merely as a springboard for a leap into agnosticism."

Predicting that the death-of-God philosophy will die, Dr. Hobbs declared that preachers must "believe something" and find their basis of faith in the Bible.

"Perhaps the most vicious of its (the Bible's) enemies," he said, "are those who would reduce the message of the Bible to a vaporous existentialism whose pronouncements are balloons floating aimlessly through the air with no rootage in history, or the demythologizers who approach the Bible as though it were a storehouse of half-truths or of ancient superstitions."

* * *

Dates for the eleventh annual Writers' Conference at Wheaton College have been set for Oct. 20-22 Dr. Clyde Kilby, chairman of the department of English announced. Participants include Dr. Calvin Linton, dean of the college of arts and sciences at George Washington University; Elliott Coleman, professor of English and director of the writing seminars at Johns Hopkins University; Paul Fromer, editor of *HIS* magazine; Edward Ziegler, managing editor of religious books department of Harper and Row; and Dr. J. J. Lamberts, professor of English at Arizona State University.

* * *

The Jeffersonian principle of separation of church and state is in greater danger under the present administration in Washington than under a Roman Catholic president, a noted church-state separation leader declared at New York.

"President Kennedy really respected the Constitution and the Jefferson principle of a wall of separation between church and state," said Paul Blanshard, former special counsel for Protestants and Other Americans United for Separation of Church and State. But, he added, "President Johnson treats the whole problem with the opportunism of a bargaining politician, and he is getting too much encouragement from both Protestant and Catholic sources."

MEMPHIS, TENN. (UPI)—
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GOSPEL HERALD

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Christian Response to Aging

By Ruth Oswald

By 1975 approximately 20 million U.S. people will be over the age of 65. Service to these people should be of special concern in our society. Often they need help in their own homes as well as in institutions. My years of experience at Lebanon Community Hospital have pointed up concerns and challenges both in the institution and in our congregations.

We observe here at Lebanon hospital that when we admit a patient, he has numerous visitors the first two weeks. By the time he has been here a month, he has hardly a visitor per week. Because her sisters came every Wednesday, Mrs. W. had something to look forward to. She often mentioned, "Well, today my sisters are coming to see me." This definitely gave her a boost. Maybe the church could do more in this area too.

We try to have other things for our guests to look forward to also. A church service is provided for them every Sunday afternoon by the Lebanon Ministerial Association. Guests like to sing and listen to singing. Tuesday and Friday mornings the hospital auxiliary provides activities in arts and crafts. Some of the patients are eager for this, while others are unable to participate or are not interested.

"I Wish I Could Die"

Mr. U., an 85-year-old gentleman, greeted me nearly every morning with, "I wish I could die; I'm no good." We urged him to attend the arts and crafts program, but he refused for a while. We told him that if he didn't like it, he would never have to go again. He agreed to try it one day. That afternoon he told me it was the last time he'd go down there; so we didn't mention it again.

When the next Friday rolled around, he asked if it was the day for the workers to be there and said, "Well, I might as well go down there and work." He enjoyed the attention he received and made several animals out of ceramic clay. He was delighted with his accomplishments, his attitudes changed, his appetite improved, and he even sent one of his ceramic models to his sister in Iowa.

Each month there is a party for those whose birthday falls in that month. The hospital auxiliary provides entertainment



Older persons like the company of the young and youngsters like to be of help.

and refreshments. Educational films are shown every other Tuesday evening.

Mrs. M. came to us several months ago with paralysis of the left side and mental depression. Doctors had told her there was nothing they could do for her. She was eager to be able to use her limbs again. Aides encouraged and helped her, and in a few weeks she was able to walk again without a cane. It is important never to give up hope, even if the situation does appear hopeless at first.

Minds Must Be Used

Another aged woman, Mrs. B., had severe arthritis. She came to us in delirium. After a few days of proper food and nursing care she talked rationally. With constant encouragement and exercise she was dismissed, walking, and later lived in an apartment by herself.

Older people deteriorate quickly. They need interests and occupations for their minds and hands. As someone has said, "If they don't use their minds, they lose them, just as a muscle not used becomes weak and useless."

E. W. Belter asks, "What does the church expect for the aging?" He answers, "Whatever anyone else expects for the aging, the church expects the best plus." He emphasizes making physical care adequate by educating personnel who are caring for the aged. He mentions concern for *preventive*

Mrs. Ruth Oswald, R.N., was supervisor of the convalescent wing of the Lebanon (Oreg.) Community Hospital from its opening in 1958 until some months ago. Her husband is employed by Lebanon Community Hospital. She now works with the county health department. The Oswalds, parents of teenage boys, are members of the Lebanon Mennonite Church.

therapy which some congregations or churches are attempting: meals on wheels, family counseling, home-based meals, house-keeper service, day-center care, transportation, information and referral service, golden age clubs, and visitation by volunteers. Each of these is geared to maintaining the individual in his own home as long as possible.

Restorative therapy, that is, physical and occupational therapy, is equally important in order to restore bodies, minds, and spirits. This might also include personal involvement and assignments in church and community activity, job placement for those capable of productive labor, counseling in nursing homes and with family. It has been proved that, with adequate professional and trained staff, it is possible to orient and motivate residents to become less dependent upon others.

Occupational Therapy Helpful

We are fortunate to have a professional occupational therapist working as a volunteer in our convalescent wing here at Lebanon. She knows how to cope with those who do not want this therapy but urgently need it. In a county in Maryland an occupational therapist is teaching workers to become O.T. assistants for service in nursing homes. The strong appeal of occupational therapy lies in the fact that it treats the mind and emotions as well as the body. Some of the results were:

1. Decreased friction and squabbling among patients during bad weather.
2. New hope.
3. Reduced nursing care. Patients do more for themselves and for one another.
4. Clearer and more active minds.
5. Interest and enthusiasm instead of gloom and boredom.

With new nursing homes being established by the Mennonite Church, I would encourage Christian young people to enter both occupational therapy and nursing. Two schools in the state of Washington offer O.T. training: Puget Sound College in Tacoma and the University of Washington in Seattle. There are several in California and others in the Midwest and East. It is a four-year college course with a one-year internship. Registration is possible after one year of qualified work. I feel it is "high time" nursing schools offer geriatric training in a similar way to pediatrics and obstetrics.

These and the many other occupations offer opportunities for real Christian service by those who truly love our older people. Perhaps the most important contribution we can make to them is to love and encourage them in helpful, realistic ways. Both training and experience can be helpful here. But, without Christian commitment or call, we will likely not even begin.

The CO's Living Testimony

By David P. Neufeld

(On Feb. 19, 1966, Frank J. Dyck, Menno Wiebe, Rudy A. Regehr, and David P. Neufeld, employees of the Conference of Mennonites in Canada, were traveling on business on Vancouver Island. Because they were within a few miles of some of the former conscientious objector camps, they decided to see some of the tree plantings done by conscientious objectors during World War II. This article concerns that visit.—Ed.)

"Wow!" was Menno Wiebe's only comment as we drove into a beautiful tree plantation north of Campbell River on Vancouver Island. It was really something to exclaim about, for these were the trees which conscientious objectors had planted during World War II.

Straight, tall firs and cedars were reaching 45 feet into the heavens. The planting is so close that lower branches are dying off. The trees are already a foot and more in diameter, so that in another two decades they will be ready for harvest.

Twenty years ago, when World War II was raging on the varied fronts of Europe, conscientious objectors were planting trees and fighting forest fires on Vancouver Island. They were well aware of the regulation that "men shall be required to work according to their ability 48 hours a week and, in an

emergency, work such additional hours as the camp foreman may deem necessary to meet each emergency situation."

Going out into the rain, cutting snags which stood as sooty sentinels proclaiming a previous fire, and then planting evergreen seedlings was something other than a holiday.

Make a hole with the grub ax, place in the seedling, step on the loose dirt: once, twice, ten times, a thousand times. In 1943 the conscientious objector boys planted a total of 17,006,550 seedlings covering 21,520 acres. (J. A. Toews, *Alternative Service in Canada During World War II*.)

One grows a little sentimental walking among trees which "our" boys planted at a time when they insisted that they would rather maintain life than take it. Living under primitive conditions far away from loved ones, these young men were telling a nation that war is wrong.

Their contribution to the maintenance of life seemed so insignificant at the time. Sometimes they wondered if it was worth the effort. Twenty years later things look much better, for the trees continue to be a "living testimony" to a faith which the conscientious objectors had.

Unity Without Uniformity

I can't imagine why "uniformity" has become so sacred in Mennonite circles. It is not a Biblical concept. Surely God who creates every snowflake and leaf different is for diversity. Sometime someone must have officiated at the marriage of unity and uniformity. We accepted the union and blessed it, though God, I am sure, did not join them together.

Our muddled thinking about unity and uniformity is coming to the surface this year in the way some people are interpreting the general church theme, "Our Mission Is One." I hear it said that our mission is one because all across the church people are studying the same lesson on a given Sunday, they are singing the same songs, and during the summer months our children all use the same SBS materials.

Does uniformity in education for mission make our mission one? If it does, then let us have prescribed sermon texts for each Sunday. Or better still, let us print a complete sermon in the *Gospel Herald* each week so that every congregation can hear the reading of the same identical message. Wouldn't it be wonderful if we had the satisfaction of knowing that every uniform Mennonite ear would be hearing the same carefully censored sermon at the same identical hour all across the land? Wouldn't we then have reached a grand new level of unprecedented oneness in mission?

No, we wouldn't! It would be exactly the reverse, I think. We would have reached a new low in rigid uniformity. Nothing more.

The point is this, "Our Mission Is One" because God is calling all congregations to be stewards of the same Gospel. Here is where our unity lies. We are all brethren; we are all saved by the same Christ and we are all asked to share in the fulfillment of *His* purposes. Congregations, church agencies, and boards, although working at different facets of the task, all have the same ultimate purpose. It is in this sense that our mission is one. Our goal is the same, though methods for getting there will be quite different.

Every congregation must begin its mission where it is. And since its field of mission is *different* from any other congregation's field, it must also educate for mission differently. A congregation must discern what its field is like before it can shape a Christian education program which will properly educate its people for mission.

Could it be that the great amount of uniformity in our congregational education programs strongly indicates that most of us have really not done much discerning about the nature of the field of mission in which our congregation lies? If this is true, then *uniformity* in our Christian education program tells more about dried up missionlessness than about unity.

—Arnold W. Cressman.

The Publican

*O God,
Thank you
For allowing me to come
To you.
Deliver me today
From the desire
To be esteemed,
To be loved,
To be sought,
To be mourned,
To be preferred,
To be approved,
To be praised.
Free me from the fear
Of humiliation,
Of injury,
Of suspicion,
Of ridicule,
Of calamity,
Of persecution.
And, when you
Have helped me
Be the best that I am able,
Make others better
Than myself.
Then may all glory
Go to you
Forever.*

Amen.

Reach the Masses

Years ago a convention met in Indianapolis to discuss "How to Reach the Masses." One day during that convention a young man stood on a box on a street corner and began to preach. He gathered a crowd which he led down to the Academy of Music where he preached to them again. But he had to cut short that service, for the convention on "How to Reach the Masses" was soon to gather in the same auditorium. While the convention was discussing how to reach the masses, the young man, who was Dwight L. Moody, was doing it!—Vance Havner in *Why Not Just Be Christians?* (Fleming H. Revell Company).

The Bible We Believe

Perhaps too many times we take for granted things that we have always had or have had for a long time. Some of these could be our home, our car, our parents, our church, and especially the Bible.

Where would you be and where would I be today if it were not for the Bible? A little speculation on this question may be helpful. We would not have any Christian homes, any churches, any denominations, or any Christian institutions. There would be no church boards, no church colleges, no publications of a Christian nature, no missions, and no Christian principles and laws upon which so many institutions of society are founded or by which they are influenced.

But today the Bible is with us and it is here to stay. In fact, its appearances in hundreds of languages and dialects as well as scores of Bible translations only seem to say to us, "The Word of the Lord shall abide so long as the earth shall stand." The efforts and interest in continuing the spread of the Word of God are by no means lessening; rather, they are increasing and growing even as the Bible itself has said.

Strange as it may seem, we have among us as professed believers those who would discount many of the things the Bible says about its people, places, principles, and laws. These attacks on Scripture cannot of course destroy God's Word; rather, the attacks are judgments upon these believers. As a person looks at a classic painting and passes his own judgment upon it thereby actually judging himself, so the same holds true for the harmful critic of the Scriptures.

In the face of that which seems to be a harmful use and misuse of Scripture, we have honest, trustworthy, and diligent scholars who have given much of their lives not only to preserve the meaning of the Scripture but also to increase its clarity and effectiveness for us as believers. Some have lost their lives in the task. This trend can be credited, it seems to me, only to the determined hand of God and the Spirit that His Word shall increase and not perish from the earth.

The Bible is in itself made up of paper, ink, type, covers, a little glue, and a little thread to hold it together. Too many of us are satisfied to have this material symbol lying around in our homes but not reading it. Just to be satisfied that we have a dozen Bibles around could be a form of bibliolatry. The symbol itself carries the meaning, but the worship of the symbol makes the symbol an idol.

The Bible is really a book for the spiritual life of mankind. It is God telling us about Himself, His Son, and His Spirit; about His work and relationship to the human race; about certain moral and spiritual laws by which we should live.

It is not a book on philosophy, although it contains a tremendous amount of wisdom and good common sense. It is not a book on astronomy, although it refers to the heavenly bodies. It is not a book on sociology, psychology, or any of the scientific disciplines studied in universities and colleges.

It is not a book on mathematics, although numbers are found many places. It is not basically an exhibition of literary forms, although it has many of these, such as history, letters, parables, and so on.

Underlying the Scriptures is a perfect spiritual unity. There is one Lord, one Spirit, one church, and one theme. It is this spiritual unity, which shows no contradiction, that is so meaningful to the true believer. Although the Bible opens with man and woman in a beautiful garden and closes with believers in a beautiful city, between these two events is the account of a great conflict between good and evil. It culminates in the victory of the resurrection.

The Bible says many things about itself; it interprets much of its own truth. The interpretation grows richer and fuller as one reads along. We cannot see it as a book of rules and creeds. But we may be called wooden literalists if we believe, for example, in the bodily resurrection of Christ as it is told in the Gospels. Or if we believe in some other statements of the Bible. But the true believer sees the Bible not as a collection of proof texts to undergird certain theories and philosophies; rather, he sees these statements as sources of spiritual promise and encouragement. In this way the Holy Spirit speaks to us through the Word of God since this was the promise of Christ after He should leave us.

You may increase your own interest and understanding of the Scriptures if you read the forthcoming book by J. C. Wenger, entitled, *God's Word Written*. Perhaps many of you have heard him give these Conrad Grebel Lectures. The book will be published this fall and we commend it to you as a believer in God's Word.—Z.

One or the Other

In 1768 one of our encyclopedias devoted only four lines to the word "atom" and five pages to the word "love." The same encyclopedia, in its latest edition, devotes five pages to the word "atom" and completely ignores the word "love."

A civilization which loses the power of love will quite naturally turn to another kind of power—the kind that destroys. What else can we expect but war and hate in a world where love has become so rare?—Rolla O. Swisher.

Destroying an Enemy

Lincoln once said, "I destroy my enemy when I make him my friend." He could have added, "I master my difficulty when I make it my opportunity." It is always to our advantage when we turn a critic into a friend; when we keep our temper in spite of angry accusations made against us, allowing the accuser to cool off; when we dismiss our worries while they are still small; when we learn to profit by our mistakes so that they pay dividends; when we do not allow our difficulties to frighten us but keep faith with the best we know; when we remain humble when we are praised; when we believe the best in spite of the worst, and when we begin to live as if God cared for us deeply.—D. Carl Yoder.

Why Don't We Talk About Heaven?

By J. C. Macaulay

Christians today don't talk much about heaven. Why should they when there are hockey and football to discuss, stocks and markets, holidays and retirement schemes, travel and television programs, exotic foods and fashions? Indeed, there are so many fascinating, exciting things to talk about that the old standbys, religion and politics, have little chance—except during a revival or an election.

To put it another way, we have it so good here that heaven has lost its attraction. Between our improved working conditions and our beautiful homes, our laborsaving devices and our increased recreation, our acceptance in the world and our carefully guarded circles of fellowship, we would seem to have no need of heaven. Our present materialistic heaven has vitiated our spiritual appetite until we are more concerned about our present participation in "the great society" than about the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

But do we really have it so good? If so, why do so many—even some Christians—need psychiatric treatment, tranquilizers, and the like? Is this heaven—to be continually fighting crosscurrents, to be caught in the rat race, to be under constant pressure? A Christian genuinely experiencing "the peace of God" is almost a rarity in this world. Discontent is rife and frustrations are multiplied, not only among the ungodly but too often in Christian circles too. It is not just worldly homes that are being broken up in our over-sexed age. Christian homes are going on the rocks at a frightening pace. Preventive medicine and miracle drugs have not rid us of the scourge of sickness, and our socialized society has only slightly relieved the fear of old age. No, this is not heaven.

Perhaps our hesitancy to talk about heaven stems from our fear of being thought weaklings, sentimentalists, or fanatics. Heaven was real to the old Puritans and early Methodists, but our sophisticated twentieth century has discarded such wild notions, and any who entertain and express them are just out of step or in the category of the irrational, the credulous, the childish. Our critics say heaven belongs to the ancient idea of

a personal salvation, which, of course, was pure escapism, and not worthy of a real man. How much more noble to devote oneself to the regeneration of society! This thought has been so pressed, even in "evangelical" circles, that many Christians have swallowed the bait and would be actually embarrassed to find themselves involved in a discussion of heaven.

There may be another reason for our reticence on this theme. It is said of the Holy City, which undoubtedly symbolizes the heavenly state, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). A Christian who

Even Christians today
are strangely silent
on the life which lies
beyond the here and now.

is dabbling in defiling things, who is engaging in business practices which are an abomination to God, who does not scruple to lie for personal advantage, will be no more comfortable at the thought or mention of heaven than at the thought or mention of hell. Some people do not want to go home because their conduct is so out of line with the standards of home that they would be uneasy there. Thus some who profess the name of Christ are unhappy at the mention of heaven because the thought rebukes their sin. Not until we have allowed heaven and its standards of holiness to possess our hearts shall we relish the anticipation of heaven.

I suggest that heaven is a welcome topic of meditation and conversation mainly to a certain rather small group of people. Who are they?

First, they are the Christians who know the sharpness of affliction in this life. This affliction may be physical, economic, domestic, or social. It is surely significant that our hymns which speak of heaven for the most part do so with reference to release from the ills of this present life. Take this as an example:

J. C. Macaulay, author of "Through the Bible Week by Week" in *Moody Monthly*, is president of London College of Bible and Missions, London, Ont. Reprinted from *Moody Monthly*. Used by permission.

*Here we labor, here we pray,
Here we wrestle night and day,
Here the battle rages sore,
Here the tempter ne'er gives o'er;
There we rest from toil and pain,
There all losses turn to gain,
There we lay our burdens down,
There we wear the victor's crown.*

Although this is not all there is to heaven, it is a legitimate approach, quite in keeping with some of the negative descriptions in the latter part of the Book of Revelation: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Get rid of these things and you have heaven begun. Afflicted people have a right to dream of heaven in these terms, and there is enough affliction with the people of God to make us think of and long for heaven, if only we could rid ourselves of our sophisticated doubts.

Secondly, to the Christians who know the sting of persecution heaven is sweet consolation. Persecution has a purging effect in the church, ridding it of all pretenders and casting true believers more upon the Lord for strength to endure. When his persecutors asked J. W. Vinson of China if he were afraid to die, he replied, "No! if you shoot, I go straight to heaven." Whatever form the persecution may take, the vision of heaven beyond lifts the spirit and gives courage to the faint. Our Lord Himself had such an experience: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Sometimes the persecution is subtle and prolonged, expressing itself in cutting remarks, malign reports, discriminations, and the like, rather than in physical violence, until the distressed soul cries out, "How long, O Lord, how long?"

Christians who have an intense longing for holiness also anticipate heaven. There are such people. In their view sin is the only tragedy, and whenever it creeps into their own lives they are vexed beyond words. Moreover, they do not make light of "little" sins. To them sin is sin, and they have learned to abhor it in all its forms. They remember that salvation is not simply escape from hell, but it is becoming new creatures in order to be transformed into the image of the Son of God.

This transformation becomes their first passion. Knowing that it will not be fully realized in this life, and conscious of the clinging vestiges of sin, they long for transference to heaven, where sin cannot enter, where these wrestlings with temptation will be no more. They read, "When he shall appear, we shall be like him; for we shall see him as he is," and they cry out, "Even so, come, Lord Jesus."

Such Christians are not only distressed by the sin in their own lives but are greatly burdened for the sin they see around them. They are grieved for the dishonor that all this sin brings to God, and as they contemplate the corruption that is in the world, they long for the fair realm of heaven which will never know the blight of evil.

Mind you, they are not just dreamers, drawing apart from the world of sin and waiting for heaven. They are doing some-

thing about it. Chiefly they are seeking to introduce men to the Saviour who alone can deliver them from the bondage of sin, cleanse them from the stain of sin, and release them from the judgment due to sin. But even while they challenge the powers of darkness with the Gospel, these godly witnesses, like Lot of old, are "vexed with the filthy conversation of the wicked" and desire the purer air of heaven.

Finally, those who talk of and long for heaven are those who love our Lord Jesus Christ. Let us not imagine that all who profess the name of Christ *really* love Him. That many who claim to be Christians love themselves far more than they love the Lord is evidenced by their seeking their own comfort and pleasure and advantage before the honor and exaltation of Christ.

"If ye love me, ye will keep my commandments," said Jesus. It is a good test.

But here is another. Love yearns to see the beloved one, and the soul that truly loves the Saviour longs to see Him and to be with Him. The chief lure of heaven to such a soul is the presence of the Beloved. This thought is well expressed by Mrs. Cousins in the lovely poem in which she gathers together the sentiments of the godly Samuel Rutherford:

*The Bride eyes not her garment,
But her dear Bridegroom's face:
I will not gaze on glory,
But on my King of grace;
Not at the crown He giveth,
But on His pierced hand,
The Lamb is all the glory
Of Immanuel's Land.*

Heaven indeed has many attractions, both in what is missing there and in what is present. Rest, peace, joy, security will all be there, eternal and pure. The company of angels, prophets, martyrs, and apostles will be our delight. There we shall meet the loved ones who have fallen asleep in Jesus.

But the sum of all heaven's blessedness is this: we shall see Him, we shall dwell with Him, we shall be like Him. Is not this something to talk about?

Late Blooming

By Lorie C. Gooding

I cannot hope for spring's return,
to see again the jonquil burn
its candle; but before the summer goes
there yet may be the blooming of the rose;
and hope remains that autumn's ardent gold
may warm the edge of the approaching cold.

All Life is Light. And therefore I surmise
the snows reflect the fires of the skies.

Why I Do Not Vote in Political Elections

By John E. Lapp

Every political election is a time for great excitement. The fever which sweeps over the modern society of the world is different in a democracy from that in other societies with a different type of government. When the world about us is stirred with so much commotion, Christians do really not need to become panicky. Jesus gave us many, many warnings about the world situation in which we find ourselves today. He reminded Christians to "look up . . . for your redemption draweth nigh." It is the upward look which gives the Christian a sense of poise and serenity in the midst of a troubled world situation.

Since the close of World War II this world has been under the constant strain and tensions of the continuing cold war. This cold war became a hot war during the Korean conflict and during the present Vietnam war. How shall the Christian behave? What does the Bible say are the great questions to which he should address himself, and thereby determine what should always be his attitude toward his government?

The Bible Speaks on Our Citizenship

"We . . . are citizens of heaven, and from heaven we expect our deliverer to come, the Lord Jesus Christ."¹ The disciples asked Jesus, "Lord, is this the time when you are to establish once again the sovereignty of Israel?"² This indicates the narrow political ideas of these who had been in such close company with their Lord for three and one-half years. For Jesus had not long before said, "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere."³ When the question was put to Jesus by the Herodians as to whether they should pay taxes to the Roman emperor, He replied, "Pay Caesar what is due to Caesar, and pay God what is due to God."⁴

Peter said, "Dear friends, I beg you, as aliens in a foreign land, to abstain from the lusts of the flesh which are at war with the soul. Let all your behaviour be such as even pagans can recognize as good, and then, whereas they malign you as criminals now, they will come to see for themselves that you live good lives, and will give glory to God on the day when he comes to hold assize."⁵

The first question that we must ask ourselves is: "Is the Christian Church a part of the nation in which it exists?" The Scripture plainly says Christians are sojourners or "strangers and pilgrims."⁶ As such, the Christian Church rises above all the bounds of nationalism. Just as the Jewish people have never become amalgamated with any particular nation and

have retained their individual identity and are so recognized under the United Nations Charter as a distinct nationality, so the Christian Church must also be considered.

Following World War II when the thousands of Russian Mennonites were stranded in West Berlin, Peter Dyck and C. F. Klassen appeared before the Russian tribunal making requests for the deliverance of these Christians from their refugee status, with permission to go to Paraguay. The Russian judges insisted that these people are Russians. Dyck and Klassen said, "They are not Russians; they are Mennonites." So, like the Jewish people, they were recognized as not belonging to any political nation and were released, and were permitted to go to Paraguay for resettlement.

Another question is: "Where does the Christian's citizenship exist?" Paul says he is a citizen of the heavenly kingdom. In fact, the Christian does not ask the question raised by the disciples, "Lord, wilt thou at this time restore again the kingdom to Israel?"⁷ The Christian is always ready to accept the answer of Jesus, "My kingdom is not from hence."

What obligations does the Christian have? The first obligation of every Christian is to live for God. "We must obey God rather than men."⁸ He further has the obligation to provide for and protect his own family. "If anyone does not make provision for his relations, and especially for members of his own household, he has denied the faith and is worse than an unbeliever."⁹

He has obligations to the society, the state, and to the nations of the world in an international sense. "As we have therefore opportunity, let us do good unto all men."¹⁰ But the Christian is always conscious that his first and highest obligation is toward his God and he always says, "I must obey God rather than man."

What, then, is the relation of the church to the state? We must recognize that the state is not Christian. Our first president plainly said, "This government is not Christian." There is no such thing in today's world as a Christian nation.

God issues the call to His people to separate themselves completely from all evil associations—unequal yokes—fellowship and activities which hinder the development of Christian character. "Therefore, come away and leave them, separate yourselves, says the Lord; do not touch what is unclean. Then I will accept you, says the Lord, the Ruler of all being; I will be a father to you, and you shall be my sons and daughters."¹¹

Lessons from Anabaptist History

Does Christianity need a democratic government in order to flourish? Is the American way the Christian way? Can one be a Christian under a communistic government, or in a totalitarian Catholic state such as exists today in Russia and

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in Spain? While it is true that there are many Christians in America today and more names may appear upon the church rolls than in Russia, does it necessarily follow that there are more devoted saints of God in our own land?

Our Anabaptist forefathers recognized that the state is divinely ordained. Ambrosius Spittelmair said in 1527, "Every government that has existed since the time of Adam and exists today has been instituted by God."¹² The Schleithem Confession written in 1527 says, "The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good."¹³

Menno Simons said the purpose of the government is "to punish the evil, to protect the good, . . . to care for the widows, the orphans, and the poor, and to provide a police force that is not against God. . . . In pure fear of God . . . and Christian moderation . . . with honorable means . . . without tyranny and blood-shedding."¹⁴ Menno, who wrote the above words, also clearly gave his testimony that in God's sight it is wrong for the state to mete out capital punishment.

Our Anabaptist forefathers stood for complete separation of church and state. They said this must result in the full expression of freedom of conscience. The individual believer must have the right of choice for his own spiritual fellowship. It is true that they embraced the attitude of full obedience to the government, except in the spiritual realms of the church life.

In our Anabaptist heritage it is clear that participation in government or the holding of government office was rejected. They submitted four major reasons why they could not participate in the government of the state. First, they said Scripture gives no authorization for it. Second, they said Christ's example is against taking part in the government. Jesus refused to be a judge; Jesus refused to let the people make Him king. Jesus' example of suffering is contrary to the proud, dominating authorities of the state.

Third, the indirect teachings of Jesus are against "lording it" over others. They said government rule means might and lordship. To be a Christian means to serve, suffer, and be persecuted. Fourth, they saw the need for a radical separation of the church of Christ from the world. "The Christian does not need to render to the state the oath, nor military service, nor war taxes." Another quote: "The church will discipline its own members for their misdeeds, using only the ban. Of course gross sins are rightly punishable by the state, even if the criminals have been church members."¹⁵

It is true that not all of the Anabaptists did take this position. Balthasar Hubmaier is a notable example of one Anabaptist who did not share in the above positions. His congregation, however, was extinct in less than two years' time.

Obligations of the Christian to Government

The Christian has the obligation to pray for his government. "First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office, that we may lead a tranquil and quiet life in full observance of religion and high standards of morality."¹⁶ In our own country the church is woefully weak in praying for

her rulers. In England, for example, on every Sunday morning in every church, prayers ascend in behalf of their queen. Does the queen of England deserve more recognition than the president of the United States?

A second obligation of the Christian to his government is to obey the government. "Every person must submit to the supreme authorities. There is no authority but by act of God, and the existing authorities are instituted by him; consequently anyone who rebels against authority is resisting a divine institution."¹⁷

The Christian needs to obey his government for conscience' sake. "It is an obligation imposed not merely by fear of retribution but by conscience."¹⁸ The only exception to this commandment is in case the decrees of the government conflict with the higher laws of God. Then, "we must obey God rather than man." Are we a conscientious law-abiding group of citizens in this country in which we live?

A third obligation of the Christian toward his government is to pay his taxes cheerfully and promptly. "That is also why you pay taxes. The authorities are in God's service and to these duties they devote their energies."¹⁹ Jesus also taught that we should render to Caesar the things that are Caesar's. It is pretty much up to the individual's honesty as to how well he will pay his federal income taxes.

What is our record? Is it an honest record? All of the services that we get from our government, such as mail service, good highways, care for the aged, provisions for medical and hospital services for those who can't pay, even for the retirement needs at the age of sixty-five! We should certainly be cheerful in the paying of our taxes in this kind of state.

A fourth obligation is to respect and honor those who are serving as officials in the government. "Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due."²⁰ "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign."²¹ Do I offer the proper degree of respect and honor to my rulers?

Why I Cannot Conscientiously Vote in Political Elections

First, because I am a member of the heavenly kingdom.

Second, like Nehemiah, I am doing a greater work and cannot come down.

Third, I want to see the separation of church and state continue.

Fourth, I believe that prayer is the way to exercise a greater power than by way of the polls. Daniel said to Nebuchadnezzar, "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will."²²

Fifth, I do not want to suffer any defeat. I do not always know what is God's will for our times and therefore I should not participate if I really take a neutral attitude.

Sixth, since I do take the stand as a conscientious objector to war in all forms, and do represent a number of people who take a similar stand, therefore I do not want to jeopardize the possibilities of myself or any other persons in times of war. For it is true that the president of the United States is also the commander in chief of the armed forces.

I have asked myself these questions which I read several years ago:

1. "Does the church weaken its world witness when it identifies itself too closely with the specific political system?"
2. "Does aggressive involvement in a particular system of government serve as a check on our missionary enterprise?"
3. "How can the church best witness to its supporting nation as well as to the larger community of nations?"
4. "Do the ambiguities and compromises of political involvement short-circuit the spiritual ministry of the church?"
5. "Can I as a conscientious objector to war maintain a clear testimony and a good conscience when I become involved by participation in political controversies?"

I do want to be an obedient citizen of the state. I do want to make my contribution to the society and to the state in which I live and move. This I owe to my fellowmen. I do want to be a loyal and a patriotic citizen in the true sense of Christian patriotism. I believe this can be done best if I do not participate in political affairs either by voting or by holding any public office.

I do want to do my part in preserving the peace of the

world, and in maintaining the beauty and holiness of the church. I do want to do my part to support my government in a Christian way. I have no subversive interests whatsoever. My aim and my purpose in life is to bring the utmost glory to my God and to maintain the principle of separation of church and state.

* All Scriptures, except those otherwise designated, are taken from *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

1. Phil. 3:20.
2. Acts 1:6.
3. John 18:36.
4. Matt. 22:21.
5. 1 Pet. 2:11, 12.
6. 1 Pet. 2:11 (KJV).
7. Acts 1:6 (KJV).
8. Acts 5:29.
9. 1 Tim. 5:8.
10. Gal. 6:10 (KJV).
11. 11 Cor. 6:17, 18.
12. *Mennonite Encyclopedia*, Vol. IV, p. 612.
13. *Schleitheim Confession*, 1527, Article 6.
14. *Mennonite Encyclopedia*, Vol. IV, p. 612.
15. *Mennonite Encyclopedia*, Vol. IV, p. 613.
16. 1 Tim. 2:1, 2.
17. Rom. 13:1, 2.
18. Rom. 13:5.
19. Rom. 13:6.
20. Rom. 13:7.
21. 1 Pet. 2:17.
22. Dan. 4:17 (KJV).

Teaching "Acts Alive"

By Allen and Malinda Erb

We were asked by the MYF to direct the MYF study of *Acts Alive*. We had had experience in teaching the Bible in the Sunday school, summer Bible school, and from the pulpit, but we were completely ignorant of what the method of study would be in *Acts Alive*.

When *Acts Alive* was finally presented shortly before time to begin instruction in our regional meeting, I was completely surprised. I knew nothing at all about the creative method as introduced by the book. The rapid glance at the book left me perplexed and at sea. I thought I was so ignorant of the approach that probably we were out of place in trying to teach the course.

We took the text and made a careful study of it. As we went through the text, we noted that the study was the Book of Acts. Further, we noticed that the objective of this study was to lead to an understanding of the book and of the particular portions presented that would show that men were dead in trespasses and sins and could do nothing until touched by the power of the resurrected Lord Jesus Christ. When we saw that such portions of the Bible as Rom. 7 were used in the Scripture text, we were convinced that any study

that could cause our young people to approach such a serious and difficult passage of Scripture as Rom. 7 certainly is worthy of the most serious application. We finally decided that we knew the Book of Acts. I had taught this book many times and had partially memorized it during my life. Clearly the object of the study was to make this book come alive to the young people.

In the second place, I knew the second law of teaching, after knowing your subject, was to know the people you were teaching. I was not as well acquainted with these young people as I should have been, but I knew young people and had been young once myself. So I felt sure that I could, to a certain degree, master this qualification.

The third qualification is to know the method. While I knew nothing about the method, I was much encouraged when the text said that it was not necessary for the leader to know much about the method; in fact, it might be an advantage not to know much about it. To this requirement I felt I could at least be justified in making the attempt.

If the above objectives were our clear intent, I felt we should be willing to adapt ourselves to the limit to and with the young people in using the method. This we earnestly and seriously did.

We announced to the class that this would be a creative

process. We all understood that there would be no objective tests, no grading, no rewards, no announcements as to who was best. The only basis of judgment or grading was honesty and sincere hard application.

Now we all began to work together. We approached each lesson and the sponsors and teachers worked out the lesson with the class. We divided into discussion groups and shared in the discussion. There were students of various degrees of advancement in education and in ability, but all found themselves in one common experience.

The result was a surprise in that all could produce and that all made some efforts. Some whom we had not thought would be able to produce some of these creative suggestions did completely surprise us. In fact, this was the first time in my life that I ever wrote a poem. I am 77 years of age and my wife also, and we both had the experience of writing our first little poem.

Another surprise was that most youth persisted to the end. Some who showed little interest in MYF took an active part. But the best surprise of all was that in the last folk night the truth that we are dead and come alive through the intervention of a church outside ourselves was the main thrust of the creative expression.

I do not know how long it would have taken in a formal lecture or teaching method to have brought this truth across. Here it was deduced from the Scripture itself by the student in his application and in his attempt to make creative the things that he got out of the Scripture lesson. The lesson that was the most difficult for the students and from which we got the least response was Unit IV. My own judgment is that this was one cause: It was too heavily weighted with the interpretation of tradition being a main block of interference in extension. Had the emphasis been on the deeper, general principles of success in reaching the unsaved, I believe there would have been a better and easier response.

In our own situation we did not have the success we anticipated in reaching non-churched young people and others. But an effort was made, and we believe that the effort did focus the eyes of the young people upon the necessary objective of reaching those around us.

Acts Alive is only a method. The value of the method shall be determined by the degree of success in leading our young people to an immediate study of the Bible. With this beginning there may be the result of being creative in Bible study. To attempt to place ourselves in a living situation with the Scripture is certainly an element of success in reaching its interpretation for us. The more difficult task of follow-up will be measured by the degree of success the young people shall have in making the immediate study of the Bible their objective without a help so heavily loaded with suggestions and aids. But of course we all must begin with aids. The aid we believe can be constructive in leading to the ultimate success of our young people reaching the Bible message.

We look forward with anticipation to hear the reports of the results of the youth convention at Estes Park in August. May God bless and lead our young people until they will reflect the image of our Christ.

Missions Today

Why Missions?

By J. D. Graber

"God be merciful unto us, and bless us; and cause his face to shine upon us" (Psalm 67:1). What beautiful and comforting sentiments these are! We would need to read no further. It is wonderful to be blessed and illuminated by Almighty God. But the psalmist does not stop here. If God has blessed us, there is an inevitable sequence, as he says in verse 2.

"That thy way may be known upon earth, thy saving health among all nations." Have we a right to enjoy or claim God's blessings without assuming the responsibility of passing these along to others? It would appear that the Bible always ties responsibility for evangelism with the privileges of the Gospel.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9). This part of the verse we all know very well. We do not easily forget what are the riches in glory by Jesus Christ that are our portion through Him. But we can easily overlook the attendant responsibility:

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." This is the devastating purpose clause that the Biblical writer naturally attached. Nor is this merely a New Testament idea. In Isa. 60:1 we read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Always the imperative to witness is tied to the receiving of the blessings of salvation.

The great commission is recorded in the context of Christ's resurrection. This is not incidental or accidental. It is exactly because Jesus rose from the dead and therefore can give life eternal to all who permit Him to do so by faith that worldwide evangelism becomes imperative and inevitable. The angel told the women at the tomb, "Come, see the place where the Lord lay." They needed to be convinced that He did rise from the dead indeed. But as soon as they saw and were convinced they then were told to "go quickly, and tell his disciples." Come—see—go. These words are repeated several times in Matt. 28 and these central ideas follow one another in logical procession.

Why am I a Christian? Is it because of what I get out of it? Christ does indeed give us the true riches in great abundance. But as long as I keep the center of my concern in what I can receive through Christ my motivation is still quite immature. We worship and serve Christ because He is Lord; not because of what He gives us. We also witness, share, and evangelize, not because of what we have to give, but again because He is Lord and because He gives eternal life to all who come to Him in faith believing.

Two Kinds of Obedience

Translated and Edited by J. C. Wenger

Introduction

One of the most valuable books in the Mennonite Historical Library of Goshen College is a German *Sammelband*, two thirds of which is devoted to a concordance, while the remaining third consists of nine Swiss Brethren items: The Schleithem Confession of Faith, 1527, Sattler's Letter to the Horb Congregation, 1527, Sattler's Trial and Martyrdom, 1527, A Treatise on The Satisfaction (Atonement) of Christ, A Tract on Two Kinds of Obedience, and several other epistles and tracts. Herewith is presented an English translation of Item Six of the Collection, a tract entitled, *Von zweyerley gehorsam*.

The tract is anonymous and the date and place of composition are unknown. It is evident, however, that the treatise was written by a member of the Swiss Brethren group, either by Michael Sattler or by someone close to him theologically. The tract makes the same doctrinal assumptions as the Schleithem Confession of Faith and the treatise, *Concerning the Satisfaction of Christ*. It was probably written between 1525 and 1530.

The first sentence of the tract is its theme: *Es ist zweyerley gehorsam / ein Knechtischer vn Kindlicher*. . . . Here are some of the leading concepts of the tract: (1) Filial obedience, explains the Swiss Brethren writer, springs from love, while servile obedience originates in selfishness. Love, declares the writer, is incomparably more effective in producing a redeemed life than is legalism. (2) In the second paragraph the writer anticipates a casuistical charge of antinomianism and dismisses it by pointing out that filial obedience is both higher and better than loveless conformity to the letter of law. (3) Only Christian freedom makes possible the creation of Christian character. Legalism starves the souls of men whether it be the Old Testament variety or a contemporary sixteenth-century type. (4) The chief function of the law, however, is a good one, namely, to prepare sinners for redemption. Were it not for the law of God, men would go to perdition drowned in an ocean of "love for the creature." (5) The author makes the familiar Anabaptist distinction between the lower ethical standards of the Old Testament and the higher law of the New. (6) He then writes a description of Christian faith and

life, made up of Biblical phrases taken from the words of Christ. (7) The tract closes with a paragraph which evinces a militant spirit of resistance to the accusations of and persecution by the state churches. The author has moreover absolute confidence in the providential care of God in the present, and he looks forward to a divine vindication when the judgment scenes of the Apocalypse shall be enacted.

The Anabaptists, as Johannes Kessler, 1502-74, observed, insisted "even more vigorously than the papists on righteous works." The state churchmen of the sixteenth century, in a vain attempt to crush the Anabaptist movement, sometimes charged the Brethren with condoning and practicing gross immorality, while at other times they claimed that the Anabaptists were neolegalists, devoid of any appreciation of God's grace, they said, who claimed to be a church without spot or wrinkle—perfectionists. The Schleithem Confession attests at once to the moral earnestness of the Swiss Brethren and to their need of disciplining failing members of the group. The *Sammelband* treatise on the atonement, breathing the same spirit of New Testament Christianity, shows clearly that the Brethren believed alike that salvation was solely by the grace of God and that holiness of life was the earthly earmark of being God's child. The chief contribution of the present tract on Christian Obedience is its refutation of the unfounded notion that the Brethren were cold legalists, followers of the letter of the law, slavish conformers to Biblicism or even to church rules. The tract, produced as it was in the heat of battle, is perhaps somewhat lacking in literary unity, but its insights, its wholesome point of view, and its sturdy faith, make it after all a charming little treatise. The text of the tract follows in translation.

—J. C. W.

Two Kinds of Obedience

Obedience is of two kinds, servile and filial. The filial has its source in the love of the Father, even though no other reward should follow, yea even if the Father should wish to damn His child; the servile has its source in a love of reward or of oneself. The filial ever does as much as possible, apart from any command; the servile does as little as possible, yea nothing except by command. The filial is never able to do enough for Him; but he who renders servile obedience thinks he is constantly doing too much for Him. The filial rejoices in the chastisement of the Father although he may not have

An Anabaptist Tract on Christian Freedom, taken from *The Mennonite Quarterly Review*, January, 1947.

transgressed in anything; the servile wishes to be without chastisement although he may do nothing right. The filial has its treasure and righteousness in the Father whom it obeys only to manifest His righteousness; the servile person's treasure and piety are the works which he does in order to be pious. The filial remains in the house and inherits all the Father has; the servile wishes to reject this and receive his lawful reward. The servile looks to the external and to the prescribed command of his Lord; the filial is concerned about the inner witness and the Spirit. The servile is imperfect and therefore his Lord finds no pleasure in him; the filial strives for and attains perfection, and for that reason the Father cannot reject him.

The filial is not contrary to the servile, as it might appear, but is better and higher. And therefore let him who is servile seek for the better, the filial; he dare not be servile at all.

The servile is Moses and produces Pharisees and scribes; the filial is Christ and makes children of God. The servile is either occupied with the ceremonies which Moses commanded or with those which people themselves have invented; the filial is active in the love of God and one's neighbor; yet he also submits himself to the ceremonies for the sake of the servants that he may instruct them in that which is better and lead them to sonship. The servile produces self-willed and vindictive people; the filial creates peaceable and mild-natured persons; the servile is severe and gladly arrives quickly at the end of the work; the filial is light and directs its gaze to that which endures. The servile is malevolent and wishes no one well but himself; the filial would gladly have all men to be as himself. The servile is the old covenant, and had the promise of temporal happiness; the filial is the new covenant, and has the promise of eternal happiness, namely, the Creator Himself. The servile is a beginning and preparation for happiness; the filial is the end and completion itself. The servile endured for a time; the filial will last forever. The servile was a figure and shadow; the filial is the body and truth.

The servile was established to reveal and increase sin; the filial follows to do away with and extirpate the revealed and increased sin. For if a man wish to escape from sin he must first hate it, and if he would hate it he must first know it, and if he would know it there must be something to stir up and make known his hidden sin. Now it is law or Scripture which does this: for as much as the law demands, that much more the man turns from God to that which he has done, justifies himself therein, by his accomplishments, clings thereto as to his treasure and the greater such love becomes the more and the greater will grow his hatred for God and for his neighbor. For the more and the closer a man clings to the creature the farther he is from God. The more he desires the creature the less he will have of the Creator. Moreover the law gives occasion to people to depart farther from God, not because of itself (for it is good) but because of the sin which is in man. This is also the reason why Paul says that the law was given that it might increase sin, that sin might thereby become known. Yea, the law is the strength of sin and therefore it is just like the servile obedience, that is, obedience to law, which

leads people into the most intense hatred of God and of one's neighbor. Therefore filial obedience is a certain way through which man escapes from such hatred and receives the love of God and of one's neighbor. Therefore as one administers death, the other administers life. The one is the Old Testament; the other, the New.

According to the Old Testament only he who murdered was guilty of judgment; but in the New, he also who is angry with his brother. The Old gave permission for a man to separate from his wife for every reason; but not at all in the New, except for adultery. The Old permitted swearing if one swore truly, but the New will know of no swearing. The Old has its stipulated punishment, but the New does not resist the evil.

The Old permitted hatred for the enemy; the New loves him who hates, blesses him who curses, prays for those who wish one evil; gives alms in this manner that the left hand does not know what the right has done; says his prayer secretly without evident and excessive babbling of mouth; judges and condemns no one; takes the mote out of the eye of one's brother after having first cast the beam out of one's own eye; fasts without any outward pomp and show; is like a light which is set on a candlestick and lightens everyone in the house; is like a city built on a hill, being everywhere visible; is like good salt that does not become tasteless, being pleasing not to man but to God alone; is like a good eye which illuminates the whole body; takes no anxious thought about clothing or food, but performs his daily upright tasks; does not cast pearls before swine, nor that which is holy before dogs; seeks, asks, and knocks; finding, receiving, and having the door opened for him; enters through the narrow way and the small gate; guards himself from the Pharisees and scribes as from false prophets; is a good tree and brings forth good fruit; does the will of his Father, hearing what he should do, and then doing it.

[The church of true believers] is built upon Christ the chief cornerstone; stands against all the gates of hell, that is, against the wrathful judgment of the Pharisees, of the mighty ones of earth, and of the scribes; is a house and temple of God, against which no wind and no water may do anything, standing secure, so that everything else which withstands the teaching which proceeds from it, denying its truth, may itself finally give evidence that it is a dwelling of God—although it is now maligned by the Pharisees and scribes as a habitation of the devil: yea, finally they shall hear, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, etc. But of the house of the Pharisees and scribes, it shall be said, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, etc. But to God (through whom everything which boasts that it is not, may be manifested that it is) be all honor, praise, and glory through His beloved Son, our Lord and Brother Jesus Christ, Amen.

—*The Mennonite Quarterly Review*, January, 1947.

The Dilemma of Discipline

By James Fairfield

Must the Mennonite Church live by written standards for membership, or die without them? Is it necessary for us to require of each other a visible, common form of discipleship? Is this Anabaptism? And are we thus faced with the inevitable and arduous process of reinterpreting Mennonitism in the culture of today? Failing this, is our only alternative to abdicate responsible thinking and return to former strongholds, to some elusive, undefinable "conservative position"?

Or is there another alternative, both Biblical and Anabaptist (if we must insist on both), by which we may order our lives as members of the body of Jesus Christ? I suggest this alternative later, but first, more looking at where we are.

Currently in the Mennonite Church we are experiencing a peculiar uneasiness which comes from having left a rigorous disciplinary heritage, without having found a suitable substitute. To be sure, hosts of Mennonites are personally satisfied with the freedom and individualism which have been won. But there are undeniable symptoms that freedom and individualism have not brought with them a hoped-for revival of Christian vigor.

In fact, the accusations of conservative brethren are too uncomfortably true. "We told you so!" is an echo we can ignore, but not without misgivings. Fond memories of neatly organized ranks of well-disciplined Mennonites are the conservative's best criticism of a disorderly unconcern he is sure he sees in many of our congregations.

We can argue that he does not see properly, but let's face his criticisms honestly. By any reasonable evaluation we must admit that our new individual freedoms have not found satisfactory expression in the kind of powerful tool our Lord meant His church to be.

I find it difficult to match the kind of Sunday morning church we are tending to become with the world-irritating fellowship of the Book of Acts. This is the dilemma, not only of Mennonites but of modern Christianity as a whole. In its comfortable pew, it has too often remained aloof from pressing social issues. And the message of its Gospel is tainted with the flavor of its unconcern for man-where-he-is. Why should our world look to us for answers? When we haven't shown the world that our answers necessarily satisfy our own concepts of living?

It is obvious that Mennonite congregations are struggling against this unconcern. I thank God for the earnestness with which "conservatives" are challenging "drift." Because if "drift" simply leads us to noninvolvement, what does it profit us to gain the world, and lose our mission?

On the other hand, I thank God for the "liberals" who are challenging the morbid distance we have put between us and our world.

Both elements, liberal and conservative (if we must use labels), are struggling for an answer—to be in the world, yet not of it. We are working at how to be effective, *now*, for Jesus Christ. We are willing to express fellowship with suffering humanity through MCC, VS, and MDS. And this does things to the way we say, "I love you," in evangelism.

Yet we are also struggling with a breakdown in the life of the church, a failure of discipline in our own ranks. Large numbers of us are saying the old way is not effective, and there is question if it ever was anything but a distortion of Biblical principles. Is the answer to conservative forms of discipline, then, no discipline at all? Are we inevitably bound to forgo the vigor of Biblical discipline? I reject this—and suggest instead a means whereby we can once again become a disciplining church, with all that discipline can bring for growth and strength and witness—as well as "righteousness and joy and peace in the Holy Ghost."

How? Not more rules, God forbid! Instead, let us make it much harder to be and stay a Christian than simply measuring up to a peculiar nonconformity. Let us call each other to be willing to be brothers, and members one of another. Let's include in our understanding of conversion and the new birth, that we come alive, not only spiritually united to Christ, but physically, in His body, the church.

This would involve my commitment first of all to Jesus Christ, that is, both head and body. Then, upon the basis of my commitment I will say, in effect, "I am now willing to submit to the process of brotherly discipline, both to be spoken to and to speak." I expose myself to honest challenge, encouragement, and edification. I take up the responsibility to challenge, encourage, and edify.

This is not a submission to a written statement—for how can brotherhood ever agree to anything less than the whole teaching of the Bible? Obviously we have not been able to do so. Witness the sordid testimony of years of bitter bicker-

ings over whose doctrine we should agree to agree to.

Instead, we submit ourselves to the living church, our brothers and sisters, not to their opinions, not to conform automatically to their consciences whether weak or strong, not to a narrow "let's do it my way" defining of Christian action. Such things deny the "living" nature of the church, and that we are meant to meet and deal with situations and problems in a living way. "For as many as are led by the Spirit of God, they are the sons of God."

We will affirm that Jesus is Lord, then proceed to live it. We will teach our doctrinal positions, but not make them tests of fellowship. We will seek to find our unity not in the singleness of our opinions, nor in the uniformity of our appearance, but in the diversity of our gifts which we bring to the enhancing of the body of Christ.

Why should we be so concerned to mold each other into a "ticky-tack" conformity? Paul's concern for the body of Christ was to develop its significant, Spirit-gifted *differences!* Only as you are developed fully in Christ, in what God has

meant you to be—only then am I fully blessed by your fellowship. Why should I deprive the church of what you can be, by crushing you into my image, when Christ yearns to be formed in you? Paul longed to present *each* believer "complete in Christ," complete with the full development of talent and gift and leading of God.

What will this do to Mennonite solidarity? It may mean admitting "significant difference" of opinion. But are we really strong in dis-fellowshipping contrary opinion? Or are we only strengthened in the vigorous exchange of opinion and criticism, in open, honest searching of the Scriptures and listening to the Spirit who has made us sons of the same Father?

Here, then, is another alternative—an alternative from drifting into an individualistic nothingness, or from returning to an arbitrary nonconformity, or from endlessly revising and restating our membership requirements. It is to recapture the Anabaptist rediscovery of the early church brotherhood. It is the priesthood of believers who intercede in one another's lives by simply and earnestly being a brother.

Planting of the Lord

By Virginia Crider

Planting. Tiny, lifeless-looking seeds dropped into the earth and covered with soil. A planting of the Lord? Perhaps.

While the Master Gardener must find much joy in seeing His physical creation growing and producing, He is vitally concerned with the health of His other "plantings," His "new creations."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." To be identified with Christ in His death results in being transplanted, or translated, into His kingdom. Those who have accepted the Father's offer of sonship, and have been "transplanted" into His kingdom, are His planting.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Christ, the soil into which we are planted, provides all the nutrients necessary for our growth. Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness."

The Master Gardener tends or cares for His planting. He roots out those who do not respond to His care. With chastisement or perhaps the "faithful wounds" of others, He prunes those twigs which would hinder our growth. By the fertilization of instruction, He stimulates and aids our growing process. He planted within us part of Himself that we might truly know Him. He says of His vineyard, "Thou shalt be like a watered garden"; "as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Because the cost to Him was tremendous, the Master Gardener expects returns from His investment. He says to Israel through the prophet, "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Again He speaks of His vineyard: He chose a fruitful hill, fenced it, gathered out the stones, planted it with the choicest vines, and built a wine press in it. The Gardener pleads, "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The Master Gardener expects returns from His plantings.

"That I may be glorified"—this is the return the Father desires from His planting. Fruitful vines fulfill this desire. "Herein is my Father glorified, that ye bear much fruit." The vine which proves unfruitful is cast out and burned. The Gardener receives no glory from its presence in His vineyard.

"Those that be planted in the house of the Lord shall flourish in the courts of our God." Christ says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." A fruitful vine, planted by the Father into His kingdom, anticipates a future in the courts of the Master Gardener. Those who have refused "transplanting" into His kingdom cannot share this hope.

We are planted together in His death, raised in His likeness, transplanted (translated) into His kingdom, and bear fruit to His glory.

The future? Glorious! The present? Challenging.

□

Contagious Christians

By Mario O. Snyder

When my six-year-old daughter Anne was in the hospital in Mt. Pleasant, Pa., last August, somebody asked her: "What does your father do?" She answered: "He is a missionary, and my mommy was a missionary too." And after a short pause she continued: "And my sister Mary and brother Mark are missionaries, and . . . *I am a missionary too!*"

This really makes a parent feel good inside. But more, it is very true. Our children were the best of missionaries. Our Sunday school in Villa Adelina grew, thanks to their initiative and efforts. Every Sunday morning they were ready to go to church about a half hour before starting time, by way of the house of their friends. Sometimes they had to help them finish their breakfast and get dressed!

Have you wondered how people can develop missionary vision and conviction? I believe we need a bit more, and especially we ought to be concerned with helping our children have a sense of mission in today's world.

Keith R. Bridston has written the book, *Mission, Myth, and Reality*, and in the introduction asks the question, "When and how are the primal concepts of the mission of the church communicated? Certainly it is not only through formal education channels and media. *A great deal of what is thought about mission is simply absorbed*, osmotically, when one is in church. In fact many of the most important elements are never articulated at all."

I am sure that Mr. Bridston would agree that one could acquire this perspective of life in the home. This is the point of my little story. It is as our children notice our concern for the church and listen to the prayers on behalf of non-Christian neighbors and their children, that they begin to absorb this concern. It is as we imitate Christ, that they will imitate us. Many of the most important spiritual elements that we try to communicate to our children, and others too, are never articulated. Our cup runs over, and they absorb the joy, passion, and goals of our lives.

Since our General Conference is calling our attention during the next two years to the fact that *Our Mission Is One*, it would be well for parents to work out in the home this concept of our mission in life. We need to *act as if we believe* that each is called to the same vocation. There aren't many vocations; there is one vocation. That is God's calling to each to be men of missions whatever our job may be.

I asked Anne why she is a missionary. She answered without hesitation: "Because I go to church and love Jesus." And so it is. "The love of Christ constraineth us . . ." to be His representatives and witnesses. And this has to show before our children and our neighbors. "By their fruits ye shall know them," our Lord said.

Mario O. Snyder is a Mennonite pastor in Buenos Aires, Argentina.

The success of our church's mission, not only in the next two years, but always, will largely depend on our ability to communicate our concern that others might have *life*, beginning in our homes. Then tomorrow when God calls our teenagers, they too will be able to respond as Isaiah did: "Here am I; send me."

Let us be people of purpose, each of us a missionary. Missions then will cease to be a myth and start to be a reality in the daily course of our life.

Prayer Requests

Please pray for a daughter who wants to marry a non-Christian.

Pray for Stanley and Delores Friesen as they grow into the work of the church and the Bible school in and about Uyo, Nigeria.

Pray that God will open the need for help in the Nigeria church program to young people in America. Two families have had to leave, and personnel are needed to fill the ranks.

Pray for the leaders of the Mennonite Church in Nigeria as they grow in understanding and maturity.

Pray for the emerging churches in South Texas, where small groups of believers have unusual need for pastors and spiritual leaders. Pray that God will provide pastors.

Pray for all service counselors who counsel with young people entering alternative and voluntary service. May God give them the wisdom to guide our young people into deeper service convictions.

Evangelism has been given a new emphasis in the churches in Madhya Pradesh, India. Pray for vision and commitment to the command of Christ to witness to all people in India today.

Pray for the twenty-four recently baptized Christians near Witmarsum Paraná, Brazil. Mennonites in this colony are developing convictions to evangelize.

Pray for the Pax team as they work on the building program of the Foyer Fraternel (a workshop for retarded youth) in Paris, France.

Pray for the leadership of the French Mennonite churches. Most of them are lay preachers, and can give only marginal time to the church.

Pray for the VS-ers in Los Angeles who are attempting to be witnesses to persons whose lives are filled with hate and ill will toward those who have done them injustice.

Pray for VS-ers working in isolated communities, that they may have strength and courage to do their task.

Pray for the VS unit in Pueblo, Colo., as they help the congregation there to serve the people in the community and present Christ to them.

CHURCH NEWS



Elkhart VS Orientation

Twenty-nine young persons attended a voluntary service orientation school June 8-18 in Elkhart prior to receiving their VS assignments. The VS-ers, who serve under the Mennonite Board of Missions, their home address, and place of assignment are as follows (from left):

Row 1, Keith Swartz, Premont, Texas, Sangreale Boys Village, Onward, Ind.; Gladys Stutzman, Mantua, Ohio, nurse aide at Eureka, Ill.; Christine Eichorn, Sturgis, Mich., to Ary, Ky.; Karen Ehrisman, Beemer, Nebr., unit housekeeper at Woodland Park, Colo.; Gloria Zook, Riverside, Iowa, division secretary at Cleveland, Ohio; Ronald Detweiler, Lincoln, Nebr., truck driver and maintenance at Cleveland, Ohio.

Row 2, Verlin Haarer, Shipshewana, Ind., child care worker at Woodland Park, Colo.; James Hathaway, Palmyra, Mo., maintenance at Melmark Home, Berwyn, Pa.; Earl Hofstetter, Apple Creek, Ohio, to Claremont, N.H.; Ralph Mast, Clarence Center, N.Y., I-W earning service; David Lantz, Broadway, Va., child care worker at Woodland Park, Colo.

Row 3, Sam Weaver, Harrisonburg, Va., I-W and VS director for Virginia Conference; Carolyn Amstutz, Goshen, Ind., teacher at Aibonito, P.R.; Janet Longenecker, Ashley, Mich., teacher at San Juan, P.R.; Ann Beth and Howard Birky to Marlboro, Alta.

Row 4, Gene and Sue Yoder, Millersburg, Ohio, unit leaders at Woodland Park, Colo.; Charlotte and Gerald Hurst, Goshen, Ind., teachers and unit leaders at San Juan, P.R.

Row 5, Mary Ann and David Suter, Harrisonburg, Va., to Anzac, Alta.; Roger and Irene Bornman, Goshen, Ind., to Aibonito, P.R.; Karen and Phil Troyer, Syracuse, Ind., unit leaders at La Junta, Colo.

Not pictured: Dorothy Atkinson, Scottsdale, Pa., hospital dietitian at Aibonito, P.R.; Mary Swartzentruber, Manson, Iowa, girls' club leader at Surprise, Ariz.; Mary Sue Yoder, South Bend, Ind., teacher at San Juan, P.R.

Training in Germany

By July 1 six young men were expected to arrive in Germany from Paraguay as the first participants in a technical training program. A seventh Mennonite, Rudolf Loewen, is already in the country.

The idea of such a training program comes from the "Deutsch-Mennonitischen-Missionsrat" of Paraguay. All five Mennonite colonies are represented on this committee. About a year ago Cornelius Walde, the committee's business manager, wrote that persons from the colonies ask repeatedly whether there would be the possibility for young people to receive advanced training in various vocations, such as the technical trades and nursing.

Walde said the young people would not be able to pay for their trip, their stay, and their study and inquired whether a public

or governmental organization in Germany might do this.

After some correspondence, telephone calls, and a personal visit in Bonn, the Mennonite Central Committee office in Frankfurt found that the Ministry for Cooperation in Economical Affairs would be ready to entertain applications from Paraguayan Mennonite young people.

The program is to give advanced training to those who already have the basic training in a trade or in agriculture in South America. At the completion of their 18-22 months in Germany the young people are to pass a "Meister" exam. Participants are to be between 22 and 30 years of age.

The six recipients of this training scholarship were to arrive in Frankfurt, June 30. After spending a day at the MCC headquarters in Frankfurt, they will fly on to

Berlin, where they are to receive their training.

The participants are Harry Wall and Waldemar Jefremow, Neuland; Rudolf Fast, Volendam; and Ernst Unruh, Rudolf Willms, and Rudolf Doerksen, Fernheim.



Cleo and Nellie Mann

A Manifold Ministry

When you are invited to three baby showers in one evening and receive hundreds of greeting cards at Christmas, you either have a lot of contacts or are popular, or both.

Both would probably describe Cleo and Nellie Mann, who served as sponsors to nearly 700 I-W men who worked in Indianapolis during the last 12½ years. They received the invitations to the showers and annually get all those Christmas cards.

Wishing not to disappoint any of the persons who had invited her to the showers, Nellie Mann went to one herself and had the voluntary service girl who helped with the housekeeping split her time between the other two. The Christmas cards are sent as well as received.

The Manns left Indianapolis in June for Eugene, Oreg., where Cleo will assume leadership for a new fellowship of 30 persons. The fellowship is seeking to become an organized church.

A farewell dinner was conducted for the Manns June 12 in Indianapolis, and they received over \$2,000 as a gift of appreciation from the I-W fellows and community persons whom they had served. The Manns had invested their savings and their lives at Indianapolis and in the work of the church.

Nellie and Cleo Mann were Mom and Pop to the almost 700 I-W fellows that have been at Indianapolis. They have said that they tried to imagine their own son or daughter in the same situation as the I-W men and their wives, and then would attempt to treat them the way they would want their own children treated.

What this meant practically was that the Manns operated a small "hotel," which was open to anyone in need of a meal or a place to stay overnight. As one person put it, "They had a hospitality that was genuine and warm and a 'please come stay with us attitude.'"

Along with serving as I-W sponsor, Cleo Mann organized a Mennonite congregation in the city. This meant that his assignment had two dimensions in addition to that of I-W sponsor: he conducted an evangelistic outreach in the community and was pastor for the I-W men and their families who stayed in Indianapolis after their term of service was completed.

The Manns went to Indianapolis in 1953 at the request of the Indiana-Michigan Conference mission board to be houseparents for a small group of I-W fellows who were starting work there. Today there are 250 I-W men from a dozen different denominations in Indianapolis, and the city has been considered a good place for the fellows to work because of the Manns' presence there.

Every two years a reunion is conducted by I-W men who have worked at Indianapolis. The list of persons who receive invitations to the reunion numbers over 1,000 names, and each year several hundred of them attend. Last year they came from California in the West to Pennsylvania in the East.

The Manns had a special affection for the needy, sometimes keeping persons in their own home for a period of time. The one thing Cleo seemed frustrated about the most was the fact that he did not have enough time to call on as many families as he wished to in the neighborhood and assist persons in need.

This doesn't mean they weren't keeping busy, though, for the Manns were on the go from morning till night. One family found out one morning at 7:00 that they couldn't move into an apartment they expected to. They called Cleo, who immediately went to help them find another apartment.

Other families who moved to Indianapolis and didn't have a place to live would stay with the Manns until they found a place.

The need to slow down a bit, since Cleo has reached the retirement age, is the reason for the Manns' leaving Indianapolis and moving to Oregon.

One of the most difficult things for them in leaving, they said, was that they would have to cut a lot of ties of friendship made over the 12½ years. They undoubtedly will make many more friends in Oregon, though, and their "slowing down" will be pretty gradual, too.

Eastern Mennonite College

Eight members of the college faculty have received doctor's degrees in spring commencement exercises from seven different universities.

James R. Bomberger, associate profes-

sor of English, received the Doctor of Education degree from Columbia University.

Lewis J. Brubacher, associate professor of chemistry, received the Doctor of Philosophy degree from Northwestern University.

J. Lester Brubaker, associate professor of education, received the Doctor of Education degree from the University of Virginia.

Jesse T. Byler, guidance counselor and student pastor of the high-school division of EMC, received his Doctor of Education degree in the field of guidance from the University of Virginia.

Irvin B. Horst, professor of church history, received the Doctor of Philosophy degree from the University of Amsterdam.

Glenn M. Kauffman, assistant professor of chemistry, was granted the Doctor of Philosophy degree from the University of Pennsylvania.

Carl S. Keener, associate professor of biology, received his Doctor of Philosophy degree from the North Carolina State University.

Ether S. Lehman, associate professor of education, received the Doctor of Education degree from Syracuse University.

In addition to these eight persons receiving earned doctor's degrees, President Myron S. Augsburg received the honorary Doctor of Laws degree on June 6 from Houghton College, Houghton, N.Y., in recognition of his work as an evangelist.

Thirty-seven percent of the teaching faculty of Eastern Mennonite College now hold an earned doctor's degree. Four additional members have completed residence requirements for the doctorate and are currently working on their dissertations.

Each week of July has been given a different designation. Norman Derstine, pastor of the Roanoke Mennonite Church, Eureka, Ill., led the Family Week program, July 2-7. He chose the Ten Commandments as the basis of his messages with the theme, "Morality Begins in the Home." Discussion of family living, problems, and challenges followed each message.

July 9-16 is Businessmen's Week sponsored by the Clayton Kratz Fellowship. The three main resource speakers are Dr. J. Winfield Fretz, president of Conrad Grebel College in Waterloo, Ont., Henry A. Ginder, bishop in the Brethren in Christ Church of Manheim, Pa., and David F. Derstine, pastor of the Blooming Glen Mennonite Church in Blooming Glen, Pa. The programs also involve many businessmen on panel discussions about the problems facing the business world. Golf, fishing, swimming, and shuffleboard are just

a few of the recreational activities participated in by the businessmen and their families.

Coming retreats will include a Music Conference, July 22-26, Young Adults' Retreat, July 29 to Aug. 2, with Calvin Redekop as the speaker, and an Inspiration Retreat, Aug. 5-10, conducted by Abner Stoltzfus of Atglen, Pa. The address of Spruce Lake is Canadensis, Pa. 18325.

East Africa Centre

Returning from a recent visit to Kenya, Paul Kraybill, secretary of the Eastern Mennonite Board of Missions, reported that the missionary guesthouse in Nairobi is operating to capacity. It is serving as a much-appreciated center for missionaries in transit to Somalia and Tanzania or persons in the city in need of medical attention, or on leave, or for other purposes.

Hershey Leaman serves as acting director of the Eastern Board's East Africa area office. This office is becoming an increasing resource to the Tanganyika Mennonite Church and to the mission in Somalia.

Donald Jacobs, who served 12 years in Tanzania, will return to Nairobi following his present furlough. From this base he will be available as area representative for the Eastern Board. He will serve the Tanganyika church in specific assignments and act as pastoral counselor to missionaries in Tanzania, Kenya, Somalia, and Ethiopia. In addition he will devote part time to his role as secretary of the Africa Mennonite Fellowship.

52 at Board Business Sessions

Fifty-two members of the Mennonite Board of Missions attended business sessions of the Board during the annual meeting in Kitchener, Ont., June 21-26.

Reelected president for the coming two years was John Mosemann. Reelected to the executive committee were Laurence Horst and Rufus Jutzi. Reelected as members-at-large were Norman Derstine, Laurence Horst, Samuel Janzen, and Lewis Strite. Personnel committee members reelected were Newton Gingrich, Roy Koch, and Laban Peachey.

J. D. Graber was appointed general secretary, H. Ernest Bennett executive secretary, and David Leatherman treasurer. Leatherman has been serving as assistant treasurer during the last several years. The budget for the coming year was approved, requiring an increase in church support of 5 percent.

Leatherman reported an increase in con-

tributions of 2.3 percent over last year. Contributions totaled \$1,791,910, or \$26.50 per member. Expenditures totaled \$1,949,400 during the year, a slight decrease.

Dorsa Mishler, secretary for personnel, pointed to the rapid increase in VS personnel—from 197 in 1963 to 263 this April.

A total of 1,359 persons served under the Board during the past year, 798 of them in the health and welfare program and 243 in overseas missions. The number of persons who served, including part-time and those in summer service, was 1,678.

The Board approved several resolutions recommended for adoption by the resolutions committee, including a lengthy one on the ministry and witness of the Christian Church. The Board also asked the resolutions committee to prepare a special resolution on Vietnam and committed itself to a special session to approve the resolution.

For those interested in looking ahead, next year's Board meeting will be at Heston Kans. It will be at Kidron, Ohio, in 1968; Kalona, Iowa, in 1969; the Franconia Conference in 1970; the Illinois Conference in 1971; and the Oregon Conference in 1972.



Missionary of the Week

Mary Jane Zimmerman serves as a nurse in Ethiopia under the Eastern Mennonite Board of Missions. She arrived in that country Feb. 5, 1965.

Mary Jane has worked as a store clerk and a bookkeeper and teller at a bank in Mt. Joy, Pa. She also was a nurse at Lancaster General Hospital and served a mission term in Ethiopia from 1960 to 1963.

Mary Jane attended East Hempfield and Mt. Joy High Schools and received her degree as a registered nurse at Lancaster General Hospital. Her home address is Elizabethtown, Pa., and she attended the Bossler congregation.

Youth Who Can't Go

Don't you say you can't go to the MYF Convention at Estes Park this summer? Then why not take in the Youth Conventionette at Laurelville Church Center to be held Aug. 26-28?

"Acts in Action" will begin Friday evening and close Sunday noon. Leaders will be Jim Burkholder, Springs, Pa.—Director; Truman Brunk, Jr., Harrisonburg, Va.—Bible Study Leader; and Wayne North, Louisville, Ohio—Speaker.

The activities will include digging into creative Bible study, hearing exciting talks, participating in all kinds of fun and recreation—hiking, swimming, archery, trampoline, and lots more. This will be a great opportunity to learn to know new people and make new friends.

The total cost for the weekend will be \$12.75. Write Laurelville at Route 2, Mt. Pleasant, Pa., 15666, for more information and reservation forms.

Camp for Retarded

Mr. and Mrs. Hans Regier, social workers at the Marshall State School and Hospital, Marshall, Mo., will offer professional counsel for parents at the camp for the retarded and their families to be held at the Rock Springs Ranch, Junction City, Kans., Aug. 28 to Sept. 3.

Topics of seminar discussions led by the Regiers will include: "How Important are the Parents?" "How Special Is the Retarded Child?" "The Retarded Child—a Part of or a Part from the Community," "The Mentally Handicapped Citizen of Tomorrow."

Mr. and Mrs. Regier participated in this area of counsel last year at the first family camp for the retarded at Laurelville, Pa.

Mr. and Mrs. Regier helped organize the first Association for Retarded Children in Kansas as charter members of the Wichita Association for Retarded Children. Mrs. Regier continued as an active board member for several years.

The Regiers were instrumental in organizing the Newton Council for Retarded Children and the Newton Northview Opportunity Center. They assisted with the organization of the Kansas Association for Retarded Children.

In 1963, Mr. and Mrs. Regier completed graduate study at the School of Social Work, University of Missouri, where they received Master's degrees and became members of the Academy of Certified Social Workers.

Since 1963, they have worked in the Social Service Department of Marshall State School and Hospital for the Retarded. Mr. Regier is chief social worker; Mrs. Regier is pre-admission coordinator for families from the state of Missouri.

Further information concerning the

camp, which is sponsored by Mennonite Mental Health Services, may be received by writing to Armin Samuelson, Prairie View, Box 467, Newton, Kans. 67114.

Enkenbach Celebrates

The Mennonite congregation at Enkenbach, near Kaiserslautern, Germany, one of the largest congregations in Germany but also one of the newest, celebrated its tenth anniversary in May. The congregation was organized in 1956 and the Pax-built church house was completed a year later.

In 1949 a Mennonite home for the aged, "Friedensort," was opened in Enkenbach through the efforts of C. F. Klassen. Four years later, in the summer of 1953, a team of 15 Pax men moved in to build homes for Mennonite refugees, who came primarily from Danzig and West Prussia. Pax assistance in this large resettlement project continued for many years.

In order to receive a government loan for 80 percent of the cost of the construction, each family was required to furnish the remaining 20 percent. Since the refugees had no capital, the work of the Pax men was recognized by the government as its equivalent.

One of the first Pax men to serve in this resettlement project, Don Wyse, coincidentally passed through Enkenbach at the time of the anniversary celebration. He and his family were en route home from the island of Halmahara in Indonesia, where he served as a medical doctor with the Mennonite Central Committee for nearly four years.

The pastor of the Enkenbach congregation is Dr. J. S. Postma.

Businessmen's Family Week

Laurelville's Businessmen's Family Week will be held Aug. 20-26 this summer. Reservations are still available for businessmen to bring their families to the relaxing and scenic Allegheny Mountains for a week's vacation.

Richard E. Martin of Elida, Ohio, will be directing the week and J. N. Hostetter of Nappanee, Ind., leads the Bible studies. Musical devotions by the Yoder families of West Liberty, Ohio, are scheduled each evening. During the evening there will also be a message on "Effectual Evangelism for End Times."

Laurelville has many and varied recreational opportunities and there will be formal discussions as well as time for quiet reflection and meditation.

Plan now to attend! Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666.

FIELD NOTES

John David Zehr, bishop at Yellow Creek, Goshen, Ind., died shortly after involvement in a car accident near Racine, Wis., on Saturday, July 2, while en route to the Writers' Conference at Green Lake, Wis. His wife and 12-year-old son were critically injured. Bro. Zehr's funeral was held July 5.

The Park Street Church in Boston, through the services of the World Relief commission of the National Association of Evangelicals, has contributed \$2,952 to be used to help distribute food in India. The contribution was sent to the World Relief Commission which gave it to the Mennonite Central Committee for the distribution of United States surplus commodities. The MCC is conducting a food distribution and relief program in and around Calcutta and assisting in relief work in Madhya Pradesh.

Spanish broadcast messages are being reprinted in the Spanish edition of **Decision** magazine, published by the Billy Graham Evangelistic Association. Lester Hershey's **Light and Truth** sermons are also appearing in a Pentecostal monthly in Brazil and the Mennonite periodical in Chihuahua, Mexico.

Henry W. Goossen, pastor of the Trinity Mennonite Church in Hillsboro, Kans., has been appointed director of the Mennonite Central Committee program in Korea. His three-year term begins Aug. 1.

The Elizabethtown Mennonite Chorus has contributed \$1,168.88 to support the release of Minute Broadcasts by Mennonite Broadcasts, Inc. This amount will pay for the production and release of one record of 30 one-minute programs to over 300 radio stations. The Cheerful Anthems Men's Chorus of Ephrata, Pa., gave \$200 to the Mennonite Hour. The group of 18 men comes from all walks of life but with a common desire to sing for Jesus Christ.

Increased activity in the MCC (Manitoba) collection center has forced MCC (Canada) to find office space in a different area of Winnipeg. Additional services plus the fact that constituency contributions of material aid supplies have increased substantially in the last two years create the need for more room. The move will take place on or after Aug. 1.

Dr. and Mrs. I. W. Moomaw, Lancaster, Pa., began a three- to six-month term in late June as program consultants for Vietnam Christian Service. The Moomaws will advise personnel on the expansion of present programs and the establishment of new relief and rehabilitation projects. They will be located in Saigon. Since last year the Moomaws have been in Lancaster where he was guest professor of church and com-

munity development at Lancaster Theological Seminary.

Howard Jost, Hillsboro, Kans., has been appointed administrative assistant to the East Pakistan Christian Council's Economic and Social Welfare Committee. He will serve in the MCC Pax program, succeeding David Bower of Boyertown, Pa.

WMSA officers elected at the annual Board meeting in Kitchener, Ont., were: Mrs. Wallace Jantz, Perryton, Texas, as secretary for literature and Mrs. Doris Kramer, St. Jacobs, Ont., reelected as WMSA secretary. Mrs. Ernest Clemens, Lansdale, Pa., was reappointed editor of the **Voice**, the WMSA monthly, and Mrs. Paul Graybill, Dakota, Iowa, as treasurer.

New address: Nelson Litwiler, c/o Mennonite Mission, Araguacema, Goias, Brazil. This address is until Sept. 7.

The Lee Kanagys have started a new work in Japan under the Mennonite Board of Missions. The Kanagys are located at Furano, a city of 60,000 in central Hokkaido, where they are conducting a pioneer evangelism and church building program. The Hokkaido Mennonite Church made the arrangements for the new work. The Kanagys' address: 12-go, Midori-cho, Furano-Shi, Hokkaido, Japan.

Frontier Boys Village, Divide, Colo., is in need of a carryall vehicle to carry on the work at the rehabilitation center for boys more effectively. This project has been approved by the Mennonite Board of Missions for above-budget giving. Contributions should be sent to the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, and designated for the Frontier Boys Village Carryall Project.

Margaret Martin returned to Neumühle, Germany, for her third term of missionary service on June 5.

Helen Ranck returned to Somalia for her second term of missionary teacher service on June 11.

Naomi Weaver, a nurse in Tanzania, and **Lena Horning**, a teacher in Somalia, arrived home for their furloughs on May 29.

The Women's Missionary Service Auxiliary chose as its project for the coming year the Choctaw Indian work in Mississippi where the Mennonite church has been destroyed twice by bombing. The project has a goal of \$3,500. **The Girls' Missionary Service Auxiliary** chose as its project the education of missionary children in Israel. The goal for this is \$1,500. The projects were chosen during WMSA meetings at the annual Board meeting June 21-26 in Kitchener, Ont.

Annual reunion of the conscientious objectors of World War I will be held Aug.

14 at the Black Rock retreat, Route 472, four miles south of Quakertown, Pa., sponsored by the CO's of Carl Meade, Maryland.

The Lancaster Area Christian Writers' Fellowship will meet at 1:30 p.m. Sunday, July 24, at the home of John K. Brennenman. Directions: Follow Pa. Route 324 (New Danville Pike) from Lancaster for 2½ miles to just north of New Danville. Anyone interested in writing is invited to bring a manuscript for criticism.

The Annual Inspirational meeting will be held at Long Green, Md., on Aug. 6. The program will begin at one o'clock. Menno Sell will be the speaker; singing by the Valley Chorus from Harrisonburg, Va.

Missionary Prayer Conference, July 22-24, at Riverdale Church, Millbank, Ont. Publisher Douglas Snyder, Waterloo, Ont., will serve as speaker.

Biannual joint business session of Eastern Mennonite Board of Missions and Lancaster Conference Board of Missions at Chestnut Hill, Lancaster, Pa., July 19. Speakers include: Dorothy Smoker, Earl B. Groff, and Donald R. Jacobs.

One hundredth anniversary and homecoming at the Sycamore Grove Church, Garden City, Mo., Aug. 6, 7.

Marcus Lind, Salem, Oreg., in a Bible conference at Logsdon, Oreg., July 22-24.

John and Catharine Leatherman, Tanzania, Africa, at Evangelical Mennonite, Millersville, Pa., Aug. 7.

S. J. Hostetler, Ft. Wayne, Ind., is serving as interim bishop at Leo, Ind.

J. C. Wenger, Goshen, Ind., will give his Conrad Grebel lectures at Marion, Pa., Aug. 19-21.

J. D. Graber, Elkhart, Ind., at Sugar Creek, Wayland, Iowa, Sept. 18-25.

Fortieth anniversary and homecoming at Alden, N.Y., Aug. 6, 7.

Sixty-nine volunteers have been assigned to nine different locations in the United States for eight to ten weeks of service during the summer under the Mennonite Central Committee. In early June they attended orientation sessions at Wichita, Kans.; Washington, D.C.; Bethesda, Md.; Atlanta, Ga.; and Nashville, Tenn.

Tel Hai Conference Grounds, Honey Brook, Pa., announced the following: Thomas G. Lawrence, Philadelphia, Pa., July 16; Unshackled film, "The Street," July 23; J. C. Wenger in a Bible conference July 30 to Aug. 7; Kennel's Woods singing will be held at Tel Hai, July 31, at 2:00 p.m.; bring Life Songs #2.

Changes of address: Daniel D. Wert, Sr., from Manheim, Pa., to 38 Harvest Road, Lancaster, Pa. 17602. Telephone: 717 392-1480; D. D. Miller from Berlin, Ohio, to 909 College Ave., Goshen, Ind.; Keith G. Schrag from Goshen, Ind., to Box 523, Premont, Texas; Nevin Bender from Pres-

ton, Miss., to 446 Pecan Ave. Philadelphia, Miss.; Elno Steiner from Elkhart, Ind., to Route 4, Box 127A, C...

Little Eden Camp, Onekama, Mich. scheduled a week for MYF groups, pastors, and sponsors, July 15-23. The sponsors and pastors will arrange for their own program and daily schedule and be with the group in their activities. The cost will be \$2.75 per day per camper, which includes all meals, lodging, and full use of camp facilities.

General Conference receipts are close to 99 percent of the budget. During the first year of the current biennium, July 1, 1965, to June 20, 1966, receipts totaled \$96,500 as compared with a budget of \$97,900. General Conference officers are deeply grateful to all who have contributed.

Plans have been made for the ordination of a bishop at the Weaverland church, near Blue Ball in eastern Lancaster County on Saturday morning, July 16, to serve the eight congregations of the Weaverland district.

Calendar

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 20-22.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

This is a reply to Clemens L. Hallman's letter (May 31 issue) in regard to an earlier article on education.

How can he say a state university will contribute to a student's spiritual life when it does not even attempt it? True, some few students may grow spiritually because of evaluating childhood teachings. But isn't it reasonable to assume these same students would grow stronger spiritually if they were challenged and stimulated by sermons and discussions? How many active church workers (other than a few in congregations) come from state universities?

Since the Christian life is the basic foundation to any vocational pursuit, how would a state university have a preferable influence for a Christian? Since many of life's values are

formed earlier in life, how can a public institution, regardless of the sincerity of the teachers, take the place of a Christian school when it is available? A money value cannot be placed on many things in life, and a Christian education is one of them.—Dennis Blosser, Wayland, Iowa.

This is a related comment on your Church-Related School issue of April 19. Because of its criticism in Readers Say column, I must voice my appreciation of Noah Good's article on "Christian Philosophy of Education." We parents dare not be afraid to indoctrinate our children. We know environment and people around young folks mold their character. We do not expect a tender young plant to thrive and bear fruit when choked with weeds and hindered by poor soil. We do not expect teenagers in high school (with whom Bro. Good works) to always make the right decisions in complete academic freedom. Though there are strong young folks like Joseph in the Old Testament who stay or become strong in secular environment, what about the hundreds or thousands of others who fall by the way? Even college-age youth need educated Mennonite men to explain our faith on their level. It is different with mature Christians than with babes in Christ. . . .

I also appreciated the Congregational Renewal issue (May 10), especially the African brother's portrayal of revival in Tanzania. . . . Mrs. Allen Strie, Clear Spring, Md.

I just want to let you know how much I look forward to and enjoy reading the Gospel Herald each week. I wouldn't want to be without it. I like the new face and format also. The articles continue to be interesting and stimulating.—Esther Kanagy, Mobile, Ala.

In the May 31 Gospel Herald article, "Lord, the Preacher Is Bugging Me," reminded me so much of Prayers of Luke Warm that I almost wanted to cancel my subscription to the paper. I feel that a religious paper should be instructive and not entertaining or so lightly worded.—Edith Litwiler, Middleton, Mich.

I hasten to add a voice to those you are surely hearing, in both directions no doubt, about the very timely and much-needed article, "The Pattern of Pentecost." I thank God there are those in our church who recognize this as the real source of the "renewal" we make such a fuss about—not a program, but a Person: the Holy Spirit.

It has not been so very long since I was numbered among those who saw no difference between "Holy Spirit" and "holy roller," and self-righteously declared the noise and show something less than Christian. I still feel that way about a circus atmosphere—but our gracious Lord has showed me that His Spirit is no circus! He can and does do today everything He ever did, praise God! I have learned neither to roll, yell, nor stamp my feet. But I have learned, under His patient teaching, how He longs to fill us with His power—for discernment of hidden pleas for help and also hidden dangers; for spiritual and physical healing; for understanding of His Word; for prophetic speaking to church and society by word or deed; and for praying—with understanding when this is adequate, and beyond it when my thoughts are too clumsy. And I have seen, through His grace, the barest beginnings of the life I've searched for so long.

God grant to our church the real renewal of a Biblical recognition and acceptance of His Spirit.—Ruth Martin, Casselton, N. Dak.

I really appreciate the way the GOSPEL HERALD is set up, especially the front cover

and the many interesting contents.—Paul Gerber, Walnut Creek, Ohio.

In Arnold Cressman's article, "Church Buildings Talk" (June 28 issue), I wonder if there is not some misunderstanding concerning the approach of the architect as he designs a church structure.

The sensitive architect will thoroughly acquaint himself with the doctrines and practices of the group for whom he is designing a church structure. Out of this background he will then be able to create a structure that is both functionally and artistically satisfying. I believe an example of this kind of church design is the Chapel of the Sermon on the Mount, Mennonite Biblical Seminary, Elkhart, Ind.

I do not believe that a church building that looks like all the other buildings in which contemporary man works and plays will necessarily invite him to fellowship, decision, and action. I am afraid that many buildings (church buildings included) only accentuate the dullness of his life.—Marion D. Schrock, Bluffton, Ohio.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bechtel, Lester and Alma (Bast), Preston, Ont., third child, second daughter, Deborah Yvonne, May 7, 1966.

Good, Edgar and Grace (Steiner), Acadia Valley, Alta., first child, Sharon Lynette, May 28, 1966.

Good, Glenn W. and Mildred (Saner), Lancaster, Pa., first child, Dana Mark, April 17, 1966.

Gough, Kenneth and Savilla (Nisly), Hutchinson, Kans., second child, first daughter (by adoption), Sandra Kay, Jan. 31, 1966.

Green, W. Ethelbert and Miriam (Shantz), Waterloo, Ont., first child, Melanie Jane, Dec. 12, 1965.

Houser, Jacob R., Jr., and Verna (Kauffman), Lampeter, Pa., third child, first son, Jay Randall, May 16, 1966.

Kauffman, Harold and Jean (Bachman), Lansing, Mich., second son, Richard Harold, June 24, 1966.

Kaufmann, William H. and Ruth (Birk), a daughter, Karen Ruth, June 26, 1966.

Kulp, Clarence and Nancy (Histand), Lansdale, Pa., third child, second daughter, Cynthia Diane, May 25, 1966.

Peachey, Chester R. and Ruthann (Brilhart), Maugansville, Md., first child, Jeffrey Scott, June 18, 1966.

Ressler, Glenn D. and Clara (Zimmerman), Dalton, Ohio, fourth and fifth children, third and fourth sons, Donald Ray and Ronald Jay, June 13, 1966.

Richardson, John and Eleanor (Baker), Breslau, Ont., first child, Joyce Ann, March 3, 1966.

Ropp, Richard and Lou Ann (Nofziger), Fayette, Ohio, first child, Phillip John, Jan. 31, 1966.

Roth, Leslie and Lauralee (Roth), Milford, Nebr., first child, JoAnn Kay, June 2, 1966.

Shantz, Ralph and Dorothy (Schmitt), Baden, Ont., first child, a daughter, Kerry Lynn, Feb. 18, 1966.

Short, Dale and Arlene (Kupp), Archbold, Ohio, second child, first son, Kevin Dale, Feb. 4, 1966.

Stoltzfus, Harvey Z. and Lillian (Stoltzfus), Elverson, Pa., fifth child, second son, Myron David, June 10, 1966.

Yoder, Ervin A. and Bernadine (Albrecht), Arthur, Ill., second child, first daughter, Laura Dionne, June 20, 1966.

Yoder, Melvin H. and Orpha (Miller), Hutchinson, Kans., first child, Ronald Lynn, born March 28, 1966, received for adoption, May 6, 1966.

Zehr, Melvin and Delphine (Erb), Kitchener, Ont., second son, Jeffrey Dean, June 19, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Doohan-Yoder.—R. Lee Doohan, Lutheran Church, and Barbara L. Yoder, Rockville, Pa., cong., both of Rochester, N.Y., by Edward Kennedy, May 23, 1966.

Erb-Brenneman.—Kenneth Erb, Milverton, Ont., Maple View cong., and Elva Brenneman, Hickson, Ont., Cassel cong., by Vernon Zehr, June 11, 1966.

Jantzi-Swartz.—John Jantzi, Pigeon, Mich., Pigeon River cong., and Naomi Swartz, Au Gres, Mich., Riverside cong., by Levi Swartz, father of the bride, June 4, 1966.

Kaczor-Aschliman.—Gerald Kaczor, O'Neill, Nebr., and Valetta Aschliman, Archbold, Ohio, both of the Central cong., by Charles H. Gautsche, June 18, 1966.

Kaufman-Britsch.—Phillip Kaufman and Barbara Britsch, both of Archbold, Ohio, Central cong., by Charles H. Gautsche, June 3, 1966.

Mast-Fansler.—Paul R. Mast, Arthur, Ill., and Mary Lee Fansler, Hindsboro, Ill., both of the Arthur cong., by Paul C. Sieber, June 4, 1966.

Mast-Mack.—Wesley S. Mast and Elsie May Mack, both of the Zion cong., Birdsboro, Pa., by Ross M. Goldfuss and Noah Mack, father of the bride, June 18, 1966.

Ness-Nauman.—Charles A. Ness, Hanover, Pa., cong., and Janet L. Nauman, Hanover, Pa., York's Corners cong., by Melvin L. Kaufman, June 25, 1966.

Nussbaum-Mishler.—Chester N. Nussbaum, Dalton, Ohio, and Doris Marie Mishler, Sugar-creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller, June 18, 1966.

Ruckert-Kropf.—Michael Ruckert, Halsey, Ore., Plainview cong., and Joyce Kropf, Harrisburg, Ore., Harrisburg A.M. cong., by Wilbert Kropf, May 28, 1966.

Shenk-Harnish.—Gerald L. Shenk, Landsville, Pa., cong., and Ruth M. Harnish, Lancaster, Pa., Willow Street cong., by Clayton L. Keener and Paul Burkholder, June 25, 1966.

Stutzman-Schweitzer.—Jerry Stutzman, Milford, Nebr., East Fairview cong., and Mary Schweitzer, Schickley, Nebr., Salem cong., by Lee Schlegel, June 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Armbrust, Iva, daughter of Seth and Elizabeth (Weaver) Hochstetter, was born at Smithville, Ohio, Jan. 26, 1889; died at the East Avenue Nursing Home, New Philadelphia, Ohio, June 9, 1966; aged 77 y. 4 m. 14 d. On Jan. 12, 1908, she was married to Dan Armbrust, who preceded her in death. Surviving are 5 sons (Palmer, Ray, Carl, Edward, and Francis), 5 daughters (Mary—Mrs. Mansel Ridgeway, Mrs. Bernice Schie, Lucille—Mrs. Arthur Schie, Vera—Mrs. Sam McGrath, and Mrs. Pauline Raines), 26 grandchildren, 20 great-grandchildren, and 3 great-great-grand-

children. One daughter and one sister preceded her in death. She was a member of the Walnut Creek Church. Funeral services were held at Lingler Funeral Home, June 12, with Paul R. Miller officiating; interment in East Lawn Cemetery.

Bond, Mary M., daughter of the late William Bond and Dorothy Bond Zuercher, was born near Hubbard, Ore., Dec. 26, 1915; died of a coronary heart attack May 23, 1966; aged 50 y. 4 m. 27 d. Her father and an infant brother preceded her in death. Surviving are her mother, 3 brothers and 6 sisters (James, Charles, George, Nancy—Mrs. Elmer Glick, Cora—Mrs. Melvin Bitkofer, Ella—Mrs. Andrew Miller, Alice—Mrs. Frank Hartline, Frances—Mrs. John Martin, and Laura—Mrs. Paul Carlson). She was a member of the Hopewell Church near Hubbard, Ore.

Chupp, Yvonne, infant daughter of Ivan and Delight (Kanyoga) Chupp, Dalton, Ohio, was dead at birth, June 15, 1966. Besides her parents, she is survived by 2 sisters (Melody Ann and Karen Marie), one brother (Jay Dee), and grandparents (Mrs. Florence Kanagy and Mr. and Mrs. Jacob Chupp). Graveside services were held at the Crown Hill Cemetery, June 16, with David Eshleman officiating.

Eigsti, Joseph, son of Chris and Mary (Kennell) Eigsti, was born in Woodford Co., Ill., March 13, 1895; died at his home in Shelbyville, Ill., May 27, 1966; aged 71 y. 2 m. 14 d. On Nov. 6, 1917, he was married to Carrie Hostetler, who survives. Also surviving are 6 children (Leo Joseph, Mary Ellen, Fern—Mrs. Joe Toll, Ruth—Mrs. Life Stewart, Roy E., and Esther), 13 grandchildren, 4 sisters (Mrs. Lena Ulrich, Mrs. Barbara Ross, Mrs. Emma Christner, and Mrs. Phoebe Hostetler), and 2 brothers (Pete and Chris). He was preceded in death by one daughter (Edna), one grandson, 6 sisters (Mary, Lydia, Katie, Susan Reber, Lizzie Grob, and Tillie Egl), and one brother (John). He was a member of the Mt. Herman Church, where funeral services were held May 29, with Christy Christner and Frank Christner officiating.

Freed, Elsie L., daughter of John S. and Ellen (Landis) Leatherman, was born in Hilltown Twp., Pa., May 7, 1913; died after a long illness at the Grand View Hospital, Sellersville, Pa., April 14, 1966; aged 52 y. 11 m. 7 d. She was married to Curtis K. Freed, who survives. Also surviving are 3 sisters (Lizzie L., Lydia—Mrs. Milton Keeler, and Sara—Mrs. Russel M. Moyer) and 2 brothers (Abner L. and Paul L.). She was a member of the Franconia Church, where funeral services were held April 18, in charge of Curtis Bergey, Leroy Godshall, and Clinton Landis.

Glick, Ruth, daughter of John E. and Annie Kennel, was born near Gap, Pa., Sept. 22, 1917; died at the Baptist Hospital, Pensacola, Fla., after a short illness with a brain tumor, May 23, 1966; aged 48 y. 8 m. 1 d. On Jan. 9, 1937, she was married to Mahlon R. Glick, who survives. Also surviving are 2 sons (Melvin R. and Robert L.), one daughter (Mary Ann), and 4 grandchildren. She was a member of the Byrnsville (Pa.) Mennonite Church. Funeral services were held in the Johnson-Brown Funeral Chapel, May 26, with Paul Dagen in charge; interment in Freemanville Community Cemetery.

Hess, Mary L., daughter of Adam and Mary (Stink) Murry, was born near Millersville, Pa., Oct. 27, 1893; died at her home near Millersville, April 27, 1966; aged 72 y. 6 m. On Nov. 8, 1916, she was married to D. Avery Hess, who survives. Also surviving are 9 children (Mahlon, Elvin, Anna May—Mrs. Charles Habecker, Erma—Mrs. Rufus Shelley, Ella—Mrs. Ray Mylin, Ruth—Mrs. Earl Chapman, Alta, Vera—Mrs. David Swartz, and David) and 17 grandchildren. She was a member of the Masonville Church, where funeral services were held April

30, in charge of Elmer Kennel, Aaron Souder, and Benjamin Eshbach.

King, Nancy E., daughter of Jonas Y. and Anna Salome (Harshbarger) King, was born in Union Twp., Pa., Aug. 4, 1894; died at Mattawana, Pa., June 4, 1966; aged 71 y. 10 m. Surviving are 3 brothers (David D., Charles E., and Archie F.). She was a member of the Mattawana Church, where funeral services were held June 7, in charge of Newton J. Yoder and Elam Glick; interment in Hartzer Cemetery.

Koib, Ida May, daughter of John and Rebecca (Byler) Greaser, was born in Wayne Co., Ohio, June 13, 1881; died June 4, 1966; aged 84 y. 11 m. 22 d. On June 10, 1917, she was married to William Koib, who survives. Also surviving are 2 daughters (Wilma—Mrs. Lloyd Basinger and Margaret), 7 grandchildren, and one sister (Mrs. Estella Simpson). She was a member of the Salem Church, where funeral services were held June 7, with Richard Ross and Daniel Hilty officiating.

Kuepfer, Lydia, daughter of Daniel and Magdalena (Jantzi) Bender, was born in East Zorra Twp., Ont., Oct. 15, 1889; died at the Memorial Hospital, Listowel, Ont., June 12, 1966; aged 76 y. 7 m. 18 d. On Nov. 12, 1914, she was married to Ezra Kuepfer, who survives. Also surviving are 2 daughters and one son (Lottie—Mrs. Reuben Kuepfer, Lavina—Mrs. David Jantzi, and Ivan), 11 grandchildren, and 2 great-grandchildren. She was a member of the Riverdale Church, Millbank, Ont., where funeral services were held June 15, with Orland Gingerich and Menno Zehr in charge.

Overholt, Annie C., daughter of Samuel M. and Catherine C. (Gahman) Leatherman, was born in Bucks Co., Pa., May 26, 1889; died in Bucks Co., June 3, 1966; aged 78 y. 8 d. She was married to Wilson M. Overholt, who died in July, 1964. Surviving are one foster son (Howard Leatherman), 2 foster daughters (Esther Leatherman and Kathleen Walker), 3 brothers and one sister (Samuel G., John G., Harvey G., and Mary Meyers), and 10 foster grandchildren. She was a member of the Deep Run Church, where funeral services were held June 8, with Joseph L. Gross and Erwin Nace officiating.

Ruby, John, son of Mr. and Mrs. Christian Ruby, was born in East Zorra Twp., Ont., Sept. 19, 1872; died at Tavistock, Ont., June 20, 1966; aged 93 y. 9 m. 1 d. On Oct. 5, 1899, he was married to Barbara Baechler, who survives. Also surviving are 4 sons (Amos, Manuel, Henry, and Andrew), 3 daughters (Katie—Mrs. Henry Gingerich, Edna—Mrs. Rudy Gingerich, and Eudora—Mrs. Wilmer Bender), 42 grandchildren, and 50 great-grandchildren. He was preceded in death by one son (Sylvester) and one daughter (Mary Ann—Mrs. Aaron Gerber). He was a member of the East Zorra Mennonite Church, where funeral services were held June 23, with Newton L. Gingrich, Dan Wagler, Dan Zehr, and Henry Yantzi officiating.

Stere, John, son of Joseph and Magdalena (Erb) Stere, was born near Tavistock, Ont., March 19, 1878; died at the Maple Nursing Home, Tavistock, March 22, 1966; aged 88 y. 3 d. On Jan. 26, 1899, he was married to Leah Erb, who died 13 years ago. Surviving are 5 daughters and 8 sons (Joseph, Aaron, Lloyd, Ezra, Erwin, Joel, Dan, John, Barbara—Mrs. Ezra Gascho, Mrs. Lena Bast, Malinda—Mrs. Arthur Roth, Marion—Mrs. Calvin Gerber, and Lauretta—Mrs. Murray Fleming), 62 grandchildren, and 54 great-grandchildren. Four half sisters and one half brother preceded him in death. Funeral services were held at the East Zorra Church, in charge of Henry Yantzi, Vernon Zehr, and Moses H. Roth.

Tossey, Kathrine B., daughter of Valentine and Magdalena (Detweiler) Springer, was born in Seward Co., Nebr., Nov. 6, 1881; died at the Seward Memorial Hospital, June 9, 1966; aged

Churches' Conference on Church, Society, and International Affairs.

Dr. John N. Plank, Washington, D.C., director of the nonpartisan research group's political development studies units, declared that "Washington has permitted the Cold War to dominate its thinking" and said that both Washington and Moscow are using developing countries as "mere pawns in a power struggle. All of this," he said, "is terribly, terribly wrong—wrong morally and wrong strategically."

* * *

The real heroes of life are the chaste, an Anglican bishop told a congregation in St. James Cathedral at Townsville, Australia. Dr. Ian Shevill, Bishop of North Queensland, said "automobiles, antibiotics, and the pill have largely banished the old fears of illicit sex relationship—detection, infection, and conception."

What is needed now, he said, is for all Christians to "affirm that chastity is worthwhile. Newly affluent youth," he said, "now have automobiles in which to make love instead of back seats in the movies. The pill has made conception control relatively sure, and antibiotics have done much to wipe out the fear of infection. But chastity is far more exciting than unchastity, for it has about it the ring of victory rather than defeat."

* * *

Billy Graham's Greater London Evangelistic Crusade completed its first two weeks with all indications pointing to a most successful operation. Slightly more than 200,000 people have crowded the Earls Court stadium since the crusade began June 1. More than 7,000 people have made "decisions for Christ" in the same period—far more than expected.

The evangelist told Religious News Service: "I think the crusade is now gathering momentum, much earlier than I had anticipated. I think this shows a great hunger for God. This is one of the greatest openings we have ever had in any crusade in the world. I believe this is only the beginning, if people will continue to pray and work."

Meanwhile, hundreds of thousands have heard Mr. Graham's message over closed-circuit television hookups to major cities throughout the British Isles.

* * *

Seventh-day Adventist contributions in the last four years totaled \$159,210,138, it was reported to the church's 50th quadrennial World Conference. Chester L. Torrey of Washington, D.C., treasurer, announced that of the total, over \$38 million was in support of the widespread Adventist foreign missions program. Among other reports to the conference, which opened with some 11,000 delegates and visitors in attendance, Dr. Walter R. Beach of Washington, world secretary, said that the church currently has more than 2,400 missionaries at work in 200 countries.

MEMNONITE BIBLICAL SEMINAR
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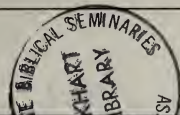
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Chief George Becomes a Christian	Edwin L. Weaver
Spare Giving	Norman A. Wingert
Pax Revisited—I'd Do It Again	J. Allen Brubaker
Why I Am Moved to Witness to the State	John E. Lapp

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ONE MESSAGE ONE MISSION



Annual Board Meeting at Kitchener

"You have embarked on a program to know Jesus Christ as a person. He becomes the one who transforms us and empowers us for service. I am talking about everyday relationships; this is where you get to know Christ.

"It is in these relationships that we learn the meaning of grace. This then is our pilgrimage; this is our ministry." So stated Don Jacobs, 12-year missionary to Tanzania, in the closing session of the annual meeting of the Mennonite Board of Missions, June 21-26, in Kitchener, Ont.

Jacobs was speaking on "The Motive for Mission." The motive does not derive from a command of God or a theological conclusion. We are not motivated because the world is suffering, because we have a mission board, or because we want to increase our membership.

Jacobs referred to Paul in explaining the real motive for mission. At the time Paul was standing trial and giving an account of his life and ministry. The reasons for his ministry were given very simply.

"I was walking along when a light came out of heaven and a voice spoke to me. I said: 'Who are you, Lord?' And He said: 'I am Jesus.' And that is why I am here today. I met the Lord.

"I am not here because I want to promote independence; I am not here because I want to free the slaves; I am not here because I want to break up the army. I am here because I met a man called Jesus Christ and this man changed my life. That is all there is to it."

Jacobs noted, "We are motivated, not by an idea, but by a person. We are not motivated by Anabaptist theology; we are motivated by the Lord Jesus."

Jacobs spoke at the final session of the 60th annual meeting, the first to be conducted in Canada since the 50th annual session was held in Elmira in 1956. Site of the sessions was the Kitchener Memorial Auditorium, where the Mennonite Youth Fellowship convention was held two years ago and Mennonite World Conference was conducted in 1952.

Attendance Approximately 2,000

The weather was hot and attendance at the Saturday and Sunday evening sessions was estimated at 2,000. Workshop sessions on Saturday afternoon were attended by about 500, with group sizes ranging from 12 to 62 persons. The more popular groups were communicating the message—in the inner city, through congregational outreach, and in personal evangelism.

Other sessions included a program directed at youth on Sunday afternoon. Don Blosser, Freeport, Ill., pastor, spoke on "One Mission Involving Youth," and three persons who have been involved in the voluntary service program, Gene Yoder, Alvin Shultz, and John Rutt, gave brief talks on "Youth Acts."

The theme of the conference was "One Message, One Mission." Harold Bauman, moderator of Mennonite General Conference, gave the keynote address, and Eugene Nida, secretary of translation for the American Bible Society, spoke twice on "Communicating the Message."

Bauman noted, "The life of the believer is lived toward the future. The inbreak of God has brought a new community, a new people, in whom God lives as they participate in Him. Their task is not to preserve a liturgy or a code of ethics but the presence of that Lord and His claim on their total existence, to which they respond with the surrender of thought, behavior, and common life.

"The scandal today continues to be that God acts in history, and also that God can bring into being a new community. This is also a scandal for much of Christendom. That church (a new community) is possible.

Danger of Separation

"The danger of separating the transcendent word and the needs of the whole person is hard upon us. We are tempted to say supernatural words and sing supernatural hymns on Sunday and then capitulate to the secular culture in the lived situation during the week.

"Our Mennonite Church is so far down this road that only an openness to the breaking-up power of God will return us to joining the supernatural words we say on Sunday with our involvement with human need during the week.

"What happens within the people of God—efforts at teaching, Sunday evening services—all become equipment for the one mission: to confront people with God's call to reconciliation through transformed lives involved at the point where people hurt. Our mission is one."

In speaking on "Communicating the Message," Nida said, "It is not going to be our words, but our lives which communicate. There is enough orthodox preaching to save America overnight; there is not enough orthodox living.

"You and I must communicate by living. We must take the Word of God and translate it into life that men may see our lives and glorify our Father which is in heaven. Perhaps our



John H. Rosemann, president of the Mennonite Board of Missions, speaks with Ruy Leme, a fraternal worker at the Sertaozinho congregation in Sao Paulo, Brazil. Leme also gave a brief talk at the annual meeting.

problem of communication is not that we do not have words and techniques. We may simply have nothing real to say.

Church Needs a Message

"Some Baptist youths asked their deacons to explain the faith. They fired questions at the deacons and embarrassed them badly. Is it that we mouth words and really don't know what we are talking about? Maybe that's why we are not communicating.

"It is not media that the church needs, but a message. And we have this message. It is not that we lack knowledge; we just lack faith to step out. It is not failure of mind, but failure of heart.

"These are some essential characteristics of movements of God: emphasis on the communicator rather than the message, person-to-person communication, limited organization, a job for each person.

"Up to the present time our church services are shows with the preacher as the religious actor. The power of the living God flows through all His church and not just the minister.

"A way of life is communicated only by life. I do not disparage verbal expression, as this is part of life. The word and the witness, the Bible and the church, the man and the message must go hand in hand."



David Leatherman gives the financial report at a business session of the Mennonite Board of Missions at the annual meeting. Leatherman was appointed treasurer at the sessions.



The Urban Pastors' Seminar was conducted for two days prior to the annual Board meeting. Listening intently (from left) are John Lehman, Elkhart, Ind.; B. Charles Hostetter, Harrisonburg, Va.; and John Smucker, New York, N.Y.

Department of Revolution

Harold Bauman, moderator of General Conference, spoke on "One Message, One Mission" at the General Mission Board meeting, Kitchener. Of the many good things he said, I'd like to pull up one sentence and talk about it. The sentence is this: "The church should have a research department with the freedom to explore new ways, with the freedom to make mistakes, to try ways which call into question the present establishment." That, it seems to me, is a fairly brave thing to say in a public meeting. And it would be a tremendously creative thing for the Mennonite Church to do. It would surely be within the tradition of Anabaptist frontiersmanship. I think it is a good idea.

Forward-looking businesses have corps of creative, even radical way out thinkers, whose sole job it is to think ahead. While the church should certainly not get all its cues from business, there is no reason why it could not get some. Several of us were talking a few days ago to some pastors and church council chairmen about the discerning group within a congregation that could lead the local church forward in relevant mission. It was not until someone illustrated the concept with the businessman's language that the idea "clicked" for the lay businessmen present.

A department of revolution, for that is exactly what it would be, is desperately needed. When you tell a group of people who are not afraid of their ecclesiastical scalps that their sole job is "to explore new ways," to be free "to make mistakes," to call things "into question," you have a department of revolution. But that is what we need. We have enough departments of the status quo—although all of them are called by some other name.

From the standpoint of Christian education I'd like to vote for the kind of research department Harold Bauman suggested. I'd like to see a continuing group of Spirit-filled men discerning together what creative frontiers the Lord would like to lead the Mennonite Church into. I'd like them to think together on how our church can then best educate for such a mission on all levels, congregation, area conference, and churchwide.

It might just be that a department of revolution would discover that across the church quiet revolutions are already in the process in numerous congregations. And maybe the thing to do is to connect the circuits of communication so that many congregations can become aware of other congregations who are already willingly following Christ creatively.

—Arnold W. Cressman

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The Publican

*O God,
Today I worshiped elsewhere.
I don't mean in another church,
Or different spot.
I come confessing
That I worshiped
At a shrine shaped
By human hands.
I stood stunned
Before a shining stack of steel
Called a car.
I coveted enough cash
To share the security
Of stocks and bonds.
My mind was more on material things
Than on you,
And your will.
Forgive me
For such frightful faithlessness,
And keep me
From the blindness
Which worships any god
But Thee.
And be merciful to me
A sinner.*

Amen.



Pinto, Maryland

Pinto was started as a mission station in 1916, and organized as a congregation in 1927. M. B. Miller was the congregation's first pastor. Present leadership consists of Myron J. Livengood, deacon; Mahlon D. Miller, pastor; and Roy Otto, bishop. Present membership is just under 100.

Word and Deed—One

"There should never be a sermon in any congregation which cannot be carried out the following week." These words of Eugene Nida at the General Mission Board meeting expressed an idea which came to the fore time and again in varied ways June 21-26. The meetings beginning with a two-day urban pastors' seminar, the business sessions, and the inspirational sessions all stressed the unity of word and deed. The theme, "One Message, One Mission," also spoke to this unity.

One of the great challenges of the church is to bring both the word and the deed into proper perspective. Whereas there are some who would be tempted to tell the word and leave men in the sloughs of sickness, poverty, and discrimination, there are others who are satisfied to deal with man's social ills separate from the Gospel. At Mission Board, we said in a hundred ways that these cannot be separated. The proclamation of the Gospel and the act of loving service are different sides of the same coin. Both are of importance and to attempt the one without the other is finally futile.

Therefore in the urban pastors' seminar and business sessions, the continual call was to minister to the total brokenness of humanity and, as man cannot be segmented into several parts, so the various ministries of the church, such as relief and preaching, cannot stand apart.

This concept and concern, which has characterized our brotherhood to a great degree, is that which deserves our careful attention as our church moves more and more into the urban setting of great need spiritually, physically, socially, and racially. It should concern us since there is always the danger that we may seek to improve man's body and circumstances without the equal passion to bring him into reconciliation under God. The opposite danger is that after preaching we may try to evade the cost of love and service.

Certainly one of the great weaknesses of the church has been and is in this very area of doing the works of Christ. The world is tired hearing words. Even many Christians forget the meaning of the words because they refuse to do what they say. So our words become "Protestant Latin" because we do not understand them and we use words that are not on the lips of people. It is only as men see the connection of the message and the mission, the word and the deed, that the truth clicks and Christianity has meaning. It is usually not very difficult to believe that God so loved the world when we see that same love in the lives of those who say they believe it.

Some become greatly concerned about the need for new structures in organization and programs to meet the demands of a new day. This was brought to the fore numerous times during the sessions. Strikingly enough, those on the frontiers

did not seem to get very much excited about structure and organization. One urban pastor ended his speech by saying, "I have purposely steered clear of outlining organizational structure as a pattern for urban missions . . . an urban congregation must be mobilized around specific needs in the community and not its own self-interest needs as such."

What seemed to arise out of numerous discussions by men on the frontier of church building, if this editor heard aright, might be summarized in the words of Eugene Nida when he spoke of the pouring of new wine into old bottles. It is not as necessary to get rid of old bottles as to get new wine. The new wine will take care of the old bottles. Pour new wine into the old bottles and they will burst, break open. Then you are prepared for the new bottles. So to be concerned about old structures is not nearly as important as to be concerned about the new wine of the Spirit.

And it is clear that in many spots there is the new wine of the Spirit. Where the Spirit is, there is liberty. There is also creativity. Opportunities before the church are unprecedented. Listening to the testimony of those from other lands, it is becoming increasingly clear that they have much to teach us both in dependence on the Spirit and in the simplicity of faith which expects God to move in ways we had thought too unconventional.

In the words of a Tanzania brother, we too find the truth that "the closer we come to Jesus, the more we love one another and the more we find we are a part of a great brotherhood in Christ." Ours is one message and one mission. In His good news, we see our message. In His mission, we find our mission. In Christ we see the word and deed perfectly brought together.—D.

Hands of the Future

When a boy (or girl) thrusts his small hand in yours, it may be smeared with chocolate ice cream, or grimy from petting a dog, and there may be a wart under the right thumb, and a bandage around the little finger.

But the most important thing about his hands is that they are the hands of the future. These are hands that someday may hold a Bible or a Colt revolver; be busy for the Lord, or spin a gambling wheel; gently dress a leper's wound, or tremble wretchedly uncontrolled by an alcoholic mind.

Right now, that hand is yours. It asks for help and guidance. It represents a full-fledged personality in miniature to be respected as a separate individual whose day-to-day growth into Christian adulthood is your responsibility.—From "The Sunday School Missionary" — Summer '62, selected from *The Log of the Good Ship Grace*.

Spare Giving

By Norman A. Wingert

What I have to say here is not an inspiring piece of literature. The writing is not a doctoral thesis, not a disputation of theological niceties, not even a learned treatise on the techniques of social work. I do not write as an economist, as an anthropologist, as a politician, nor even as a historian, and nothing that I say must be interpreted as being of ulterior motive.

I write as a plain human being who in the last fifteen years has been privileged to distribute some millions of dollars' worth of food, clothing, and medicines to brother human beings, first in war-rubbled Germany, then in iron-curtained Austria, then in Japan's bomb-flattened Osaka and teeming Tokyo, then in refugee-flooded Hong Kong, and lastly to underprivileged peoples in Burundi, Africa.

I write as one in whom, as a result of constant contact with suffering caused by ignorance, catastrophe, and man's inhumanity to man, there has been building up to near dam-breaking proportions certain unwelcome but profound convictions which, if they be correct as I think they are, bode ill for that very small half of the world's population commonly known as the haves.

Let me lead up to the disturbing issue indirectly.

During a relief program in Vienna in 1950, when the Danubian city was still carved up into five sectors, an old man came to our door to ask for help. His ragged overcoat was of little protection against the Christmas cold. Holding his tattered hat politely between his hands, he ventured the information that his wife was sick and that there was no food in the house; could we give them a little food?

I was chafing a bit at being interrupted in my work (he should have gone to our distribution center). But there he was standing in front of my desk, a pitiful figure. Looking across to Gerda, my secretary, I asked that she get the man's name and address and suggested we go soon to visit the unfortunate pair in their home.

The old man made as though to go, then hesitated. "But might there not be a little food now? We have nothing at all to eat and no money," he said in timid voice.

A relief worker, I suppose, should never become immune to appeal. I suggested to Gerda that maybe we could spare a loaf of bread from our kitchen. She found a loaf and some other items of food, handed them to the manifestly grateful old man, and he was gone.

The man was gone, but curiously I began to think about that little word "spare." I do not know if we needed for dinner the loaf of bread which we gave the old man that day, but whether yes or no, did I not here reflect, even as a relief worker, the attitude that is so prevalent among even Christians: we give what we can spare, not what we need for ourselves? As long as we can maintain our standard of living and not feel any particular pinch, we are glad to give. We give the heels and the crumbs and eat the slices ourselves. We have a warm satisfaction when we give what we can spare from our savings. Yes, I gave the loaf of bread, but did I have less to eat that day? The bakery was a few blocks away and we could buy another.

But in what way does this spare giving precipitate a "disturbing issue"?

I remember a story I once read in which the inhabitants of a village in medieval Europe were accustomed to filling a big cask in the village square with wine for an annual big celebration. Each family was supposed to contribute its measured share, and then everyone drew out freely at the celebration. At first the wine was of good quality, but gradually in succeeding years it was noticed that the wine was becoming more pale and insipid. On investigation it was found that some of the families were cheating; they were pouring watered-down wine into the common cask. Each family did not know about the others, and each had reasoned that just one dilution would not be noticed.

Now spare giving is like putting diluted wine into the public cask. To keep as much and to give as little as possible does have its ill effects on the body politic. Spare giving takes for granted a "de facto" stratification of the world's population. It tacitly assumes that it is natural and right for some to have ten times more of material goods than others. I give enough to be socially respectable (less if my miserliness is not discovered), but I do make sure there remains enough to maintain my accustomed standard of living.

I confess it would be with the greatest reluctance that I give up the car, the typewriter, the plane, the refrigerator, the college, the daily newspaper. These are what Western civilization is made up of, and I've been accepting it as a matter of course, even though I know that the majority of mankind is struggling along on a subsistence level. The chasm between the haves and have-nots has been widening during the last century, and there is no indication that in the foreseeable future the haves will forgo their luxuries or that the hunger of the have-nots will be stilled. In spite of the many organizational and institutional efforts toward a bridging of the chasm, there

Norman A. Wingert, presently director of the West Coast Regional Office of Mennonite Central Committee, wrote this article while in Burundi, Africa, working with relief distribution for MCC.

seems little prospect in this year of 1966 of a voluntary leveling by the haves.

Two little girls are playing with their dolls. One of them has a dozen of the mechanical kind, beautiful and intriguing. The other little girl has just one rag doll. The little girl with the rag doll sees the little girl with the dozen dolls. She wants them. She is childishly aware of the inequitable distribution, and if the little girl with the dozen dolls doesn't offer to share with her, is it not inevitable according to human nature that the little girl with the rag doll will eventually attempt to take by force that which was not offered her voluntarily?

Here is the crux of the matter. It is a portentous fact. The masses are learning today how poor they are. Through the modern media of communication—radio, cinema, schools, tourists—they see what we have. And they want what we have. They feel they've been shortchanged. They are grateful for the diluted wine, yes, but now they want to taste the real stuff. In our distributions I find the feeling that what we give is due them; indeed, is overdue. They are saying, in effect, "You've been having your civilized heaven to yourselves a long time; now it is time for you to share." China's dragon is stirring, Japan is forging ahead, Africa is awaking, and in America equal rights as well as equal things are asked for.

I leave diagnosis and prognosis of the world situation to others; all I'm saying is that as a relief worker in widely separated countries, I have been sensing the growing determination of underprivileged peoples to get what they don't have, and that I'm concerned about the ill the trend portends. If the grim demand for equal share crescendoes to a climax—maybe not next year or in ten years, but eventually—what chance will the minority have against the majority have-nots?

But I must not end on so pessimistic a note. Christians of the West *have* been giving. There *are* those who go beyond spare giving. Total contributions to underprivileged peoples *are* impressive. Combine the outflow from the churches, the voluntary agencies, foundations, humanitarian organizations and governments, and one can see cause for some back-patting. The large amount of relief goods sent by American Christians to postwar Germany has helped that smitten country to get back on her feet. What a flow of goods and goodwill has gone out from the annual One Hour of Sharing! And the ripples of kind deeds go out in ever-widening circles.

I must not fail to pass on to all American Christians who have been supporting the voluntary agencies which I was representing the thank-you's of those who have received your gifts. In a single year, I've received as many as 2,500 letters of appreciation, some of them of course perfunctory, but many of them warm and genuinely sincere. You, the donors, are the ones deserving the thanks.

Yet, in the glow of the warm feeling, reader, you who have been giving sacrificially, forgive me for reiterating the conviction that by and large, *world giving has been spare giving*. There is something deeply fundamental here that calls for an agonizing reorientation of our thinking. There must be less cheating in what we put into the world community cask. The underprivileged peoples are asking for status, and it is our duty—indeed, or privilege—Christians, to reach out under-

standing hands. It is better for us to say now, "We want to share with you," than to wait until they say, "You *have* to share with us."

Reputation

By James Payne

My reputation is what people think of me. It depends upon the human values people respect. It also depends to a greater or lesser degree, depending upon my personal honesty, upon my character.

As a person my reputation is important. Friendships depend upon it. My happiness is influenced by it. As a teacher, my reputation is even more important. The cooperation of the parents, administrators, and students is affected by it. As a pastor, my reputation takes on greater significance than either of these. My ministry succeeds or fails largely on the basis of what people think of me. My counsel, messages, and teaching will never be heard if people's thoughts close their minds to me as a person. Hence, my total life has become conditioned to create a reputation acceptable to the most people. It is a must for my success.

As I studied and restudied the life of Jesus, I became more and more perplexed. What was wrong with Him? Didn't He know that the success of His ministry depended upon His reputation? Apparently He deliberately rejected what people thought. He healed on the Sabbath rather than waiting a few hours for sundown. He was not at all careful of the company He kept. Harlots, sinners, and "left columnists" found Him eating and drinking among them.

The outcast Samaritans not only entertained Him but were the heart of several of His "sermons." He was tactless in cleansing the temple and denouncing the religious leaders as He did. What a contrast between the pious Jewish leaders and Jesus as driven by zeal He wielded the whip in the temple!

Either Jesus was a fool or I am a fool! He did not seem to care what people thought. He did care what God thought. He also cared for people. He was so honest and so transparent that He could never put on an act or an image. His true character showed crystal clear. The trouble was not with Him but with the way men valued His actions. He dealt with the warped values of men, not by changing His action, but by demanding a change in these men. He once said, "Men's approval or disapproval means nothing to me." He died for it. As an outcast He finished His life. Yet, He lives in me because of it.

Will my life have greater meaning because I cultivate my reputation and speak to men now or because I care what God thinks and "die" for it? What is Jesus saying to me? "Be-ware when all men speak well of you?" "Thou fool?"

Pax Revisited—I'd Do It Again

By J. Allen Brubaker

Seventeen . . . eighteen . . . nineteen years old, then what? My public high-school classmates had said: "Oh, so you're one of those draft dodgers, a turncoat." I replied, "No, I'm also volunteering for the draft, only I believe in peaceful 'warfare'—different methods for a different peace."

My journey had begun. I chose Pax.

The Departure

Jan. 23, 1957: the alarm shattered my sleep, voices sounded in the kitchen, cars rolled into the driveway, breakfast, suitcases slung into the belly of a Greyhound, mile piled upon mile, Hershey, Allentown, New York, the *Talahassee*.

Then, handshakes, farewells, a few kisses, and a few tears before departure. My suitcases were transferred through customs and into my small cabin on the first deck. I was the only passenger on the freighter bound nonstop to Somalia, and in that small room by ourselves my father shook hands and said:

"Well, son, until now you've had this hand to help you along in life. From now on you'll need to depend wholly upon the one reaching down from above."

There was a silent kiss, and then as I saw the bus leaving the pier (the ship was delayed two days) I knew what it was to be alone in the world with no one but God. But this was a throbbing moment, a moment when new life flowed through my soul. My thoughts returned along the courses of the previous years, and on the heritage of the past was born the awareness of responsibility.

Jan. 25: fog horn blowing, ship slipping from port, Statue of Liberty, turbulent Atlantic, equator, sunny days, engine failure, repair, Cape Town, and then the smooth Indian Ocean expanded before us.

As we sailed up the east coast of Africa, I walked into the dining room on a Sunday afternoon and was somewhat shocked to find myself in the middle of a liquor party.

"Have a drink," the captain said. "It's on the ship. Every three weeks we have free liquor."

I was embarrassed to be seen standing in the presence of so many white-uniformed drinking men. "No, thanks!" I said, "I don't drink liquor."

I walked out on the deck, sensing that I had failed someone. But what more could I have said or done? If I were to offend them, they could toss me overboard, and no one but God would ever know what happened. Again, I was made aware of what it means to depend upon God.

After 35 days, 105 meals, 8,000 miles, 12 *Reader's Digests*, 10 *Christian Living* magazines, 20 *Sports Afield*, and

15 *GOSPEL HERALDS*, I awoke to see Mogadiscio clinging to the glistening sand surrounding the city.

The Arrival

"What do you want in this barren place?" the captain asked me as I was about to disembark. "Don't you know that this is where Mussolini sent his political prisoners and everyone that he wanted to deport?" (He had just been reading a book.)

"No, of course, I didn't know that," I said, but then I added that I hoped to help the people better their way of farming.

The ship's crane swung me in a basket out over the ship and dropped me into a launch below. I met Chester Kurtz and Wilbert Lind and, at the wharf, Marvin Musser. From the wharf to the mission house I saw donkeys pulling two-wheeled carts, camels carrying waterpots and firewood, horse-drawn chaises serving as taxis, bicyclists, all kinds of autos, and all kinds of people—all jostling each other in the streets.

After securing my resident visa, my driver's license, and after clearing my goods through customs and a long drive south, I finally arrived at Torda, our Pax center.

We moved into our twelve by fourteen Somali house, a house with thatched roof, ground floor, mud walls, and one small, screened window. Since the building permit for the house we hoped to build was hung up in Mogadiscio, we had little to do but try to learn some language and get acquainted with the people.

Originally, I was sent to cook for the unit which was to grow to perhaps half a dozen fellows, and so one of the first days after I arrived Chester said:

"Well, Allen, it's about time you turn your hand at cooking, isn't it?" (They had arrived a couple months before I had.)

"OK," I replied, "but that's a risk, remember."

The first day I fried what was a Somali version of a chicken. It was something like frying a skin-drawn skeleton, and until I was finished, the frying pan bottom was an eighth inch thicker. That meant we had to decide who washed the dishes. The decision was: "He who dirties them must wash them." My mental reflex was: "Mother, appear on stage." I washed the pan the next day, and, fortunately, the other two guys decided to take their turn at cooking. I have a hunch that first day brought this about.

Learning the language was a signs and wonders process. We made the signs and they wondered and vice versa. "Okun?" a small Somali lad would say, holding out a handful of eggs, and we would reply — "eggs? *Mequa Shilling?*" "Shun" (five) would be the answer. We had learned our Somali word for the morning.

But then there were frustrating moments when the village

J. Allen Brubaker has returned from Pax, and enrolled as a student at Eastern Mennonite College.

chief or some other villager would shout "*hodi*" and burst into the house, croaking out a whole row of harsh p's, q's, and r's, all strung together like bird's chatter, and we would stand there dumbfounded and utterly confused. In moments like these we added to tribulation, patience, and to patience, friends.

At last our building permit was in our hands. We were ready to begin.

"But how do we build a house, especially here?" I asked. "None of us are carpenters. We're only farmers' sons."

"You'll be surprised what you can do when you have no other way," Chester replied. (He had learned a few things from the Pax units in Germany and Greece on the way out.)

We rounded up coral rock from the Torda quarry for the foundation and hauled load after load of red sand from behind the village to plaster the walls with. The building began. Imported ant-resistant poles were bought and mortared in the foundation as studs. Sticks were wired to these studs, and then the stick wall was plastered on both sides with mud. We made a few improvements in our house compared to the one we lived in before. We stuck nine windows in the walls—eight too many for a Somali—used aluminum for the roof, concreted the floor, and installed a homemade shower.

When we began plastering the walls, I can still hear Marvin saying: "What's the matter with this 'mud'? It doesn't stick. . . . Oh, to be plastering in Germany again!"

"You must mix cow dung with the mud to make it hang together," our Somali helper kept saying. And so we learned from them.

We not only learned from them; we also shared with them. I can still hear Chester urging one of the village folks to take some corn and sorghum silage from our pit silo and feed it to his cattle.

"They'll eat it," Chester kept repeating, and he'd say:

"No! It stinks too much. It might kill them."

Finally he accepted some, and the next day he was back with a big smile. His cows had eaten it and hadn't died. He wanted more.

Of the three years spent in Somalia, one was an exceptionally dry one. Only one good rain fell. Fortunately, we had our field planted before the rain fell as many of the Somalis had, but we had also plowed and worked our field. This permitted the rain to soak down and kept the ground from cracking and drying out. Our seed came up along with the villagers' seeds; however, their plants soon dried up. Ours continued to root downward and grow. That season our two acres were lusciously green with sorghum and corn while the fields all around ours were barren. We emphasized good soil tillage as the reason. The Somalis said:

"No indeed! We know better than that. We know you guys watered it at night with sprinkling cans."

Well, it was no use for us to try to win over a Somali's gift at oratory. It was better for us to accept our limitations.

One of my most treasured experiences was the friendship between people. Our lives were constantly in contact with people, and these relationships were the joy and satisfaction of living. I often reflected upon life in the States where life is so dependent upon things, seemingly, and yet happiness is

often denied because living for things is a selfish way of life.

I can still hear the friendly question, "*Shai ma rubta?*" (How about some tea?) coming from the lips of a friend as he came into the house. And so we would take a leisurely stroll to a tea shop or to his home to chat over a cup of tea. Sometimes we would make the tea and serve it to them. Often we would walk in groups to and from the fields, always taking time to be friendly and talk, not flying about like tsetse flies in an acacia grove.

After the mission moved to Margherita, I found that learning to live with these folks added another dimension to Pax. What is it like to always have the same few people for friends? At home I chose the friends I could get along with. Not so here. I found the need to get along with people as people, people as God made them—not all the same, not all likable, including myself.

In contrast to life in the States where we always talk about God on Sundays or at prayer meeting, I found the Somali constantly talking about God. One fine evening the chief of the village, a tall, intelligent, chiefly looking fellow, entered the house and said:

"How about taking me and some of my friends down to Jumba (a forsaken Italian port) to pray? We want to pray for rain over the tomb of an old mullah."

"Can't God hear you if you pray here?" Chester replied.

"Run! Run!" (The truth) the old chief exclaimed, as though something struck him for the first time. This and many experiences like it gave us an opportunity to show our faith. He and his friends turned around and walked out.

In the early morning hours, we used to hear the Arabic chants coming from the village mosque, and so we knew the "faithful" were at prayer. At other times of the day prayer mats were rolled out in the middle of a field where a "faithful" one was working, and, regardless of who was working, prayers were said. Maybe this was to "show off" to an "unbeliever," I don't know, but I do know that it often spoke to me about the times I was too ashamed to reveal my true identity.

Before I realized it, three years became history for me. Among the friendships I had made, one lingers quite fresh, like the memory of a walk with a friend in the cool of the evening after a hot day.

I did not really learn to know Abdullahi until my last year. The last three fourths of this year was quite a trial to me because we had agriculture projects at Torda and Margherita, each separated from the other by twelve miles of sand and winding road, and I could only be at one place at one time. (The other two fellows had gone home.) Consequently, I hired a Somali to take care of the Torda Pax house, the fields, and the oxen while I lived at Margherita and cared for the garden there.

Through Abdullahi, who was not working for me at this time, I learned that my workman was stealing sesame seed. I always had reason to believe that Abdullahi was telling me the truth because he seemed like an honest person with no ulterior motives. Nevertheless, to be safe, I tried three fellows before I decided to try him.

He was a typical Somali—lanky, good-looking, friendly, intelligent, and full of fun. I found him to be a true and faith-

ful friend, and I look back upon our friendship as a kind of David and Jonathan experience—he was willing to cherish my friendship even though he was despised by some for betraying his dishonest friends.

At his request I began to teach him and a few of his friends some English. He was eager to learn and picked up many of our greetings and idioms. His cheery greeting, "How you do?" would be a warm welcome on my visits to the old Pax house, and when I would ask him how he was, he would say: "Fine! Oxen fine! We all OK!"

That last day as I locked the old Pax door, locked it for the last time for me, I felt as though I were locking someone outside the door of my heart, someone whose friendship was deeply cherished. I remembered the many sunny days we had roamed the plains after the gerenuks, the many hard hours spent with the oxen plowing the fields, the many chats over a cup of tea, all the laughter and playful fun—it was all ending.

I climbed into the LandRover and started the engine. To my surprise, Abdullahi climbed on the bed in back.

"I go along," he said. I didn't know what he meant. I was sure he didn't want to go to Margherita, but I slowly drove through the zareba gate and left the village. I had gone about a quarter of a mile when there was a knock on the roof.

"I get off," he said, jumping barefooted onto the hot sand as I stopped. I knew this was that which I dreaded, maybe now and forever. In those few fleeting seconds, seconds of anguish when my soul seemed to be torn apart, the whole of several years fled across my watering vision. Questions came crashing in—Had my pilgrimage been worthwhile? . . . Had I been what I ought to have been? . . . Or, did I fail, fail a friend and fail my Master?

It was time to go . . . but do you kiss a friend, a Somali friend? . . . Could I just once? . . . when I might never see him again?

"*Nabad Geleyo!*" (May you enter peace) were his last words.

"*Nabad Geleyo!*"

Seventeen . . . eighteen . . . nineteen . . . so you're a draft dodger? No, I'm a volunteer. I believe in a peaceful "warfare"—different methods for a different peace, and I'd do it again.

People Too

There was more than a half century difference in their ages, but that did not subtract from their mutual enjoyment. The second grader looked up at the grandpa-visitor-minister walking beside her and said, "We are having the time of our lives, aren't we?" He replied, "One of the very nice times of our lives anyway." What were they doing? Only walking along the creek, finding pawpaws, and looking at nature. Only, indeed! Note for preachers: Children are people too.

—J. Paul Sauder.

Mennonites and Military Policy

We are wondering sometimes whether we as Mennonites, and other Historic Peace Churches too, aren't getting our government confused. Especially in recent years has there been a growing tendency to become rather vocal regarding government affairs, particularly on military matters.

Concern for what our government does or does not do is of course necessary and proper. But as a people professing to seek the way of love and peace in all human relations, we need to take heed as to when and how our concerns are expressed.

During the late Cuban missile crisis various groups and churches voiced strong disapproval of America's ultimatum to the Soviet Union, warning that it could trigger an atomic war. Through resolutions and petitions similar protests have been made against U.S. action in Vietnam and the recent intervention in the Dominican Republic. Always our presentations were based on moral convictions, and rightly so. At times also other pertinent points are cited, such as that military force is not the most effective deterrent against communism, and that it is wrong to violate a nation's sovereignty.

But why express concern only in one instance and not in the other? Do not our usually spasmodic responses—mostly in the more provocative situations—leave the impression that there are some instances where military action has or could have our support? For example, what about the American forces in Germany and South Korea, or the use of troops at Little Rock, Oxford, and Selma? Or at Stanleyville in the Congo, through which some of our missionaries were rescued? In the light of our nonresistant beliefs, Mennonites would have been quite justified in refraining from participation in the Selma-to-Montgomery march on grounds that it was conducted under military escort. Or, if we urge our government to refrain from military involvement, what if it would accept our counsel but then put these critical issues in our hands to solve?

Total nonresistance, which is the position of our Mennonite faith, is not an on and off matter. Obedience to the command of Christ to love even our enemy means self-denial and suffering. If this is difficult even for committed Christians, how much more difficult (although conceivably not impossible) must it be for a national government?

Communicating our concerns for peace and conciliation to our president and Congress should be done with consistency, lest we appear as being pseudo-pacifists (half-pacifists) who reject military solutions, but only on a discriminatory basis. —Menno Schrag.

* * *

The greatest asset which I see in my brother's fault is the encouraging fact that I am not the only one who fails and comes short.

—I. Merle Good.

Why I Am Moved to Witness to the State

By John E. Lapp

As an Anabaptist-Mennonite Christian who believes in the separation of church and state, I am moved to bear witness to the state, first of the salvation which is possible to all men through faith in Jesus Christ. Second, I am moved to witness to them of the righteousness and the justice which is expected of rulers. Third, I am moved to witness to the supreme lordship of Jesus Christ.

The Basis

I find a basis for such witness by observing the Old Testament prophets, who as flaming evangelists went up and down through the land of Israel proclaiming the love and mercy of God, the righteousness and justice of His judgments, and who called men to repentance and amendment of their ways of life. These Old Testament prophets also witnessed to the kings and the rulers of Israel and they witnessed to the rulers of other nations as well.

A second basis is found in the ministry of Jesus Christ and the apostles of the early church. Jesus witnessed by His silence in trial, His words to Pilate and the rulers of Judah, and by His sufferings before these men and upon the cross.

Peter witnessed before the Jewish authorities and very boldly proclaimed to them the offer of salvation in the name of Jesus Christ. When these apostles were forbidden to preach any more in the name of Jesus Christ, Peter said, "We must obey God rather than men." When they departed from the palace after having been beaten, they left "rejoicing that they were counted worthy to suffer shame for his name."

When Paul stood before the ruler Felix, he reasoned with him of "righteousness, temperance, and judgment to come." This caused great trembling in the heart of Felix. Paul's witness continued in the city of Rome to the extent that he could say, "My imprisonment in Christ's cause has become common knowledge to all at headquarters here, and indeed among the public at large."¹

Out of my Anabaptist heritage comes a third basic reason for witnessing to the state. Menno Simons, for example, wrote to rulers and judges specifically. He said,

Behold, beloved rulers and judges . . . if you will not acknowledge that you are the officers and servants of the Lord, and that of Him you have received country and people, then you cannot possibly avoid the judgment of Him who has made you to be such exalted potentates,

commanders, heads, and rulers. . . . You are called of God and ordained to your offices to punish the transgressors and protect the good; to judge rightly between a man and his fellows; to do justice to the widows and orphans, to the poor, despised stranger and pilgrim; to protect them against violence and tyranny; to rule cities and countries justly by a good policy and administration not contrary to God's Word, in peace and quiet, unto the benefit and profit of the common people, to rule well. You should eagerly seek and love the holy Word (by which the soul must live), the name and the glory of God, and in Scriptural fairness promote and maintain the same as much as possible.

You see, dear sirs and rulers, this is really the office to which you are called. Whether you fulfill these requirements piously and faithfully, I will leave to your own consideration. . . . The poor miserable sheep . . . who lead a pious, penitent life and make the right use of His holy sacraments according to the Scriptures, abhor with mortal fear all false doctrines, sects, and wickedness, these are exiled from city and country and are often sentenced to fire, water, or the sword. Their goods are confiscated; their children, who according to the words of the prophet are not responsible for the transgressions of their fathers (assuming that the fathers were guilty as they assert), these are thrust forth, divested and naked, and the labor and sweat of their parents they must leave in the hands of these avaricious, greedy, unmerciful, and bloodthirsty bandits.

Oh, no, ye beloved lords and judges, we will leave it to your own judgment whether this is to protect the good and punish the evil, to judge justly between man and man; to do justice to the widow, orphan, and stranger, as the Scriptures teach and your office implies. No, dear sirs, the thing is now in reverse gear. The policy is to punish the good and to protect the evil. We see daily that of which the prophets complained. Perjurers, usurers, blasphemers, liars, deceivers, harlots, and adulterers are in no danger of death, but those that fear and love the Lord are every man's prey. . . .

Inasmuch as the scale of justice is so badly out of balance, and since you are nevertheless chosen and ordained of God to judge without respect of persons and to deliver from the hands of the oppressor all the afflicted and oppressed strangers; therefore we pray you humbly, most beloved rulers and judges, for the sake of Him who has called and chosen you to your office, not

¹John E. Lapp, Lansdale, Pa., is a bishop in the Franconia Mennonite Conference. This article and the other two in the series are given as the personal conviction of the writer.

to believe these cruel and evil men. . . . Dear sirs, we beseech you for Christ's sake to fear and love God sincerely, believe His true Word and act justly.²

The testimony of the martyrs whose life stories are recorded in *Martyrs Mirror*, also declares how these men and women witnessed to the rulers, the magistrates, and the judges in their day.

In addition to the above bases for my witness to the state, I have also accepted and supported the position of the Mennonite Church as it is stated in the leaflet, *Peace and the Christian Witness*. Part I of this statement is a "Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance." This statement was adopted by Mennonite General Conference, Aug. 23, 1951. The second part of this statement is "The Christian Witness to the State." This was adopted by the Mennonite General Conference on Aug. 25, 1961. The first statement under Part C, No. 8 says:

That though we recognize fully that God has set the state in its place of power and ministry, we cannot take part in those of its functions or respond to any of its demands which involve us in the use of force or frustrate Christian love; but we acknowledge our obligation to witness to the powers that be, of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf.

The genius of our witness is the separation of church and state. As one who does not exercise his franchise, I am free to witness freely without any feeling of obligation beyond that which is a part of my Christian commitment.

In the second statement on the Christian witness to the state, is a section entitled "The Ministry of Reconciliation and the Witness to the State":

The love of Christ constrains us to a ministry of reconciliation which extends to all men, including those in government. This ministry includes a fourfold witness: (1) concerning saving faith in Him, that whosoever will may come; (2) concerning the meaning of true discipleship which even the nominal Christian may have failed to grasp; (3) concerning the love of God for all men, even for those who resist His will; and (4) in the case of those who continue to reject the great invitation, a witness which reasons with them "of righteousness, of temperance, and of judgment" to which all men, whether saint or sinner, must answer before Him who is Lord over church and world. Matt. 28:18-20; Acts 1:8; Acts 24:25; Acts 26; 1 Tim. 2:1, 2.

Since I have given my support to the above statement, I am moved to witness to officials in the state of the salvation which comes alone through faith in Jesus Christ. I must bear witness to the fact that it is God's will that all men should be saved, including presidents and officials in the president's cabinet, senators and congressmen, judges and magistrates, state legislators and governors. Certainly I have a responsibility to witness to other peoples in other nations as well, including rulers, so far as I have the opportunity.

I must witness to the state concerning the righteousness and the justice which is expected of rulers. In the quotation above from *The Complete Writings of Menno Simons*, it is clear that Menno did witness in his day to officers of the state, calling upon them for justice, equality, freedom, and peace. He called upon them to grant the privilege to the persecuted Christians of liberty of conscience. This same witness must be given today.

When a statesman is not ready or willing to receive Jesus Christ as his only Saviour and follow Him in a life of obedient discipleship, then it becomes necessary to call his attention to those ideals which he holds to in the administration of his own office. He needs to be challenged to seek the highest meanings of such values and concepts as liberty and opportunity for all, justice and equality for every citizen.

He needs to be challenged to find and to follow the ways of peace within the nation and between the nations of the world. The evils of war must constantly be brought to his attention. In these times of prosperity and wartime profits, he needs to be shown that there are other ways by which humanity can obtain profit rather than simply by making war materials.

He needs to know that I do believe in making possible the way of peace with all men. He needs to know that I am ready to leave vengeance in the hands of God. He needs to know that I am ready to feed the hungry, to clothe the naked, and to do good to all men in all circumstances of life. He needs to be shown from history that it is possible to overcome evil with good.

In a democratic society such as exists in our Western world, rulers are very sensitive to the voice of the people and desire to know the wishes of their people. It is imperative that statesmen hear the voice coming from the Christian community, and this voice should be given more emphatically than the voice that comes from the vice den, the underworld, and all of the voices which will break down order and good society.

I am moved to witness to the rulers of the state concerning the supreme lordship of Jesus Christ. I must tell them the words of Jesus before His ascension when He said, "Full authority in heaven and on earth has been committed to me."¹⁸ I must tell them the words of Peter who said that "it brings salvation through the resurrection of Jesus Christ, who entered heaven after receiving the submission of angelic authorities and powers, and is now at the right hand of God."¹⁴

Even though a statesman today may not be ready to own and submit to the lordship of Jesus Christ, he must be told that he is filling a position in the state by His permission. Rulers and statesmen need to know from the lips of the Christian what are the limits beyond which they cannot go, and that they will finally be called upon to give account of their stewardship of public office.

In Christian Context

My witness to the state must be given in the context of a Christian testimony, and with the humility of a Christian disciple. My purpose must always be "to open their eyes and turn

them from darkness to light, from the dominion of Satan to God, so that, by trust in me, they may obtain forgiveness of sins, and a place with those whom God has made his own."⁶ I should finally bring to the statesman the claims of Jesus Christ upon his own life and ask him, "Do you believe in Jesus Christ as your only Saviour and are you willing to commit your life to Him in faithful discipleship?" His answer could be one similar to the answer that King Agrippa gave to Paul, "You think it will not take much to win me over and make a Christian of me."⁶ Unless I do this, I have not fulfilled my witness.

I believe that it is the obligation of every Christian to witness to all men. This witness may be given in a variety of ways to different persons. But all of us do have the obligation to be a witness, for we read that "you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth."⁷ So let us be good witnesses to all men, including the officials in the state.

1. Phil. 1:13. 2. *Complete Writings of Menno Simons*, pp. 550-52. 3. Matt. 28:18. 4. 1 Pet. 3:22. 5. Acts 26:18. 6. Acts 26:28. 7. Acts 1:8. All Scripture taken from The New English Bible © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Joy Cometh in the Morning

Story based on facts by Eileen Z. Lehman

Learning to speak the dialect of the Valiente Indians was no easy task. Putting it down in writing was even more difficult for the missionary. For years he struggled in the hot, tropical climate with large drops of perspiration on his brow, reviewing the many sounds and phrases. He walked and talked with the Indians. These conversations helped him to understand their language better. How he longed to speak fluently and be able to share with them in their own tongue the Gospel message!

Finally, he knew enough of the Valiente dialect to write some hymns. The Indians eagerly learned the tunes and sang with enthusiasm.

Many months later there emerged from the pile of papers scattered throughout the missionary's little study, a translation of the Gospel of John into the dialect of his beloved Indians. Much later, the three remaining Gospels were added. And some years later, the Books of Acts and Romans.

The missionary boarded his dugout canoe and traveled to the villages scattered along the coastline on this isolated peninsula of Panama. He visited home after home, personally distributing copies of the Scriptures and inviting people to read in their native dialect. They sat under their thatch roofs in hammocks, on the split bamboo floors of their homes—anywhere to read the Word of God.

In the village of Pigeon Key, an hour's trip down the coast from the missionary's home, the Indians eagerly accepted the Scriptures. The missionary visited them regularly. After a period of time most of the adults of the village were converted. A church was organized and the members built a simple thatch roof chapel. The Christians gathered to hear the

blessed Scriptures and to worship together.

One day one of the villagers whom we shall call Juan left to work in a fruit company village many miles away. While working there one of Juan's fellow workmen approached him about the subject of religion. The Indian explained his belief in the Gospel of Jesus Christ. The workman, a member of the Jehovah's Witness sect, told Juan that he had been deceived by the missionary. Day after day the JW talked with Juan, who finally gave in and listened to him. The JW seemed to know what he believed and seemed so sure of himself. Juan allowed himself to become indoctrinated in the JW doctrine. After some time, he was ready to return to his own people, having promised his fellow workman to convert his fellow villagers to the JW doctrine.

Juan had become convinced that his people must belong to the New World Society; that the teaching concerning the Trinity was erroneous; that it was not necessary for man to have a supernatural Saviour; that hell is merely everlasting destruction—nonexistence. He believed he must study only Watch Tower books and magazines. He had stopped reading the beloved Scriptures so carefully translated into his own dialect.

One day Juan started back to Pigeon Key in his dugout canoe. Would his people admit they had been "led astray" by the missionary as he himself felt sure had been the case? It was a long, tedious trip over open sea before he saw the small coastal village of Pigeon Key in the distance. How would the villagers accept this new doctrine which he felt compelled to teach them? He tried hard to remember all he had learned from his fellow workman.

Soon after arriving home, Juan was busy visiting his neighbors—arguing with them, discussing the doctrine of the

Eileen Z. Lehman is a missionary in Heredia, Costa Rica.

Jehovah's Witnesses with them. They didn't agree with these new ideas. It was not according to what they had read in the Scriptures. But after a while they began to listen. And as they listened, they found the teachings even interesting. Perhaps because Juan had gotten out, the villagers had more respect for him and thought he should know more than they. They listened until some decided to accept these teachings which Juan seemed so convinced were the truth. Little by little the villagers were drawn away from the Word of God as their final authority. Finally, all of the families except Antonio's decided to accept the views of the Jehovah's Witnesses. This family remained firm in the Gospel.

Antonio and his family experienced difficulties. They were refused the use of the little church building by their fellow villagers. Though they were forced to move away from the others and to build another house, their faith remained firm. They read the Scriptures daily and prayed for their fellow villagers who had become deceived by a false religion. It hurt them deeply to see their friends turn from Christ's teachings.

The missionary down the coast was discouraged. He felt there was little hope that he would ever again preach at Pigeon Key to eager listeners. But he encouraged Antonio's family to remain true and he prayed with them for the deceived villagers.

Antonio was a faithful witness to his neighbors whom he knew were living defeated lives. They didn't show Christian love to each other and much less to Antonio and his family.

The villagers, watched Antonio carefully, wondered how he could remain apart from them and be happy. They actually saw a difference between his life and theirs. He acted as though he didn't have a grudge against them even though they had treated him and his family so unkindly. He was still friendly toward them.

Some of them began asking Antonio questions. Others began again to search the Scriptures. Antonio was happy for the opportunity to talk with his neighbors again. He had been studying the Word carefully during this whole time and he knew what to answer. Gradually, there was a turning back to the faith.

After some time all of the villagers had turned back to the Gospel except one family. That was the family of Juan—the one who had led the others astray.

The missionary received the news with much thankfulness. It was a wonderful answer to prayer.

Antonio continued to help his people spiritually. He accepted the call to become lay preacher for the church in Pigeon Key. At a pastoral training school he studied with Christian men from other Indian villages. A new church was built of wild cane walls and a palm thatch roof.

* * *

A number of years have passed. Antonio continues to give faithful leadership to the congregation at Pigeon Key, the little Indian village on the coast of the Valiente peninsula of Panama. Through the faithfulness of one man a congregation rededicated itself to Christ who is "not willing that any should perish." Antonio and his family had experienced sadness and weeping, but joy had come to them in the morning.

On Accepting Advice

The ability to accept good advice is a priceless asset. Moses was a better leader because of this ability. When Jethro came to him with a criticism and a suggestion, Moses could have sent him packing with some picturesque speech. He could have surveyed the old priest with a cool glance, and then said quietly, "Nobody asked you for advice. Please mind your own business." Or he could have said with harsh exactness, "Who do you think's running this show, anyway? God called me to this job—not you."

Such answers would have been terribly rude, especially since Moses had married Jethro's daughter, and especially since the old man had made his suggestion after a period of pleasant conversation and spiritual fellowship. Yet Moses could have answered in such a way. Many leaders have, and have been admired by stupid people for doing so. But Moses said, "You've got a point there. I'm going to put that idea to work." And he did. As a result, Moses was better off, the people were better off, and Jethro was well content to have been of a little assistance.

Small men often get big jobs, and then think they must act "big." Time, circumstance, and God usually cut them down to size pretty quickly. A man who is truly big will accept good advice. And those who follow him do not think less of him for it.

It is not only leaders who need to keep their ears open for counsel. We all do—Christian workers, farmers, factory workers, old people, young people—all of us. A Christian mother may advise her daughter to set a sensible standard in dating practices. If she accepts the counsel, she will never get involved in fornication, pregnancy before marriage, or social scandal.

A parent may advise a son to choose girls of strong Christian character for his date companions. If he accepts the counsel, he will never get tied up with an empty-headed, shallow-hearted girlie whose main claim to womanhood is her table of physical statistics.

A pastor may plead, "Remember now [in consecration] thy Creator in the days of thy youth." If the counsel is accepted, the young person in question will never come to "the evil days" of Eccl. 12:1, and will never have to realize, "I have no pleasure any longer in the vanities I've been pursuing."

The rich young ruler got good advice. So did Rehoboam. So, in all probability, did the prodigal son. But they all knew better. None of that old-fogy stuff for them. And so they all went out and messed up their lives—but good—with immorality or stupidity or just plain selfishness.

The University of Bitter Experience has the highest tuition rate there is, but it's the only place some folks will learn. —Stanley C. Shenk, in *Herald Youth Bible Studies*.

You are younger today than you ever will be; make use of it for the sake of tomorrow.—*Sunshine*.

Social and Political Pulse

By Paul Peachey

Anyone wishing to take the Mennonite pulse today on social and political issues would do well to peruse together J. C. Wenger's "Nonresistant and Nonpolitical" (*GH*, March 15, 1966) and Boyd Nelson's "War and God's Work" (*GH*, April 12, 1966). Bro. Wenger restates, with characteristic lucidity, the traditional Mennonite attitude toward the state and the sword. Bro. Nelson, on the other hand, registers anxiety over the blurred edges that begin to appear in our understanding and practice.

Both articles are a credit to the authors and to the tradition which shaped them. At the same time, however, both articles display some of the rough edges in the tradition which are bound to produce blurred lines, particularly in unsettled times. I shall limit my comments to a few of these, without prejudice to "some problems" noted by Bro. Nelson, each of which deserves article length treatment.

(1) Bro. Wenger rightly observes that the Anabaptists rejected "any office in the state which involves the use of violence and a possibility of taking human life (constabulary, military, and magistracy . . .)," that is to say, functions whose nature is defined by the sword are not to be equated with political activity as such. In the course of history, however, perhaps largely because of prolonged persecution, these two concepts came to be identified and thus also to be used interchangeably. Though in many respects such identification seems justifiable, it is often disastrous. The result can be to deny the political nature of human existence, much as if one sought to control sex and money by suppressing all commercial and erotic activities.

Insofar as we treat the discharge of political responsibility and the exercise of the sword synonymously we find ourselves unable to cope with the "democratic" "welfare state" under which we live today. It is hardly surprising that after a generation of urbanization some confusion should arise.

(2) Facing this anxiety, Bro. Nelson wonders whether it is "time for some discussion among those of us who are not

in on the official committees of the church producing statements on social problems to find out where WE stand." Indeed! This question is a symptom of the "position approach" to Christian living from which we have long suffered. In one sense one can describe the relationship between belief and practice as that of applying a position. Yet to follow the living Christ among living men is something far more dynamic than merely applying a position.

The same confusion obtains in our language about the changing times. Jesus rebuked His contemporaries who tried to make men serve the Sabbath. Living men were treated as means to maintain unchanging systems. Much of our language about change betrays the mentality which Jesus rebuked. If leadership in the churches means the carving out of positions with which the non-elite are to apply, it must be asked whether we have really understood the Gospel.

(3) The basic problem in this discussion, however, is the relationship of the personal and the social dimensions of Christian faith and life. So far as concept and experience are concerned, we readily understand an act of personal conversion. On the other hand, we have some notion of what transpires when public opinion is mobilized in one form or another in order to pass new legislation. It is not difficult to withdraw the church-state line of separation between these two acts. But what about the man who is born again in church, but whose six-day self as a real-estate dealer is woven into the community structures of segregated housing? How is that part of the self to be converted? Is it done by pious acts on Sunday or by public relations politeness to the Negro family to whom he refuses a house on Monday?

Anabaptism rejected any notion of a dichotomy between the personal and the social dimensions of human existence. In America the tension between these two was dramatized in the break between the social gospel and the fundamentalist movements earlier in the present century. At the point where we Mennonites consciously state our faith, we continue to reject this split. Actions, however, speak louder than words. Accordingly, brethren as sensitive as Boyd Nelson had better be perplexed. I only fear that perplexity will have to become far more acute before we act.

Paul Peachey is executive secretary of the Peace and Social Concerns Committee.

Beyond Modernism

By Myron Augsburger

The title assigned for this article may suggest that modernism is no longer an issue. This is not the case. Modernism, like liberalism, is a humanistic orientation in theology in contrast to a theocentric orientation. It may be said that we are "beyond" modernism from two standpoints: one, in that we are beyond the particular expressions that characterized nineteenth-century liberalism, and two, in that many modernists moved from a humanistic orientation to a more or less Christocentric orientation. This latter was a move to a position more cognizant of beliefs held by conservative theology, a position which came to be known as neoorthodoxy. Voices expressing relevant insights in this field are those of Karl Barth, Emil Brunner, Reinhold Niebuhr, Dietrich Bonhoeffer.

But if we have seen a move beyond modernism, we have not moved beyond liberalism nor humanistic orientation in much contemporary theology. A school of thought known as neoliberalism gathers around such men as Paul Tillich, Rudolf Bultmann, and Shubert Ogden. While claiming to avoid the mistake of nineteenth-century liberalism, which minimized revelation in history, neoliberalism claims to take history seriously. But it is thoroughgoing liberalism, anthropocentric rather than theocentric, i.e., man-centered rather than God-centered.

Protestant liberalism has a multiple rootage. One of these roots was the thought of Schliermacher, who held that it is possible to know God empirically by the feeling of God-consciousness within one. A second root was the new concept of evolution as a world view, which meant that we no longer needed a first cause greater than the effect, man no longer needed a God bigger than the world. A third root was historical criticism of the Biblical documents, which regarded the literature of the Bible as the same in kind with other literature. A fourth root was comparative religions, in which anthropologists claimed that each religion fits the character of the people who have it, and the absoluteness of Christian faith was challenged.

Conservative evangelical theology stands in contrast to liberalism, being God-centered rather than man-centered. It finds itself quite capable of dialogue with the Christocentric claims of neoorthodoxy while at the same time rejecting the neoorthodox tendency to humanism in minimizing the broader activity of God in the total Scripture and to subjectivism in

an ethic which minimizes the normative authority of the Word. But conservatism in theology must be distinguished from political conservatism. In theology conservatism regards the divine disclosure as known in the written Word and in the person-Word as the full revelation of God. At the same time a theological conservative may be liberal politically in rejecting any claim that God has revealed any one political system in a parallel manner with His revelation of one kingdom for believers.

A simple key by which a lay ministry can discern between modernistic or liberal thought and conservative evangelical theology is the center of priority—man or God. The nature of the Gospel is its proclamation of God's revelatory action in man's need. For the humanist it is man who is seeking out God. The overconfidence in man's abilities minimizes sinfulness, socializes salvation, sees common spiritual achievements in all religions of the world, and places ultimate authority in the discoveries of the human mind. On the other hand, evangelicalism believes in the action of divine grace in which God makes Himself known to us, creates new life in our deadness, and continues to involve Himself in our experience.

Liberalism's confidence in man, in his abilities, through reason and through the sciences, to solve his own problems through the intellectual discoveries of the divine, elevates man to the center of its thought. Reinhold Niebuhr, as a liberal, discovered that man really isn't good but is sinful, and thereby dealt modernism a deathblow. But neoliberalism is reinstating man at the center of contemporary philosophical-theology. Liberalism is now active in demythologizing the Scripture (that is, decoding, so that when one has the essence of the code he has the essentials for spiritual reality), a function which in practice removes the supernatural from our experience and leaves us to find in the "Christ-idea" the values of the man Jesus for our time.

We may be beyond old modernism, but the basic issues are still with us. The claims of Scripture can be accepted or rejected, but they cannot be dismissed as not introducing God as person disclosing Himself to man and providing in the grace of Christ a way of salvation found in no other. We make our decision as we are confronted by the record of God's revelation in history, and in surrender to the risen Christ we experience His regenerating work. While the liberal helps us understand much about man and his problems, it is the Spirit of God who enables us to confront men with the living Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Myron S. Augsburger is president of Eastern Mennonite College and a graduate of Union Theological Seminary, Richmond, Va. This article was reprinted by permission of the *Builder*.

CHURCH NEWS



MCC Orientation Group

Thirty-two persons attended the Mennonite Central Committee's third orientation school of 1966 from June 14 to 28. In this group were 18 members of the Mennonite Church. The name, address, and place of assignment of each of these persons are noted.

Row 1 (from left), Lamar Myers, New Paris, Ind., will spend two years in Haiti; Jonathan Lind, Goshen, Ind., three years in Hong Kong; Waneta (Mrs. Stephen) Riegecker, Goshen, Ind., two years at Boys Village in Smithville, Ohio; Jessie Gingrich, Albany, Oreg., three years as home economist in Vietnam.

Row 2, John Yoder, Akron, Pa., one year in Hong Kong and two years in Indonesia; Stephen Riegecker, Goshen, Ind., two years at Boys Village in Smithville, Ohio; Mary and Mark Headings, East Lansing, Mich., three years in Haiti.

Row 3, Herbert High, Lancaster, Pa., two years in Pax in the Congo; Stephen Aschliman, Archbold, Ohio, two years working with Heifer Project, Inc., in Mexico; Carolyn Nyce, Doylestown, Pa., three years as home economist and nurse in Vietnam.

Not pictured: Lois Breckbill, Lancaster, Pa., MCC staff at Akron, Pa.; Faye Herr, Ephrata, Pa., one year at MCC headquarters in Akron, Pa.; C. Douglas Hostetter, Harrisonburg, Va., three years in Vietnam; Patricia Hostetter, Harrisonburg, Va., three years in Vietnam; Barbara Rohrer, Lancaster, Pa., one year at MCC headquarters, Akron, Pa.; Irene Weaver, Leola, Pa., MCC staff at Akron, Pa.; Jerry Yoder, Kalona, Iowa, two years in Algeria.



Paul Leatherman, Akron, Pa., will go to Saigon in late July where he will be director of Vietnam Christian Service. Standing (from left) are Jeanette and Don, and seated are Karen, Loretta, and Paul.

New Vietnam Director

Paul A. Leatherman, Akron, Pa., has been appointed director of the Vietnam Christian Service program succeeding Atlee Beechy. He is scheduled to arrive in Saigon on July 21.

During his two-year assignment he will be responsible for the administration of personnel and program in Vietnam and will serve as liaison with the Evangelical Church of Vietnam, mission organizations, and the Vietnamese and United States governments.

Vietnam Christian Service, a joint program of Church World Service, Lutheran World Relief, and the Mennonite Central Committee, is operating on a 1966 budget of \$325,000 and hopes to have 60 persons in Vietnam by the end of this year.

Personnel are presently located in Saigon, Nhatrang, Pleiku, Hue, and Quang Ngai. Some of the new volunteers are scheduled for placement in Kontum, Danang, and Tuy Hoa.

Leatherman is currently employed as a salesman by A. N. Wolf Shoe Co., Denver, Pa., a division of Miller-Hess and Co., Inc., Akron, Pa. He also serves as a member of the Miller-Hess board of directors.

Leatherman, a graduate of Goshen College, spent three years with the Mennonite Central Committee in Puerto Rico, from 1945 to 1948. He and his wife, Loretta, were among the charter members of the Akron Mennonite Church, which was started in 1959.

The Leathermans will be accompanied to Vietnam by their three children: Karen, 10; Don, 12; and Jeanette, 15. The two younger children will attend school in Saigon and Jeanette will continue her education in Bangkok, Thailand.

WMSA Sessions

"Let your imagination picture scenes as you read. Be willing to leave minor questions unanswered while you search for basic Biblical insights."

By comments such as these Mrs. Paul Moser, director of women's activities for the American Bible Society, introduced the Book of Ruth to officers and delegates of the Women's Missionary and Service Auxiliary at the annual Board meeting. At subsequent sessions she gave studies of the main characters and spoke about what our response should be to the insights gained from them.

Over 50 delegates attended, representing 14 district conferences in the United States and Canada plus four overseas churches. Significant decisions included a change in the form of congregational reporting, and making the involvement fund a regular fund for outreach into new areas of service.

Spruce Lake Retreat

Spruce Lake Retreat is again attempting as a Christian institution to provide an avenue for persons to communicate with each other in their leisure time concerning the issues of life.

Aug. 12-16, Alta Schrock will be at Spruce Lake for a Rural Life Retreat. Dr. Schrock is executive secretary of Penn Alps at Grantsville, Md., and a professor at Frostburg State College, Frostburg, Md. Penn Alps is a center for the distribution of native mountain crafts.

The Christian Teachers' Retreat will be held Aug. 24-26. A. Don Augsburg, Goshen, Ind., will be keynote speaker. The theme is "The Christian Teacher and Student Needs." Various teachers will participate as resource persons in providing stimulating comments for discussion.

A second Older Adults' Retreat will be conducted by C. F. Derstine, Kitchener,

Ont., Aug. 27 to Sept. 1. His theme will be "Guides for Living."

George R. Brunk, Harrisonburg, Va., will be conducting a Prophetic Conference, Aug. 19-23. Having recently returned from a world tour, Bro. Brunk will incorporate some of his observations into this conference.

Any person interested in attending either of these programs should write to Spruce Lake Retreat, Canadensis, Pa., for reservations.

Resolution on Vietnam

VII. Vietnam

Whereas, The Mennonite Board of Missions and Charities represents a worldwide mission and we believe the call of Christ and the ministry of the church is the ministry of reconciliation for all men;

Whereas, Our church is deeply involved in a Christian mission in Vietnam through Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities and these agencies have increasing responsibility both in cooperation with other denominations and in the enlarged ministry of relief and service;

Whereas, We believe the Scriptures teach that the way of the Christian is one of redemptive love to all, which is demonstrated in ministries of mercy in the midst of war, misery, and suffering rather than by armaments and force; be it

Resolved, That we reaffirm that our church's presence in Vietnam is an endeavor to fulfill the ministry of reconciliation, believing that Christ's love and the fellowship and call of the church know no bounds of nations or people;

Resolved, That we encourage Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities in their efforts to expand their personnel and services while sincerely seeking to be neutral among political forces and disassociated from any and all military involvement;

Resolved, That we call our members to prayer on behalf of the Vietnam church and those who serve there;

Resolved, That we call upon our people to maintain a Christlike attitude of love for all men, and follow the admonition of the Scripture to pray for all those in authority so that peace may reign, that the Gospel may be spread abroad, and that nations may seek peaceful solutions to world problems, while bearing witness by life and word to the wrongness of war and to the necessity for the cessation of conflict if suffering is to cease and peace is to be found;

Resolved, That we call upon our members to sacrifice in order to minister more effectively in the presence of need not only in Vietnam but in every place where spiritual and physical needs exist.

Adopted by General Mission Board, Kitchener, June 21-25.

The Security Problem in Vietnam

By Atlee Beechy

A recent letter from a friend brought the following questions: How near are you to the riots we read about in Saigon? Are these acts of terrorism close to where you live or work? To what extent is your work affected by the security or insecurity of the area?

Security comes in part from conditions in which one lives—the degree of law, order, love, and respect present in the community and in the larger society. It also comes from an inward condition, the degree to which one has come to terms with life, the possibilities of death, and the nature of one's affirmations.

Here there are several types of security, as well as different degrees of security and insecurity in each situation. Usually the term means the degree to which an area is considered safe from Vietcong interference by military or government agency to carry on normal pursuits. A recent Vietnamese analysis estimated that approximately four million people live in areas controlled by the South Vietnam government, two million in areas controlled by the Vietcong, and eight million in contested areas.

This division obviously doesn't tell the full story. It doesn't recognize the war of nerves going on constantly. The resulting uneasy and jittery climate expressed itself recently in the firing on innocent Vietnamese workers by the American military here in Saigon.

Another kind of insecurity is related to the internal conflict between the government and various struggle groups, and this sometimes expresses itself in ordered demonstrations and sometimes in mob violence.

At present there are daily demonstrations and clashes with police and troops. Since our office is downtown and very near an area used by demonstrators, tear gas used by police sometimes finds its way into the office.

A third kind of insecurity comes from the growing disintegration of law and order. In the general confusion and disorder and in the current severe internal conflict, respect for life and property suffers casualties to some degree and acts of terrorism increase. Gangs take advantage of the situation to threaten, rob, plunder, and disrupt. The grenade is sometimes used to achieve these ends or to settle personal quarrels and differences.

These are some of the forces affecting areas in which our Vietnam Christian Service personnel live and work. Our projects are not located in isolated and heavily secure areas. Our centers are not protected by armed guards or by high netting and barbed wire which are so common in this country. The situation demands a sensible and responsible attitude, being neither overly concerned nor recklessly foolish.

One of our workers was evacuated from Hue some weeks ago. He and a second Vietnam Christian Service worker later returned to that project only to be evacuated again as this is being written. To secure accurate information about security conditions is exceedingly difficult; there are many voices. How much one should be concerned about this question is both a theological and a practical matter.

Under what conditions evacuation should take place is a complicated and often an agonizing question. Realistically the current tense and restive situation may continue for some time and there may be other evacuations necessary even as we strive to establish our identity as members of the new community, the kingdom whose boundaries cannot be contained.

The church is here to bring the Christian presence into this disordered, fearful, and uneasy situation. To live courageously and compassionately in this situation is high opportunity and heavy responsibility.

Kraus Is Visiting Professor

Norman Kraus of the Goshen College religion department has been appointed Visiting Professor at the Serampore Theological Seminary near Calcutta, India, for the school year 1966-67. Prof. Kraus is on sabbatical leave for the year, and he and his family left the Goshen community, Monday, July 4.

Bro. Kraus has also received a Non-Western Studies Fellowship of \$1,500 from the University of Indiana which will make it possible for him to travel and study

aspects of India culture and religion while abroad. This study project is related to the current efforts of Goshen College to expand its curriculum offerings in non-western cultures.

Mrs. Kraus and the three younger children accompanied Bro. Kraus to Serampore. The two oldest daughters will spend the year at the Isabella Thoburn Women's College at Lucknow.

Bro. Kraus's address for the year will be: Serampore College, Serampore, West Bengal, India.

All Is Changed: Tokyo Peace Seminar

By Carl Beck

"My whole life is changed," Miss Lee Sang Hwal paused a moment as she reflected on what she had just said.

"This year I was planning to build a home and school for my 42 daughters. Next year I was hoping to be married. Now I will never marry. I must give my whole life to applying the Gospel of reconciliation to my own people. All is changed."

And as I saw her tall form sitting there in the car, I knew she spoke the truth. Many things had changed—most of them in the heart of Miss Lee.

Miss Lee had come to our Tokyo Youth Seminar determined not to change. "Oh, you'll soften up and let us down when you get there," her friends told her just before she left Taegu. "Never!" had been her rejoinder.

But now she was going back to these same friends "softened up." She would now stand before her 42 orphan girls (whom she had taken into her own home after her father passed away, and whom she is now training in her vocational school and supporting fully out of a rapidly dwindling family estate) with all hatred for the Japanese, and perhaps even some for the communists, gone from her heart.

Yes, everything was changed.

What happened to our sister Hwal happened to a greater or lesser extent to all the other 51 participants in the fifth Mennonite Central Committee Peace Section-sponsored annual Christian Youth Peace Seminar, May 13-15, in Tokyo.

Among the 51 were Miss Hwal's seven fellow members of a Korean "observation" team which had come to learn from the longer experience of their Japanese brethren in this kind of seminar.

No sooner had they arrived at the "Seminar House" near Hachioji in rural Tokyo, however, than they found themselves embraced in a confrontation of reconciliation and no longer "observers," but completely involved. There was much frank talk and clear facing of issues.

There was some bewilderment but more understanding on the part of the Japanese participants concerning the continuing antagonism and fear on the part of Korean Christians toward their Japanese counterparts. There were confessions, tears, and joining of hearts in prayer.

The seminar ended on Sunday evening. Korean participants spent the night in

homes of their newly made Japanese friends. Monday a number of Japanese accompanied them on a sight-seeing tour of the city.

The acme of the whole confrontation took place on Monday evening in the public auditorium of the Yamaichi Hotel in Shibuya, Tokyo. Professor Saburo Takahashi of Tokyo University and Professor Kidong Chang, dean of the graduate school of Taegu University (Korea), both Christian laymen, spoke to a packed house.

Again the spirit of Christ was present and again there were tears and embracings. In one dramatic moment an old man in flowing brown robes and evidently unknown to anyone, hobbled up to the platform and begged for permission to give a word of testimony.

After some hesitation it was granted. He confessed his share in the sins of the past, begged for forgiveness of the eight-member Korean team and all whom they represented, and called on the audience to redouble their efforts to demonstrate their sorrow for the past, their goodwill and sincerity toward their Korean brethren.

Where do we go from here? Just before the last of the Koreans returned to their regular jobs in Korea, Professor Sohn, principal of a large rural high school near Taegu, met with the Korea-Japan Christian Reconciliation Committee, which has been active since January here in Tokyo. This committee had sponsored the Monday evening public lectures.

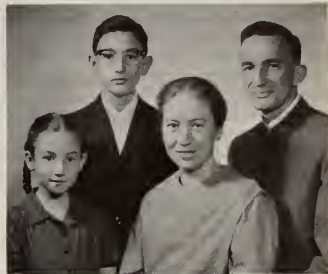
As a result of this meeting the Japanese committee has decided to invite a sizable contingent of Koreans on the leadership level and widely representative both geographically and denominationally to meet with a similar Japanese group in early spring of 1967.

Should their counterpart of the Korean committee, which has been active since our Korean Peace Seminar of last October, desire and invite such a Japanese delegation to Korea late this fall yet for a preliminary encounter, this would be welcomed from the Japanese side.

Out of these top leadership and representative encounters it is hoped that concrete means of cooperation can be worked out. Already a movement is under consideration to raise funds for the rebuilding of one of the Korean church buildings destroyed during the Japanese occupation.

Maybe not everything is changed yet, but the spirit of God is at work.

Personnel request: Registered nurses and licensed practical nurses are needed at Pioneers Memorial Hospital in Rocky Ford, Colo. Starting salary for LPN's is \$290 per month and for RN's \$400 per month. Rocky Ford is a small community with a young church. For more information write to the hospital or Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.



Missionaries of the Week

Omar and Lois Stahl and their children, John Daniel and Rachel, are in Germany where Omar serves as an evangelist. They serve under the Eastern Mennonite Board of Missions and arrived at their present location Sept. 17, 1964.

Prior to this term of service the Stahls served two five-year terms in Luxembourg. Omar has spent two years in mission work in Knoxville, Tenn., and was at the Mennonite Publishing House in Scottdale, Pa., for five years.

Lois taught school for one year at Dohner's Mennonite Christian Day School, Lebanon, Pa., and was a Sunday-school teacher for three years and a Bible school teacher for 10 years.

Both Omar and Lois attended Eastern Mennonite College. Omar received his high-school diploma from EMC and Lois received hers from Lancaster Mennonite School. The Stahls' home congregation is Scottdale, Pennsylvania.

Calendar

Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.

Allegheny Conference, Belleville, Pa., Aug. 5, 6. Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.

Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

FIELD NOTES

Personnel request: Three kindergarten teachers are needed in Surprise and Buckeye, Ariz., and Corpus Christi, Texas. Persons with college training are preferred, but others who have had experience with children, such as Sunday-school and Bible school teaching, may also apply. For further information write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Personnel needed: Food Preparation Service, Kitchen and Cafeteria help; needed by September. Agency: Goshen College. Contact: Walter Schmucker, Goshen College, Goshen, Ind. 46526.

Personnel needed: A qualified girls' physical education instructor; a business education instructor. Contact: Bethany Christian High School, 2904 S. Main St., Goshen, Ind. 46526.

A peace and service booth sponsored by several Mennonite and Brethren in Christ groups was set up at a Youth for Christ convention July 1-10 in Winona Lake, Ind. Purpose of the booth was to present a message of peace and reconciling love to thousands of teenagers who attended.

Robert Witmer, missionary in Paris, France, reports that six adults were baptized there June 26 and another person was received into the church membership by letter. Another baptismal service is planned for the fall and it is expected that they will receive more by letter at that time as well.

Wilbert Shenk, assistant secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Ind., left New York on July 17 for an extended tour of missions in Europe and the Near and Far East. He plans to return to the United States on Sept. 24.

Stanley C. Shenk, Goshen, Ind., at Big Valley, Belleville, Pa., for a Youth and Family Conference, Saturday and Sunday, July 23, 24. Saturday evening, Belleville Mennonite School; Sunday a.m. and evening, Allensville Mennonite Church; Sunday afternoon, Locust Grove Church.

Nelson Kanagy's present address is 5719 22nd St., W., Bradenton, Fla. 33505.

Eli William Beachy, Route 2, Plain City, Ohio, was ordained to the ministry on May 1, to serve at Gospel Light, Plain City, Ohio. Eli D. Miller and Joni Beachy officiated.

David Huyard was licensed for the ministry at Ridgeview, Gordonville, Pa., on June 26, to serve the Rainbow Church, Shouns, Tenn.

The Dial-A-Prayer service at Leontonia, Ohio, received an average of 53 calls per day from June 22 to 30. Allen Ebersole prepares the service.

Elam Stauffer, Tanzania, in Spiritual Renewal meetings at Hawkesville, Ont., July 17-24.

Christ Martin, of the Evangelical Mennonite congregation, Millersville, Pa., observed his 96th birthday on June 27. He seems to be in good health except that his vision is not as good as it has been.

J. B. Martin terminated his work with the Clarence Center, N.Y., congregation, and began an indefinite term of service at Vineland, Ont., on July 3, where he plans to serve until a pastor is found.

Lancaster, Pa., I-W Unit Reunion, Aug. 13, at James Buchanan Park, Lancaster, Pa.

New Every-Home-Plan churches for the Gospel Herald: Hawkesville, Ont., and Los Angeles Mennonite Fellowship.

Change of address: Harold Kreider from Goshen, Ind., to 10083 Edison Road, Osceola, Ind. 46561. John H. Kraybill from Bronx, N.Y., to 701 Somerset St., Johnstown, Pa. 15905. Phone: 814 539-6811. Simon G. Gingerich from Wakarusa, Ind., to 1622 Frances Ave., Elkhart, Ind. 46514.

Henry Musselman, Line Lexington, Pa., was licensed to the ministry at the Trevoze Church, Trevoze, Pa., on Sunday afternoon, June 12, with Joseph Gross and Richard Detweiler in charge. Paul Erb, Scottsdale, Pa., preached the sermon.

Ida Stoltzfus, who is on furlough from Jordan, will give an illustrated lecture of her work with boys at Hebron Boarding School at the Ebenezer Church, Elverson, Pa., July 19, 7:30 p.m.

The Bowne Mennonite Church, Clarks-ville, Mich., is observing its 100th anniversary and homecoming on July 23, 24, Saturday evening and Sunday. All past members and friends are invited.

Ray Geigley was chosen by lot and ordained to the ministry to serve the Metzler congregation, Ephrata, Pa., on June 25. Lloyd S. Horst, Dayton, Va., gave the sermon, and Amos Sauder, Ephrata, gave the charge.

The Sycamore Grove Church, Garden City, Mo., will observe its Centennial Anniversary on Aug. 6, 7, 1966. The theme will be "O God, Our Help in Ages Past, Our Hope for Years to Come." Milo Kauffman will speak. Those coming from a distance should make motel reservations ten days in advance. Write to L. A. Schrock, Harrisonville, Mo., if you desire reservations.

The twenty-fifth annual meeting of the Mennonite Nurses' Association convened

at Kitchener, Ont., June 25, in conjunction with the annual session of the Mennonite Board of Missions. There were 41 persons at the business meeting and 105 at the program meeting, representing nine of the 14 local associations.

The election results were as follows: Jean Bender, RN, Elkhart, Ind., to serve a three-year term as secretary, and Grace Mumaw, RN, Harrisonburg, Va., to a four-year term as board member.

A major action taken by the Board, which met on Friday, was to study the effectiveness of the Mennonite Nurses' Association and its publication, **The Christian Nurse**. Mrs. Anna Frances Wenger, RN, was appointed to implement these activities.

New members by baptism: one at Metamora, Ill.; eight at Lichty, East Earl, Pa.; two at Cottage City, Md.; two at Roanoke, Eureka, Ill.; one at Smithville, Ohio; twenty-four at Clarence Center, N.Y.; one at South Christian, Lancaster, Pa.; ten at Bay Shore, Sarasota, Fla.; two at Pinecraft, Sarasota, Fla.

Camp for single women at Black Rock Retreat, Route 1, Kirkwood, Pa., Aug. 24-28. Special emphasis on recreation, relaxation, and refreshment in the out-of-doors.

Correction: first paragraph, p. 596, under "Refugees Return to Germany," should read—The number of returnees from Paraguay and other countries to Germany is increasing. Between 1952 and 1962, 604 returned. By 1963, 716 had gone back; by 1964, 1,042, and by 1965, 1,130.

Roy Bucher of Metamora has been appointed to fill the vacancy on the Chaplaincy Committee at Mennonite Hospital, Bloomington, Ill., caused by the resignation of Harold Zehr who is chairman of the Hospital Board and serves in other capacities at the hospital. Other members of the Chaplaincy Committee are Joe Atherton (chairman) of Congerville, Walter Gering of Normal, Ivan Kauffmann of Hopedale, and John R. Lehman of Flanagan.

Mark Rohrer, Lancaster, Pa., was licensed to the ministry at Still Pond, Md., on July 10. His address now is Box 38, R.D. 1, Kennedyville, Md. Phone: 301 348-5179.

Dedication services are planned for the Shore Church, Shipshewana, Ind., on Aug. 14, with A. Don Augsburg bringing the dedication sermon. Joe Esh, Lyndhurst, Va., will begin revival meetings there that morning.

J. Mark Frederick was ordained for mission work in Mexico at Frederickville, Pa., on July 17.

The appointment of Howard J. Zehr, Hesston, Kans., to serve as the executive secretary of Mennonite General Confer-

ence has been approved by the General Council. He succeeds A. J. Metzler, who requested to be relieved of the work at the 1965 General Conference sessions but agreed to serve until a replacement was found. He will be directing the emerging program of the Laurelville Church Center.

Bro. Zehr, who has been serving as general secretary of the South Central Conference, will begin his work about Sept. 1, at Scottsdale, Pa., where the offices of Mennonite General Conference are located. The executive committee will make a temporary appointment to fill the office of moderator elect which Bro. Zehr held. We are grateful for the counsel and prayers of many persons in finding someone to serve, and we invite the brotherhood to pray for Bro. Zehr as he begins his work in behalf of us all.

Arthur Jackson, Norristown, Pa., will move to Swanton, Ohio, to serve with the Spencer Chapel Mennonite Church, effective Aug. 7.

LeRoy E. Kennel, pastor of the Lombard Mennonite Church, Lombard, Ill., has accepted a two-year teaching assignment in homiletics at Garrett Theological Seminary, Evanston, Ill. During the past year he was interim professor of homiletics at Northern Baptist Theological Seminary and is teaching in the summer term at St. Paul School of Theology Methodist, Kansas City. His teaching also includes ten years of speech at Goshen College, Chicago Teachers College, and Morton Junior College.

He is continuing his service at Lombard Mennonite Church temporarily as interim pastor.

The Mennonite Publishing House has installed new equipment for the packaging of materials from Scottsdale. This was made necessary because of a persistent problem of damage in the mails, as reported from many areas among our constituency. The United States Post Office Department offered no relief by better mail handling procedures, and recommended banding equipment to help eliminate the damage.

Packages will be banded with steel strap which can be cut with household shears.

The Mennonite Historical and Research Committee of Mennonite General Conference sponsors an auxiliary, the Mennonite Historical Association. Since a visit to Europe has special appeal to those interested in Mennonite and Anabaptist history, the Association is planning several European trips, including the Mennonite World Conference in Amsterdam, July 23-30, 1967. Membership is open to anyone interested in Mennonite history. Members or those joining soon may participate in a tour which will take advantage of special excursions fares offered by airlines. For information, write Association Secretary, Melvin Gingerich, 1700 S. Main St., Goshen, Ind. 46526.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Merle and Marlene (Beck), Archbold, Ohio, second child, first daughter, Sheila Renee, May 6, 1966.

Beiler, John and Shirley (Smoker), Kennedyville, Md., first child, John Clayton, June 9, 1966.

Bontrager, Barry and Darlene (Allen), Scott City, Kansas, first child, Greg Allen, May 21, 1966.

Eeten, Harry and Carol (Nofziger), Green Valley, Ill., second child, first son, Bryan Lee, June 13, 1966.

Eigsti, Ronald and Elsie (Getz), Morton, Ill., third son, Scott David, June 28, 1966.

Haarer, Donald and Waneta (Mast), Shipshewana, Ind., second child, first daughter, Denise Ann, June 13, 1966.

Homer, Joseph and Miriam (Mast), West Liberty, Ohio, fifth child, third daughter, Jo Ann Louise, May 2, 1966.

Kauffman, Paul R. and Guen (Kauffman), Minot, N. Dak., first child, Deanna Joy, June 21, 1966.

Lapp, Omar J. and Sara Ellen (Miller), Gap, Pa., second son, Michael Omar, June 6, 1966.

Lewis, Larry and Carol (Lefever), Rexville, N.Y., second child, first daughter, Sandra Eileen, June 30, 1966.

Martin, Galen and Janice (Lehman), Philadelphia, Pa., second child, first son, David Anthony, June 9, 1966.

Martin, Henry and Iva (Eshleman), Hagerstown, Md., fifth living child, third son, Dale Lynn, May 29, 1966.

Meyers, Earl and Clara (Erb), Kitchener, Ont., fifth child, fourth son, Keith Wayne, June 23, 1966.

Miller, Harrison and Karen (Yoder), Dover, Ohio, first child, Rodney Evan, June 7, 1966.

Schlatter, Leon and Jewel (Miller), Spencerville, Ind., second daughter, Denise Joy, June 11, 1966.

Schnapp, John R. and Edith A. (Martin), Roxbury Crossing, Mass., first child, John Eliot, May 28, 1966.

Smucker, Ralph and Janet (Schrock), West Liberty, Ohio, second son, Kenton Joel, June 18, 1966.

Taylor, Dwayne and Pearl (Lehman), Apple Creek, Ohio, third child, first son, Ronald Jay, June 22, 1966.

Willouwer, Stanley M. and Mildred (Delp), Quakertown, Pa., sixth child, third son, Brian, June 11, 1966.

Zuercher, Arlin and Marie (Ruby), Orrville, Ohio, second son, Steven Roy, June 7, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Breneman—Siegrist.—Christian Breneman, Manheim, Pa., Riser cong., and Ruth Siegrist, Lancaster, Pa., Lyndon cong., by Frank M. Enck.

Byler—Hostetter.—James F. Byler, Gap, Pa., Maple Grove cong., and Darlene Hostetter, Sadsburyville, Pa., Old Road cong., by Daniel B. Suter, July 2, 1966.

Byler—Miller.—Ellsworth Byler, Goshen, Ind., Bethel cong., West Liberty, Ohio, and Evelyn Miller, Lagrange, Ind., Emma cong., by Ivan Miller, father of the bride, June 25, 1966.

Eichelberger—Wenger.—Dean Eichelberger, Mt. Pleasant, Iowa, and Louise Wenger, Way-

land, Iowa, both of the Sugar Creek cong., by Willard Leitchy, June 10, 1966.

Eigsti—Stuber.—Paul G. Eigsti, Morton, Ill., and Luanne Stuber, Tremont, Ill., both of the First Mennonite cong., Morton, by Clyde D. Fulmer, June 5, 1966.

Erb—Yoder.—James Lewis Erb, Belleville, Pa., Neffville (Pa.) cong., and Janis Elaine Yoder, Middlebury, Ind., Forks cong., by Sylvester R. Haarer, June 25, 1966.

Geiser—Nussbaum.—Vincent Geiser, Lansdale, Pa., and Janet Nussbaum, Dalton, Ohio, both of the Kidron cong., by Bill Detweiler, June 25, 1966.

Gingerich—Yoder.—Keith Eugene Gingerich, Willow Springs cong., Tiskilwa, Ill., and Virginia Yoder, Shipshewana, Ind., Emma cong., by Ivan Miller, June 18, 1966.

Helmuth—Harsberger.—Eli D. Helmuth, Nappanee, Ind., and Martha Harsberger, Johnstown, Pa., by Richard W. Yoder, June 4, 1966.

Hennessey—Wicker.—Richard Hennessey and Betty Wicker, both of the Buffalo cong., Mountain Home, Ark., by James Hershberger, June 19, 1966.

Ivie—Zehr.—Michael G. Ivie, Peoria, Ill., Baptist cong., Memphis, Tenn., and Janice E. Zehr, Morton, Ill., First Mennonite cong., by Clyde D. Fulmer, May 27, 1966.

Kauffman—Mast.—Ernest Eugene Kauffman and Shirley Ann Mast, both of Middlebury, Ind., Forks cong., by Sylvester Haarer, June 26, 1966.

Kurtz—Good.—Ira Kurtz, Jr., Morgantown, Pa., Conestoga cong., and Evelyn Good, Elda, Ohio, Pike cong., by Merlin Good, June 25, 1966.

Litwiller—Zehr.—Lonnie Scott Litwiller, Delavan, Ill., Hopedale cong., and Joanne Frances Zehr, Tremont, Ill., First Mennonite cong., Morton, Ill., by Clyde D. Fulmer, May 15, 1966.

Marnier—Hjelmsstad.—Gary Gene Marnier, Denver, Colo., and Sharon Marie Hjelmsstad, Wheat Ridge, Colo., both of the Glenn Heights cong., by Edward Miller, June 4, 1966.

Miller—Kauffman.—Delmar L. Miller, Tedrow (Ohio) cong., and Donna Dolores Kauffman, Lebanon (Oreg.) cong., by George M. Kauffman, father of the bride, June 18, 1966.

Neil—Wise.—Wendell Eugene Neil, Chambersburg, Pa., Shady Pine cong., and Dortha Elaine Wise, Greencastle, Pa., Marion cong., by Mahlon D. Eshleman, July 2, 1966.

Roth—King.—Donald Floyd Roth, Morton, Ill., and Ruth Catherine King, Eureka, Ill., both of the First Mennonite cong., Morton, by Clyde D. Fulmer, June 25, 1966.

Sensenig—Witmer.—Kenneth L. Sensenig, Mummaburg, (Pa.) cong., and Grace Witmer, Shippensburg, Pa., Rowe cong., by Amos E. Martin, July 2, 1966.

Shellenberger—Enck.—Richard M. Shellenberger, Mt. Joy (Pa.) cong., and Miriam Darlene Enck, Willow Street, Pa., E. Chestnut Street cong., by Frank M. Enck, June 11, 1966.

Weaver—Shirk.—Dale Lester Weaver, Lancaster, Pa., and Ida Mae Shirk, New Holland, Pa., both of the South Christian Street cong., by Frank M. Enck.

White—Nussbaum.—Kester White and Evelyn Nussbaum, both of Orrville, Ohio, Kidron cong., by Bill Detweiler, June 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boshart, Elmina, daughter of the late Rudolph and Katherine (Licht) Kropf, was born at St. Agatha, Ont., Oct. 16, 1905; died at the Kitchener-Waterloo Hospital, April 6, 1966; aged 60 y, 5 m. 20 d. On March 19, 1924, she was married to Milton Boshart, who sur-

vives. Also surviving are 3 sons (Berl, Robert, and Gary), one daughter (Reta—Mrs. Lee Horst), and 6 grandchildren. One son and one brother preceded her in death. She was a member of the St. Agatha Mennonite Church, where funeral services were held April 8, with Elmer Schwartzentruber and Gerald Schwartzentruber officiating.

Dagen, Susan H., daughter of the late Abram and Susan Thomas, was born June 25, 1896; died very unexpectedly of a heart attack while attending a family reunion near Lancaster, Pa., June 5, 1966; aged 69 y. 11 m. 10 d. She was married to Chester Dagen, who survives. Also surviving are 2 sons (Abram T. and C. Lloyd), 8 grandchildren, 4 great-granddaughters, one brother (Christian), and 2 sisters (Mrs. Katie Lefever and Mrs. Elizabeth Harnish). She was a member of the Byerland Church, where funeral services were held June 18, with David Thomas, Wilbur Lentz, and James Hess officiating.

Kreider, Minnie, daughter of Daniel and Lizzie (Erb) Metzler, was born near Manheim, Pa., June 8, 1880; died at the Oreville Mennonite Home, May 12, 1966; aged 85 y. 11 m. 4 d. In Nov., 1903, she was married to John Kreider, who preceded her in death in 1910. She lived in Manheim from 1911 to 1957, when she transferred to the Oreville Home. She is survived by one son (Norman) and one daughter (Miriam—Mrs. Richard Hartzel). She was a member of the Manheim Church. Funeral services were held at the Koser Funeral Home, May 15, with Jesse Neuschwander and Elmer Hertzler officiating.

Nitzsche, Albert, son of Julius and Barbara (Oswald) Nitzsche, was born at Fulda, Minn., July 16, 1899; died of a brain tumor at Wichita, Kans., June 25, 1966; aged 66 y. 11 m. 9 d. On Feb. 27, 1924, he was married to Katie Roth, who survives. Also surviving are 3 daughters (Opal, Mae—Mrs. James Mumaw and Lois—Mrs. Merle Selzer), 2 sons (Willard and Dale), 14 grandchildren, 4 sisters (Anna—Mrs. Wm. Egli, Bertha, Clara—Mrs. Sam Roth, and Lillian—Mrs. Leonard Erb), and 3 brothers (Dan, Arthur, and Elmer). He was a member of the Hesston Mennonite Church, where funeral services were held June 28, with Peter B. Wiebe and Milo Kauffman officiating; interment in Pennsylvania Mennonite Cemetery.

Stoltzfus, Katie, daughter of David S. and Rebecca (Esch) Beiler, was born near Intercourse, Pa., June 17, 1875; died at the Ephrata Hospital, June 8, 1966; aged 90 y. 11 m. 21 d. On Dec. 16, 1897, she was married to Elam M. Stoltzfus, who preceded her in death in Dec., 1901. Surviving are one daughter (Elsie—Mrs. C. J. Kurtz), 9 grandchildren, and 31 great-grandchildren. One daughter (Lena—Mrs. Amos K. Mast) preceded her in death in 1960. She was a member of the Old Order Amish Church. Funeral services were held at the Conestoga Mennonite Church, June 11, with Abner Stoltzfus and Ira Kurtz officiating; interment in Mast Cemetery near Morgantown, Pa.

Weldy, Erma, daughter of John and Lillian Stauffer, was born at South Bend, Ind., April 16, 1898; died after a lingering illness at Elkhart, Ind., June 24, 1966; aged 68 y. 2 m. 8 d. On Oct. 27, 1917, she was married to Ray Weldy, who survives. Also surviving are 3 sons (Lewis, Dewey, and Harry), 2 daughters (Irene—Mrs. Robert Miller and Roma—Mrs. Gerald Wilson), 11 grandchildren, one brother (Arthur), and one sister (Olive—Mrs. Maurice Gonger). She was a member of the Olive Church, where funeral services were held June 27, with Elmer Steiner, Ivan Weaver, and D. A. Yoder officiating.

Yoder, Hettie Anna, daughter of Joseph and Hettie (Landes) Harshbarger, was born at Weyers Cave, Va., Feb. 24, 1889; died at the Virginia Mennonite Home, Harrisonburg, Va.,

June 27, 1966; aged 77 y. 4 m. 3 d. She was married to Levi S. Yoder, who preceded her in death Dec. 18, 1959. Surviving are 5 sons (Paul L., Joseph Y., Titus E., Reuben K., and Melvin C.), 4 daughters (Ruth—Mrs. Enos Grove, Esther—Mrs. Floyd Brunk, Mabel, and Anna—Mrs. Herbert Weaver), 20 grandchildren, 8 great-grandchildren, and 2 brothers (John F. and Menno). She was a member of the Springdale Mennonite Church, where funeral services were held July 1, with Franklin E. Weaver and Silas W. Brydget officiating.

Zimmerly, Helen, daughter of Emil and Elizabeth (Steffen) Weuthrich, was born near Kidron, Ohio, June 16, 1907; died at the Wooster Community Hospital, following a month's illness, June 28, 1966; aged 59 y. 12 d. On Aug. 14, 1927, she was married to John Zimmerly, who preceded her in death Dec. 14, 1957. Surviving are 4 sons (Dennis, Alvin, Amos, and Ellis), 4 daughters (Verna, Orpha—Mrs. Richard Rowland, Clara—Mrs. Avery Henry, and Nora—Mrs. Jack Leach), 19 grandchildren, one brother (Elmer), and one sister (Anna—Mrs. Joel Lehman). One son and 2 grandsons preceded her in death. She was a charter member of the Kidron Church, where funeral services were held July 1, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating.

Book Shelf

Books reviewed here may be purchased from the local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15683.

You Can Have Joy, by Arnold Prater; Zondervan; 1965; 120 pp.; \$2.95.

The author, a Methodist minister, presents here a searching examination of the nature of true joy. Joy is not a special experience; it is not freedom from trouble, but it is rather the assurance that nothing or no one can ever separate us from the love of God. He discusses the importance of knowing who you are and what do you seek? Is Christ's presence real? do you have joy over circumstances? and do you know how to spend your joy? Written in a positive and popular way, it gives guidance to all Christians in living a joyous, happy life on a day to day basis.—Fannie Wenger.

Christians Between East and West; Canadian Board of Christian Service, Winnipeg, Man.; 50¢.

This 55-page booklet is the first of a Christian Concern Series. It contains four papers on the Christian attitude to communism and anticommunism entitled: "Christian Between East and West," by Frank H. Epp; "The Christian Response to Communism," by John A. Toews; "Christian Response to Communism and Anti-Communism," by Edgar Metzler; and "Mennonites and the East-West Conflict," by David Janzen.

The Christian Meaning of Money, by Otto A. Piper; Prentice-Hall; 1965; 116 pp.; paper, \$1.50.

Rarely does the average person stop to think what money is and what it symbol-

izes. It is so easy to take a common substance for granted. In this volume Otto Piper, a well-known theologian, probes behind the scenes to discover what this thing is we call money.

The book is based on careful, historical, and Biblical research. However, all of Piper's comments are made from a twentieth-century perspective. Part I deals with the nature of money, its function in society, and the social character of money. He then deals with some of the ethical problems man of this decade must deal with.

Part II discusses the Biblical view of money and property as it is used in the many sections of both Old and New Testament. He closes with some practical problems which the current Christian faces living in a money economy.

On page 37 Piper points out that the lust for money is not new; then he points out the many Scriptures that deal with covetousness. He finally says, "The only other power that makes its urge as mightily felt as money is that of sexual desire, which therefore is mentioned in a number of instances jointly with money."

This is another very valuable book to a pastor's library. It is the fourth one in the Prentice-Hall series of their library of Christian stewardship. Every pastor ought to plan to buy the entire series. The other three publications have been reviewed earlier in these columns. Book I was **Handbook of Stewardship Procedures**; Book II, **Stewardship in Mission**; Book III, **Stewardship Illustrations**.—Daniel Kauffman.

Items and Comments

Conflict in the church is necessary and healthy, a theologian told delegates to the annual meeting of the Presbyterian Synod of Minnesota. Dr. John R. Bodo, professor at San Francisco Theological Seminary, San Anselmo, Calif., said that faith, "defined as life committed to Christ, is in itself an invitation to conflict."

"It invites conflict with the world, because it is by definition critical of the status quo—any status quo," he said. "And it invites conflict in the church, because the understanding of equally earnest and well-meaning Christians is bound to differ, especially when it comes to applying a Christian critique to issues which affect us deeply in heart, pocketbook, or both."

Dr. Bodo said that God should be "praised" that all is not quiet in the church these days.

* * *

Dr. Reinhold Niebuhr has examined the writings of the "death of God" theologians

THE TOUCH OF GOD

By James Fairhead

Nine men and two women give their personal story of how they became new creatures in Christ Jesus. All are team members of the Mennonite Broadcasts, Inc. 64 pages. 50¢.



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West German Protestants donated more than \$1,600,000 toward the recent special drive to halt starvation in India sponsored by the Evangelical Church in Germany's Bread for the World campaign.

* * *

Dr. Clarence A. Nelson, president of the Evangelical Covenant Church of America, warned in Chicago, Ill., that this country "is fast becoming de-Christianized." Addressing the denomination's annual General Conference, he said that there are "many easy substitutes for Christian discipleship and these are being offered and accepted casually by those who want a religion that does not cost very much in any sense." Observance of Christianity, he warned, is done often in a "superficial manner."

In his annual report, Dr. Nelson pointed out that the Covenant Church "has always claimed that the new birth is the New Testament's prerequisite for discipleship and insists on that today also. It is with this message and faith that we must go forth with still greater courage and confidence to confront luxury-blinded and pleasure-mad communities."

* * *

The council of the 4,800-member, all-white Grace Lutheran Church of Eau Claire, Wis., has voted unanimously to invite a Negro minister, the Reverend Nelson W. Trout of Minneapolis, to serve the congregation as associate pastor. Mr. Trout, 46, now director in evangelism in the department of youth activity of the American Lutheran Church, has indicated he probably will accept the call.

If he does, he will become this city's first Negro pastor. The church council acted after congregation officials had tallied results of an advisory poll taken among members. Of the 2,000 persons who attended worship services at the church June

and found their efforts both confusing and "futile."

And he suggested that the late Paul Tillich, with whom he shared for many years leadership in American theological thought, "would have been horrified by the proposition, 'God Is Dead.'"

Writing in the June 13 issue of *Christianity and Crisis*, Dr. Niebuhr declared that these theologians "do not seem to realize that all religious affirmations are an expression of a sense of meaning and that a penumbra of mystery surrounds every realm of meaning. Religious affirmations avail themselves of symbols and myths, which express both trust in the meaning of life and an awareness of the mystery of the unknowable that surrounds every realm of meaning."

"The exertions of these men would seem to be futile. One reason is that they appear not to be concerned with the task of projecting alternative frames of meaning for the discarded faith."

* * *

The 21st Annual Convention of the National Sunday School Association is scheduled for Boston, Mass., Sept. 21-23, and is expected to draw five to seven thousand people from over the United States and Canada as well as foreign countries. Representatives will be in attendance from more than 50 denominations at the conclave which will feature eight major sessions being held in the new War Memorial Auditorium in the Prudential Center.

Six headline speakers, each a well-known leader in his field, will be taking part in the major mass meetings. In addition 175 workshops will be offered. Workshop leaders, experts in various fields of Christian education, are being made available by cooperating denominations, publishers, and kindred organizations.

* * *

As the Billy Graham Greater London Crusade gained momentum 29,700 people converged on Earls Court with 4,000 standing throughout the service in a third television room. When Mr. Graham extended the invitation for those present to

"commit their lives to Christ," people walked in silence to the front of the great arena, known for its sporting events and auto shows. Many of them stood before 30' x 40' cinema screens in the closed-circuit television rooms.

Evangelist Graham continues his newly adopted policy for this crusade of not having choir or audience sing during the invitation. Many critics had condemned him for his "emotional hysteria" during the invitation. Only the shuffle of feet on the cement aisles can be heard during the conclusion of the services, as Mr. Graham stands before the overflow audiences.

In the first 16 services of this crusade—which passed the halfway mark last Thursday night—more than 325,000 have heard Mr. Graham preach in London with 12,500 of them making decisions. "It's becoming increasingly evident that this is predominantly a youth crusade," said Mr. Graham as the meetings reached the halfway point. He added, "Thousands of youths with little or no church relationship are responding to the call for commitment to Christ."

* * *

Do You Feel Free to Share Your Faith?



THE WITNESS

By Urie A. Bender

Do you as a Christian feel free to share your faith in Christ? If not, why not? What is it that we have to tell others? How do we tell them? With whom do we share?

Here are answers. The author presents witnessing that becomes a part of everyday living. You will discover a new freedom in speaking to others and find your own faith in the leading of the Holy Spirit strengthened.

Use this book in your personal evangelism study groups—see that this book is in your church library. Get your personal copy now. 160 pages. \$3.00.



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19, nearly 1,200 returned "ballots" that had been distributed to them a week earlier. The Reverend Johan Thorson, senior pastor, said 74 percent of those expressing themselves favored the calling of Mr. Trout, while the remaining 26 percent advised against it.

* * *

A "new day" of spiritual and physical regeneration is dawning in Latin America, Pope Paul VI declared in St. Peter's Basilica where he ordained 70 priests, all but one of whom have already been assigned to Latin-American dioceses where critical clergy shortages exist.

* * *

Employment of ministers in political campaigns drew criticism from the *Philadelphia Inquirer* after Milton J. Shapp, who won the Democratic nomination for governor, reported payments of more than \$5,000 to seven clergymen employed to solicit vote support.

"There is something distasteful about candidates for public office hiring ministers to help solicit votes," an *Inquirer* editorial said.

The newspaper said "the ethics and the propriety of this type of campaign promotion we leave to the judgment of our readers."

Mr. Shapp, under state election laws, is required to report all campaign expenditures.

* * *

An American Bible Society official warned that Russia is spending annually about 100 times more on atheistic literature than what the world's Christian churches spend annually on new Bibles.

Dr. John H. McCombe, Jr., ABS executive secretary for church relations, told the Southern Baptist foreign mission conference that churches are doing "almost nothing" to place Bibles and other Christian literature in the hands of the estimated 20 million people around the world who become literate each year.

Although about 85 percent of the world cannot afford commercially printed Bibles, he maintained, Christian churches spend annually less than \$15,000,000 for the translation, production, and distribution of the Bible.

"The communists are neither so indifferent nor so stupid," he declared. "It is estimated that the communist government of the Soviet Union is spending yearly \$1,500,000,000 for literature outside the Soviet Union — all of it atheistic. How can \$15,000,000 stand up against \$1,500,000,000 in an age of exploding literacy?"

* * *

The Church of the Nazarene has purchased a 100-acre site in Pike's Peak Park, Colorado, for a multimillion-dollar Bible College. The school is scheduled to open in September of 1967.

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Cover picture: H. Ernest Bennett, executive secretary of the Mission Board, addresses missionaries in a consecration service in the final session of the annual meeting. The missionaries are seated on the platform.

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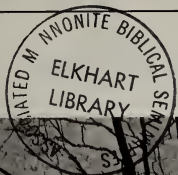
Bertha Nitzsche, Editorial Assistant

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Chief George Becomes a Christian

By Edwin I. Weaver

Chief George was one person of the remaining five percent who are animists, or spirit worshipers, in the overwhelmingly Christian Uyo area of Eastern Nigeria. He came to the leaders of our Ikot Ada Idem congregation saying he was finished with his juju and ancestral gods. He had spent a great deal of money in sacrifices to his gods and in gifts to sorcerers and witch doctors.

According to animist belief, the person continues to be a real part of the family after he dies. The animists do not distinguish between the living and the dead. Therefore the dead are buried in the floor of the house or in a nearby location. Especially strong or famous departed members of the family must be recognized and taken into account after their death, or they might become annoyed and cause some kind of trouble. Ancestors need to be honored and kept happy with offerings and sacrifices. Animist compounds are certain to have juju houses for the worship of ancestors.

Sorcerers and witch doctors are professional religious persons. By training and experience they are supposed to have superior knowledge and ability to deal with their gods and can coerce them to act in their favor. People pay them liberally for their services in times of trouble or need. But Chief George was not getting the help that he rightfully expected from his religious practices. Some of his wives were barren and many of his children had died. He was ready to try something else.

This did not mean that he no longer believed in the world of spirits or in the magical power of juju and sorcery. Not that. The animist believes in different levels of gods. At the top is the great creator god, or the god of heaven. The great god is good and will do no harm, but he is too far away to be interested in the affairs of men. Sacrifices need not be made to him, nor is he worshiped. The animist honors and sacrifices to lesser gods.

Chief George Follows His Neighbors

Chief George saw that his Christian neighbors had given up pagan practices with expensive ceremonies and sacrifices. Yet they seemed to suffer no harm from the evil spirits. They had many children, and their children recovered from their illnesses. This made him think, and he decided to become a Christian.

Perhaps it was the witness of his Christian neighbors, the influence of one of his five wives who was a baptized Christian, or the inner voice of the Spirit of God who is always at work everywhere in the world that made him decide. Whatever the reasons, Chief George wanted to be a Christian.

For the Efiks, among whom we live and work, an "idol burning" ceremony is an indispensable part of becoming a Christian. It always precedes baptism and seems to confirm publicly a decision to become a Christian. It also suggests a cleansing. Even metal objects of worship, which obviously cannot be consumed, are thrown into the fire. We have quite frequently attended idol burnings by invitation. We will never forget the look of fear on the faces of some pagan neighbors as they saw fire applied to a pile of idols and juju. They fled in terror.

By special request of Chief George himself, we went to his "idol burning." When we arrived there at about 9:00 in the morning, several dozen Christian friends and neighbors were already gathered on the veranda of his house. First we had an appropriate service of hymns, Scripture, and prayer. Then Chief George tremblingly led the assembly through his houses and out into the compound showing them where to look, to dig, cut down, and to pile together the objects of which the houses and compound were to be "cleansed."

Idol Burning "Terrifying"

These things are real to the African, whether he is a Christian or not. Chief George asked his Christian neighbors to come to his house each evening for a week to hold prayer meetings. He felt that this was the only way he could overcome the power of the spirit world around him. He could never do it alone.

It was a real break with his past. It was terrifying. What would happen now? There were ancestors to deal with. There were the gods of the forest, field, and stream, the sky and sea to be faced. In addition, all the lesser gods and spirits were everywhere to make life miserable for him.

George showed places to dig in the floor of the houses and along the path leading to the house. Little houses scattered around in the compound had to be demolished, emptied of their juju, and brought to the growing pile. Sacred shrubs, even trees, were cut down. There was a big tree by the chief's house that had to be completely destroyed, he said, because the spirits came there at night and troubled him.

Edwin I. Weaver and his wife, Irene, serve under the Mennonite Board of Missions in Uyo, East Nigeria.



The burning of idols and items of witchcraft can be a terrifying experience for a former spirit worshiper.

The Meaning of George's Christianity

At the back of one of his houses Chief George said was a very strong juju. He would not dig it out or touch it himself. Others had to do it for him. Digging in the ground, they discovered a human skull. He asked that this along with some other juju be taken and thrown into a big river several miles away. This seemed to him better protection from its power than burning it close by. Wooden figurines, idols, bottles with magic, many kinds of animal skulls, drums, bows and arrows, old money no longer used, literally baskets full of things were piled high during the hour or two we were there.

Some months later Chief George, along with others, went through a second symbolic service of cleansing and dedication by accepting water baptism.

As with other Christians of the same background as Chief George, there are questions to ask in relation to these procedures. Why did Chief George become a Christian? What did becoming a Christian mean to him? To what extent should he and can he be "brainwashed" of his past animist beliefs? Should we seek to de-culturize or re-culturize him into a Western Christian? Should we seek to make him a Mennonite Christian? How can he best be nurtured in his new faith? What happens when an animist becomes a Christian? Was Chief George's conversion a genuine Christian experience? And there are many more questions.

Animism and Materialism

How one answers these questions depends on how well one has understood the close relation of culture to religious beliefs and practices. Some of the greatest mistakes missionaries have made came in their attempts to answer some of these questions. It has too often been taken for granted that new Christians had to be like the missionary even in matters having to do only with culture, not with the Gospel. The end result is that we have been guilty of communicating culture rather than Gospel. We have failed too often in recognizing the unchristian things in our own cultures.

Chief George was an animist and still lives in a country where the most basic concepts of the world, of man, and of

God are animist. In order to understand Chief George's new life in Christ along with his animist background, it is necessary first to understand our own Christian life, experience, and practices. We must recognize that we are Christians in a materialistic culture, which may be just as unchristian as an animistic culture.

To be a Christian in a cultural vacuum is, of course, impossible. We are Western Christians in a cultural context of materialism. The African is a Christian in a context of animism. Animism, to state it in an oversimplified way, is belief in spiritual beings and that spiritual power is inherent in the nature of the universe. Materialism finds the meaning of the universe in matter only.

Often I have heard missionaries in Africa say that "the African's Christianity is only skin deep," meaning that he has not really given up much of his primitive animist belief and practice. It is true that the African has mixed the two. But could it not be that we too may have done a little mixing of a Western materialistic culture with our understanding and practice of the Gospel? African Christians could help us to see this.



This elderly Nigerian chief burned his idols and is now a sincere Christian.

Talk-Back Sessions

My grandfather used to tell about the time a man talked back to the preacher right in the middle of the sermon. It happened when Grandfather was a teenager (they had those then too) in a little stone church at Roseville, Ont. The building is still there, although services were discontinued this year.

Anyway, Grandfather remembered sitting in the straight-backed benches while the huge, husky preacher was pounding the pulpit about "returning thanks" before meals. He remembered that the preacher wanted people actually to thank God rather than simply to sit at the table thinking about other things while someone else prayed. The idea of thanking God for the food before a meal was a new thing at that time and some people had difficulty going along with it. So they made their protest by not praying, only pretending to. It was this that the minister was flaying.

One particularly obstinate fellow must have felt himself being singled out (conviction has a way of doing that, you know). The building was uncomfortably small for a man who felt guilty. Suddenly, while the preacher was catching his breath, the man in the uncomfortable pew (that was before Burton's book on comfortable ones) burst out in German, "Sei still, Gehman!" Translated, "Be quiet, Gehman!" Preacher Gehman didn't. He replied (also in German), "You be quiet; today is my day to talk."

Now, talking back to the preacher is not a new thing. People do it all the time, only most often they see to it that he is out of earshot. People make jokes of having "roast preacher" for Sunday dinner. And that is simply a more cowardly way of talking back. I'd prefer the kind of person who talks back out loud at the moment he disagrees. But we are much too sophisticated to do that. Wouldn't it be terrible if somebody talked back to the preacher, in church, of all places! Why, people might remember it for seventy years as Grandfather did! Now that might just be a good way to remember a sermon. How else will you remember a sermon for that long?

Some congregations are actually building talk-back sessions into their Christian education programs. They do it like this. The "worship hour" comes ahead of the Sunday school. The preacher selects a subject that is discussible, one that raises more questions than gives answers. Then youth and adult classes meet for the study hour to discuss what they heard.

Try it. It works. And incidentally, it's a great way to sharpen up the preaching.

—Arnold W. Cressman.

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The Publican

*O God,
Forgive when my sight
Of Thee and Thy will
Is dulled by disobedience;
When lack of moral discipline
Hides what you want
Me to see.
Forgive when I let
The dust of the world's desires
Blur and blind my eyes
So that I do not see
Thy guiding stars,
And the value of things invisible
And eternal.
Thou who knowest all
The way ahead,
Give me not only
Light for the way,
But the kind of commitment
To follow
Wherever Thy light leads.*

Amen.



Salford

The Salford congregation, Harleysville, Pa., was organized in 1738. The present building, built in 1925, is the third structure built on the same site. Christopher Dock taught school on alternate days at this church. On the pulpit of the present meeting-house is the first edition, 1743 Saur Bible. On the inside cover it states that it was purchased Oct. 27, 1747, for 20 shillings. Recently it was placed with the Franconia Mennonite Historical Society at Christopher Dock Mennonite School. The first Sunday school was established in 1889. Membership of the congregation is 404. The present leaders are Henry L. Ruth and Willis A. Miller, ministers, and Willard C. Shisler, deacon.

Those Extremes

A person who has lost his equilibrium not only appears off balance, but is also headed for a fall, unless he recovers quickly. One of the real difficulties of life is to maintain spiritual equilibrium. We are prone to go to extremes in one way or another.

For example, there is a great deal of criticism today concerning those of the rightist wing. But there is a virtual silence concerning the heresy of the leftists. Why? I'm not sure. For myself, I believe both to be wrong. I think the rightists who continually call everyone who differs with them communists or liberals and who demonstrate a characteristic militant attitude are dead wrong. They seem to me to be a far cry from the spirit of Christ. Constant bickering with others and blaming and blasting others is not in keeping with the teaching of Scripture or the working of the Holy Spirit.

On the other hand, the leftist approach which can't seem to see sin except in those who oppose integration, socialism, and political pressure, and in those who oppose their own approach, is off base also. Sin is against a holy and righteous God as well as against an oppressed and suffering minority group. And the true Gospel does not allow for a man to think that he is reconciled to God while estranged from his brother. Christ came to bring man into right relationship with God and with his fellowman. The one is empty and futile without the other.

So those who cry that man needs salvation yet settle with less than reconciling man to man are wrong. And those who cry for reconciliation of man without the Gospel of salvation are committing a basic error.

What, it seems to me, we are hearing and what is causing considerable unrest today, is that we are presenting only half the story. We hear those opposed to the radicalism of the rightists. But why are we so strangely silent regarding the lostness of the leftists? While there are numerous voices declaring the wrongness of the one extreme, the sin of the other extreme is seldom expressed by the same persons. No doubt those who are fervent followers of McIntire and Hargess might listen more easily to the deserving criticism which comes toward them if a clear warning were raised also against the evils of communism and a politically and socially oriented church.

Further, much the same kind of thing happens in today's theological circles. Where severe criticism is heaped upon the conservative or evangelical for his *status quo* and irrelevant position on many issues, little is said against the theology or philosophy which casts aside the Scriptures and even God as irrelevant and which grasps for every new theological straw or strategy as the thing which will save the church and world.

And while the turks from within the church are telling all the things which are wrong with the church, some outside the

church have kinder thoughts and see God is still at work in the world through the church.

Sometimes, I am greatly bothered by the burden that some seem to have to continually expose the evils of pietism, which gave birth to modern missions, mysticism, and fundamentalism, while such philosophies as neo-orthodoxy and neo-universalism are not exposed for what they are. The impression given is that anything which speaks of conservative theology is indicative of naiveté and ignorance while a lack of criticism of that which smacks of more liberal thought is characterized as openness and awareness. The opposite could as readily be true. A sign of the lostness of much theology is its readiness to be taken up into every new trend with little tie-in to the Scriptures. Temptations to extremes and characteristic verbosity or silence are too often found also in many other realms, such as in the Christian's relation to the world in separation, the church's mission and ecumenicity.

I believe the Holy Spirit is more creative than to lead us to simply strike out on what seems to be a popular current theological concept or the wide street which present-day Protestantism is going. We need spiritual leaders with a gift to discern the spirits, who see the dangers in all extremes, and who lead with a calm confidence in the Scriptures and a yielding to the Spirit, which will result in a clear Christian call and commitment not only in the world but also in the church, Christ's body.

In spite of all the harping criticism against the church, the various winds of doctrine, and the constant cry for relevancy in the world, I believe that God's primary method of bringing salvation to our world will continue to be through the church. Further, I believe the best way to avoid irrelevancy and extremes is to keep our ears closer to the Scriptures than to the newspaper and the theological jargon of religious philosophers.—D.

Have You Made a Will?

At least 60 percent of Americans die without a will of their own. The making of a will would seem to be a Christian responsibility. You should have a will no matter how small your assets are. If you die without a will, the state distributes your estate according to law.

There are many reasons which people give for not making a will. Such reasons are based on a false understanding or assumption. Procrastination in the making of a will is a subtle thief of time and a dispenser of hardship and sorrow.

Guidance and help are available for you by writing to the Stewardship Office, Mennonite Publishing House, Scottdale, Pa. 15683. The Stewardship Secretary will be happy to send you material pointing out the importance and way of making a will.—D.

May We Come to Your Church?

By Nelson E. Kauffman

A witness workshop was in progress in South Bend, and I decided to go to the cafeteria at Notre Dame University for the evening meal. I fell in line behind a priest, a professor of theology in the college. At the table to which he invited me there were three student girls much interested in Anabaptists and Mennonites. In the course of the conversation the priest asked, "May we come to your church?" And after he twice more asked, "Really?" I vigorously affirmed the invitation and got out my datebook and confirmed the date April 24. Then I informed the Belmont congregation. I then confirmed the invitation in writing, asking the group to come to our home for lunch following the service.

On April 24 the priest, in clerics, a nun, in habit, and three student girls came. I was asked by the priest to sit in the center of the bench beside the nun to explain the order of service before it began. I was asked by the pastor to lead in the morning prayer. After the worship service, in which all our guests participated in the singing and rising for prayer, the group divided into three Sunday-school classes, the nun to the mothers' class, the girls to the young people's class, and I took the priest to the men's class. The women participated in the class discussions, but the priest did not. After the service everyone was friendly to our guests.

In our home at lunch we discussed with the priest and nun their call to their office, and both reported no particular call but confessed it a mystery how they came to their present service. I testified to the way the Lord called me to the ministry. They asked us about our a cappella singing, our shaped notes, my prayer, the veiling, and other matters. We asked them about their lives and activities. They needed to go soon after lunch, but each one gladly received a copy of *The Anabaptist Vision, Our Mission Is One*, *Agape* magazine, General Conference statements on war and race, and a leaflet on I-W.

As they left, the priest said, "This has been a unique experience. We feel we have been among real Christians today. Five years ago this could not have happened. It is too bad we have been denied relations with each other so long." The women were also profuse in appreciation for the church experience and all expressed deep appreciation for the meal and hospitality.

The week following the priest wrote, "It is too bad that our different denominational groups have had barriers erected between us for so many, many years. Pope Paul VI said in one of the first talks of his pontificate that the 'genius of Christianity is knowing how to love.'"

And one of the girls wrote, "I want to thank your wife for her gracious hospitality and wonderful meal. May we continue to work and pray in efforts for unity and openness among the 'people of God.'"

We need no longer apologize for or fear in asking our Catholic neighbors to our services or our homes. Many Catholic lay people, however, still fear to change and would not do as did the priest and nuns in the cafeteria line ahead of me that Friday before Easter—take pork chops for dinner.

We now have opportunity as well as responsibility to take advantage of this openness and share with our Catholic neighbors what Christ has done for us, how we have experienced His grace and forgiveness, and how we have learned the joy of His abiding presence through the work of His Holy Spirit.

It may be also that we can learn something from them if we are open, and will as a result be more appreciative of and respectful toward our church and her leaders as well as of theirs. In our witness for Christ we will receive as well as give.

Mighty Fortress

By Emily Sargent Councilman

A refugee, bereft—
They said she had lost everything
when war had finally erased
all semblance of her world.
They did not know.

I saw the quiet strength
within her eyes and read
her living epic there. . . .

No matter what may fall
about her feet,
she will not let the weapons of hate
destroy her soul.
She still is whole.

By permission, *Avalon Anthology*, 1963.

How Should I Witness to the State?

By John E. Lapp

I do believe in the separation of church and state. However, since I have not participated in the electing of those who serve in public office as officials in the state, how can I witness to them? What should my witness be to these men?

My interests are in the church. I am a churchman. My life has been given to the work of the church, attempting to establish procedural patterns and to express the true values of life in the church. Since I have also participated in the establishment of institutions in the church, should I engage in the activity of witness to the state?

As a Christian there are many relationships in life where I cannot be neutral, my attitudes toward evil must be expressed, and I must not compromise. Since I have not participated in the electing of the "wrong" man to any public office, it does give to me a sense of freedom to speak to any person in public office and to express my concerns for the administration of the affairs of state. I can approach him freely, bringing to him my petitions and my requests, and this without the feeling of obligation to him.

With Due Recognition

My witness to any official in the state must be given with due respect and recognition for the honor of his position. The Bible says, "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign."^{1*} Any time that I may write to or speak to a government official, the approach must be with due recognition of his position.

I must further recognize the authority of the state. "For government, a terror to crime, has no terrors for good behaviour. You wish to have no fear of the authorities? Then continue to do right and you will have their approval, for they are God's agents working for your good. But if you are doing wrong, then you will have cause to fear them; it is not for nothing that they hold the power of the sword, for they are God's agents of punishment, for retribution on the offender."²

I am duty-bound to recognize the authority, the power, and the purpose of the state. This, however, does not in any way minimize my concern for the well-being of all men, and for the good of those who are citizens of my own nation and of other nations as well.

I have no quarrel with any person who has participated in such demonstrations as the Washington March to protest the war in Vietnam. Neither will I rebuke my brother who has

felt this is his way to witness to the awfulness of this war. However, I have not been moved to participate in a protest of this kind.

I could not give a demonstration by making a human torch of myself, because this would be the taking of my own life. This in itself violates the commandment of God and robs God of that which is His right alone, i.e., the termination of any human life. No man has the right to terminate his own life, and no man has the right to terminate the life of another!

For many years I carried in my billfold a draft card with my registration number. This was in the days before it occurred to anyone that he should protest his government's actions with the burning of the draft card. However, if I would still be carrying with me a draft card, I could not show disapproval of my government's actions by the burning of my draft card. Why? Simply because with this registration for draft, Selective Service has properly recognized the conscientious objector and has made provisions for him that he need not participate in military service. Then how shall I witness to the state in which I live?

Ways of Witnessing

My first way of witnessing to the state should be by participating in the public prayers for the rulers who are in authority in the state. This should be a regular feature in the public worship service, and in this I should join with wholehearted support.

My second way of witnessing to the state is by way of being an obedient citizen. There may be some laws that are not convenient for me today, but which are designed for the good of society in which I am living. Whether this be a traffic law, a hunting law, or anything which restricts me in life, I am moved to cheerfully obey these laws because they are intended for the good of all.

The only time when I am permitted to say that I must disobey is when the laws of the land conflict with the higher laws of God. Then I am moved to say, "[I] must obey God rather than men."³

My third way of witness to the government is to pay my taxes honestly and promptly. Some persons find it impossible to pay all of their income taxes; they withhold that portion which is specifically earmarked for military purposes. I can, I do respect my brother, whether he is a member of my church or of another communion, if he cannot conscientiously pay this part of his taxes and withholds it. However, as I read, "Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due. Leave no claim outstanding against you, except that of mutual love,"⁴

*John E. Lapp, Lansdale, Pa., is a bishop in the Franconia Mennonite Conference. This article and the other two in the series are given as the personal conviction of the writer.

I am moved to pay my taxes without raising the question.

The fourth way in which I witness to the state is by way of a personal visit with a personal testimony of my own faith. As I visit with those who are in public office and give to them the testimony of my faith, I do this very humbly. Recognizing their position, their responsibility, and their power, I could not approach them in the spirit of arrogance, nor with any expression of self-pride.

In my witness to these officials I can point out to them what appears to be a wrong course of action. I can point out to them what the teachings of Christ and the New Testament say to me. In this way it may be possible to show to them a better way of procedure, a better course of action.

The fifth way in which I can witness to the officials in government is by way of writing letters and sending telegrams to them. With this approach I need to be just as humble as when I speak to them in person. Even though a personal visit is made to the one in public office, when my concerns are expressed in writing and I leave these with the officers of state, they can continue to look at this, and as my prayers continue in their behalf, God can speak to them and through them in the decisions of the state.

A sixth way in which I can witness to the state is by writing letters to the editor of the local newspaper, or putting paid advertisements into the newspaper. This is a method which I should never be ashamed of, for when I do witness to the men in government office, I should be willing to let the public know what I have said.

If my witness is completely silent, or is given only in the way of personal approach to the individual in state, it can have little effect in the molding of public opinion in my local community. What I say, I should be willing to put in writing, and I should be willing to have this become a voice to the world about me.

A seventh way in which I am moved to witness is by the positive expression of the love of Christ: by sharing in a ministry to the needy, sharing in the relief program of the church, sharing in the rebuilding of losses through Mennonite Disaster Service, sharing with open arms by receiving the people of other races into my home and into my church.

The question you will now ask is, "Have you been witnessing in this way?" Yes, with a stammering tongue, and with a feeble pen, and with the many weaknesses of my own life, I have tried. I have witnessed to senators and congressmen in Washington. I have witnessed to our state assemblymen in Pennsylvania. This I have done in person and in writing.

You may ask, "Have you witnessed to government officials on the war in Vietnam?" Yes, I have done this. I have written letters to the president, U.S. senators from Pennsylvania, and my U.S. congressmen.

It is my feeling that the witness of other people plus the witness I have given has been effective with a congressman. His last reply to my letter indicates that he has a concern that the entire question be discussed, and that the United Nations should be given a major role in the determination of the course for Southeast Asia.

A year ago this same congressman told me, when I visited

with him in Washington, that he was not hearing the voice of the clergy. Because of this lack of communication, he assumed that the clergy was in full support of the president's program in South Vietnam.

A Definite Responsibility

What is wrong with my witness and the witness of my church to the state? This may be a difficult question to analyze, but we ought to face it. Our church said in 1961 in the official statement of the Mennonite General Conference that this is our definite responsibility. It is our obligation to witness to the state.

The Mennonite General Conference and some of the district conferences have prepared statements and submitted them to our president. We have tried to express the convictions of the church in these statements, and we have tried to respect the varied opinions of the brotherhood. But what is wrong with our witness?

It seems to me that too often our witness is too little and too late! I have heard individuals who supported President Johnson at the polls in the 1964 election say that they are so disappointed with the course that he has taken.

Did people really know Mr. Johnson when he was elected? I did not presume to know him at that time nor do I presume to know him today. However, I must wonder whether we did not wait far too long as a church before making an official visit to him. I must wonder if, after he was elected president for a four-year term, that might have been a good time to visit with him and to express our concerns. To let him know that as a church we are concerned for peace throughout the world. I believe we should have made an official visit to him at that time to present to him our united conviction that war is sin, and that there is a better way.

Now, when it is too late, we lament the world situation, and now we protest. It is impossible to undo the many evils which have been committed. The use of napalm in Vietnam, the many bodies that have been burned, the many thousands of lives that have been lost, these are evils which cannot be undone!

Lessons from History

There are many, many lessons that we can learn from history. The lessons that we are learning from our past indicate that in our witness to the state, we have been very, very selfish. When we saw the warclouds coming on the horizon in 1937, as a church we produced a very excellent statement, "War, Peace, and Military Service."

When the military draft was introduced in our country in 1940, our church was alert to the need and established relations with the government which made it possible to operate Civilian Public Service camps. In 1948 when peacetime military conscription was introduced, as a church we were again looking down the road with the view of being prepared, and through negotiations with Selective Service and Congress, the present I-W program was inaugurated in 1952.

But these were always intended for us, for our young men in the Mennonite Church; these were very selfish purposes! Do we not have a responsibility toward others? Must we not

be ready to give a witness for the benefit of others?

My concluding paragraph is one in which I am moved to point out that I have expressed my own convictions in this series of three articles. I do not say that other Christians may not vote. I do say that every Christian has the obligation to witness to all men including those in public office. I do not say that all men must witness in the same way in which I do, but I do plead for the respect of conscience toward those who are moved to witness in other ways.

I am ready to respect others, and I would hope that they would be ready to respect me. I pray that God may use the Christian witness of the Mennonite Church in today's world to promote the way of love, of peace, and of goodwill toward all men.

1. I Pet. 2:17. 2. Rom. 13:3, 4. 3. Acts 5:29. 4. Rom. 13:7, 8.

*All Scripture taken from *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Man in the Fire!

By James E. Adams

Early one October morning Walter O'Neal sipped the last of his coffee and relaxed. The driver for the car pool was not due for several minutes. Walter reflected on his many blessings. There was Mary, his wife; and their fine children, Timmie and Debbie. He had just added two rooms to their home and made it more comfortable. God was good—

Mary's scream brought him to his feet. Running into the living room he found the oil heater ablaze. Together Mary and Walter rushed to get the sleeping children. As the little family came out the kitchen door, his fellow employee drove up. "House's on fire!" Walter shouted. "Get the firemen!" The car sped away, and Walter settled his family at a safe distance from the burning home. Fastened to the side of the house was a 50-gallon drum of oil which fed the heater. With superhuman strength the brawny Irishman tore it loose and flung it away from the house.

Running into his burning home he carried out some furniture, but the fire was out of control. Several hours later it was only a gutted, smoking shell. Scattered over the yard were a few pieces of kitchen furniture.

Walter sent his family to his brother's house nearby. "I'll be along later," he said. He wanted to be alone. Now that the excitement was over, he began to think about the finances. He had no insurance on his furniture and had not increased his coverage since enlarging the house; so he had suffered considerable loss.

Searching through the debris he came upon the remains of his guitar and amplifier. "Guess that's the end of the vocal and string quartet folks at the church wanted me to start," he said to himself.

Fellow employees took up a collection, but there was so much to buy—clothing, utensils, furniture, almost everything needed to set up housekeeping.

Least he became a burden to his brother, Walter bought a secondhand trailer, but they never quite adjusted to living in it. They hoped to build again, but it seemed it would be years before they could start.

Several requests came to him to get the quartet together and sing for services, but he always said, "I'm sorry. My guitar and amplifier were burned, and I just can't afford another outfit." But Walter could not dismiss their requests from his mind. The quartet had not only been a blessing in

his home church each Sunday; they had also sung in several country churches up and down the valley. He prayed and asked God to provide—if it was His will.

A few days later Walter and Mary saw a guitar and amplifier in a secondhand store. It was in excellent condition and reasonably priced. Mary encouraged him to get it, and he did. So Walter was back in his musical ministry, and a bit further in debt.

Two years went by. Walter was almost out of debt when a supervisory position was advertised on our bulletin board. Walter applied for the job with the idea that the pay increase could be earmarked for a new home. He was one of seven who were interviewed for the position, and he got it! But for the big gentle Irishman there was another fiery trial ahead.

As we stood in line to ring out at the time clock the following day, a fellow employee said, "If I came to work in patched clothes, I could be a supervisor."

No one responded; so he continued loudly, "If I got myself a guitar and went around singing in all the churches, I'd get ahead."

This worker had no reason to slam Walter. He had not even passed the written test and consequently was not one of the final seven interviewed. Glancing toward the new supervisor I noticed the patch on his shirt and then looked at his face. He was perfectly calm.

"Maybe if I was buddy-buddy to a bunch of preachers, I'd be a supervisor today," the loud one continued. "No, I dress too neatly. What I really need are some patched clothes. Then I'd get ahead."

Walter didn't say a word. After ringing out, I looked back. Walter approached the scowling, envious man as if nothing had happened, smiled, patted his shoulder, said a few words, and walked toward the door.

Walter was busy the next morning when I made my rounds. But I walked up to him and said, "What I have to say will take only a few seconds. Congratulations! You passed your first test as a supervisor with flying colors last night. You'll be a good one!"

Walter will have his new home—but all along he has had something infinitely more precious—the abiding presence of Christ. He has been faithful in fiery trials.

Wills Emphasis Planned

"Only by making a will that is representative of your Christian commitment can your life of stewardship be complete," stated John H. Rudy at the two-day Stewardship Council meeting at Kitchener, Ont., June 20, 21. He continued by saying that less than half of our people have wills. Gifts to the church by will are one of the largest untapped financial resources for the church's ministry. For instance, only \$13,000 came to the Mennonite Board of Missions and Charities during the last fiscal year through wills.

To help our people see the importance of remembering the church in their will, the Mennonite Church is planning a year-long wills emphasis beginning in September of 1966. Approval for the emphasis was given at the 1965 Kidron General Conference.

During the past year John Rudy and I have been planning procedures, articles for church papers, educational materials,

and selecting suitable films for use by our congregations.

Your district stewardship secretary is planning regional leadership meetings in your conference to acquaint pastors, and at least one other person whom the congregation selects, with the materials and how to conduct a congregational wills emphasis.

During the year you will be hearing a good bit about "For all you love, make a will." Below is an overview of the objectives and the promotion that is planned. Pastors, there is nothing for you to do until you hear from your district stewardship secretary. For other people reading this announcement, we would encourage you to say a positive word to your pastor, encouraging him to plan a wills emphasis sometime during the year after he attends one of the regional leadership meetings.—Daniel Kauffman.

WILLS EMPHASIS 1966-67 The Mennonite Church

DATES: Sept. 1, 1966, to Sept. 1, 1967

THEME: "Wills—A Christian Responsibility"

SLOGAN: "For All You Love, Make a Will"

BACKGROUND:

Every ten years a nationwide, interdenominational emphasis on wills is conducted. The last one was in 1956-57. Some 23 denominations are cooperating in the 1966-67 emphasis. The cooperation of the Mennonite Church was approved by the Stewardship Council in August, 1965.

OBJECTIVES:

1. To emphasize the importance of having a will.
2. To point up will-making as a vital part of Christian stewardship.
3. To encourage Mennonites to include the work of the Lord in their wills.
4. To acquaint Mennonites with various lifetime giving methods.
5. To develop increased financial support for the church, its boards, agencies, institutions, and congregations through bequests and special gifts.

LEADERSHIP:

The 1966-67 Wills Emphasis is being directed by John Rudy and Daniel Kauffman, in cooperation with the Stewardship Council.

PARTICIPATION:

Our goal is to involve every institution, every conference, every congregation, every pastor, every family, and every individual.

PROMOTION:

Throughout the year there will be an extensive series of articles, ads, mailings, meetings, contacts, etc.

TOOLS:

Films—"God's Will Through Yours" and "Treasures in Heaven"
Filmstrips—"For All You Love" and "What Will You Do?"
Congregational Manuals
Posters and Leaflets

CHURCH NEWS

War Hinders Mission

Probably the greatest hindrance to mission efforts today in Japan is the American military presence in Vietnam, according to Charles Shenk, who is on furlough from that country for three months this summer.

Shenk said that the Japanese are not interested in a religion that suppresses a certain class, bombs, maims, and ruins a culture. He said that conversations with persons in that country almost invariably turn to questions of race discrimination and the war in Vietnam and how a Christian nation can be involved in these.

Shenk, his wife Ruth, and their four children, Steven, Gloria, Barbara, and Ken, plan to return to Japan Aug. 26. They are located in Shibecha on the northern island of Hokkaido and will be returning for their third term of mission service. Their two previous terms total eight years.

Shenk noted that the work of the missionary in Japan is limited seriously by the Vietnamese war and the American involvement in the conflict doesn't make much sense from the Asian point of view. Non-Christians, too, have lost a good deal of respect for American missionary efforts since the war, he added.

Comments directed against United States policy in Vietnam that Shenk made from

the pulpit were appreciated by the Japanese people. He said that the explanation that Americans are "Christian" in much the same sense that Japanese are "Buddhists" also helped. Most of the Buddhists in that country belong to the faith in only a nominal way.

In general the church in Hokkaido is growing, Shenk observed. There were 37 conversions in the 12 congregations on the island last year, he said. Shenk added that the emphasis of the missionary is to lead the person to church where he will have contact with other believers.

One dream was fulfilled, he said, in April, 1965, when a Bible school was begun in Kushiro, Hokkaido. The leader of the school is Takio Tanase, formerly a student at Goshen (Ind.) College. The group is small in numbers but qualitatively large, with a number of professional and other well-educated persons involved, Shenk noted.

There is a need for more missionaries in Japan, according to Shenk. He added that this was the opinion both of the missionaries there and of the Japanese. Two fast-growing city areas, Kushiro and Sapporo, were specifically mentioned by Shenk as needing more missionaries.

New Missionaries

A large number of overseas missionaries were appointed by the Mennonite Board of Missions, Elkhart, Ind., this year and most of them are beginning service this summer.

Many of the missionaries were scheduled to depart for their field of service after a Missionary Retreat which was conducted July 9-16 at Laurelville Camp in Pennsylvania.

At the retreat the new missionaries, as well as those on furlough, attended seminars and heard lectures on matters of mission interest. The retreat was sponsored jointly by the General Mission Board and the Eastern Mennonite Board of Missions, Salunga, Pa.

The new General Board missionaries, their address, assignment, and term of service are noted.

Otis and Betty Hochstetler, Goshen, Ind., three-year term as mission associates in Belem, Brazil.

Erma Hunsberger, Baden, Ont., two-year term at the Mennonite Centre in London, England.

Michael and Mattie Mast, Fleetwood, Pa., and Dundee, Ohio, five-year term as missionaries to the Argentine Chaco (beginning in September).

James and Pauline Miller, Hartville, Ohio, three-year term in a construction project in Nepal.

David and Karen Powell, Goshen, Ind., missionaries to Puerto Rico.

Dale and Laura Schumm, Shakespeare, Ont., three-year term as missionaries to Bihar, India (began in March).

Byron and Elaine Shenk, Goshen, Ind., three-year term at Woodstock School in India.

James and Faith Wenger, Wayland, Iowa, three-year term as English teachers in Japan.

Robert and Marjorie Wenger, Waynesboro, Va., three-year term at Woodstock School in India.

Harvey and Miriam Graber, Topeka, Ind., five-year term as missionaries to South Brazil (probably beginning early next year).

Kenneth Reed, Frederickburg, Pa., three-year term as an English teacher in Japan.

Mary Ellen Shoup, Los Angeles, Calif., three-year term in a family-child program in Algeria (beginning this fall).

Dean Welty, Goshen, Ind., three-year term as an English teacher in Japan.

Shipwreck Costs MCC

A relief goods shipment for Korea, valued at \$29,000, was aboard the SS "Ohio" when it collided with the SS "Washington Mail" April 25.

Salvage crews managed to rescue the damaged ship and some of the cargo, but 227 of the 456 relief packages of clothing, bedding, leprosy bundles, soap, sewing kits, toys, fruit, medical supplies, and yard goods were either lost or impaired by the wreck.

It will take two to three years before investigations are completed and insurance is realized on the loss.



Missionaries of the Week

J. Paul and Erma Lehman are houseparents at the Good Shepherd School in Addis Ababa, Ethiopia. They are serving under the Eastern Mennonite Board of Missions, Salunga, Pa.

The Lehmans arrived in Ethiopia April 1, 1964. The names of their two children are Wayne Roy and Lois Evelyn.

Prior to going overseas J. Paul was owner and manager of the Carol Book Shop, Newport News, Va. He also served as Sunday-school teacher and superintendent, song leader, and Bible school teacher and superintendent over a period of 12 years.

Erma spent nearly 15 years as a Sunday-school and Bible school teacher and both Erma and J. Paul were involved in youth activities for four years.

Both attended high school at Eastern Mennonite College. Their home address is Denbigh, Va., and they attended the Huntington Avenue congregation.

FIELD NOTES

The Mennonite Christian Service Fellowship of India had its annual meeting in May in Calcutta. One or more delegates came from the Mennonite churches at Dhamtari, the General Conference churches at Champa and Jagdeeshpur, the Mennonite Brethren churches of Andhra Pradesh, the Bihar Mennonite churches in South Bihar, the Brethren in Christ churches in North Bihar, and the United Missionary Society in West Bengal. One of the major items of business was the consideration of a constitution for MCSFI, which is to be registered so that it can lease property for a hospital project.

Harvesting of the major crops of cotton, peanuts, and sorghum is finished in the Paraguayan Chaco. Seeding of the small acreage of wheat for this year has also been completed. Once again the colonies were blessed with a very good crop, although in some cases disease reduced the peanut yield and birds damaged some sorghum fields extensively.

Personnel request: The Mennonite Central Committee needs persons to handle matron duties in units in Georgia, Ohio, California, and Pennsylvania. If you are interested in cooking, housekeeping, and sewing, and if you are willing to give at least 12 months in voluntary service, write to Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Reuben Horst, a retired carpenter from Akron, Pa., is acting as building foreman in Hattiesburg, Miss., supervising construction of the house of a Negro leader killed when the structure was burned earlier this year by night riders. Horst was called into service by Mennonite Disaster Service earlier this month when construction on the home became bogged down for lack of supervisory personnel.

Gerhard Neufeld, Vancouver, B.C., has volunteered to serve with the Mennonite Central Committee near Cooch Behar in northeast India for the next three years. Neufeld, who fled with his parents and five brothers and sisters from Hochfeld, Ukraine, in 1943, was one of the many Mennonite refugees whom the MCC helped after World War II to resettle in South America.

Helmut Doerksen, Abbotsford, B.C., has accepted a two-year teaching assignment at the European Mennonite Bible School (Bienenberg) in Liestal, Switzerland. The Doerksens will go to Europe in mid-September, after two weeks of orientation at Mennonite Central Committee headquarters, Akron, Pa.

Mrs. Annanias Martin, the mother of Dr. Ellen Moyer, missionary in Accra, Ghana, died July 10. The funeral was con-

ducted July 13 at St. Jacobs, Ont. Mrs. Martin had been suffering for several weeks from acute leukemia.

Michael Mast was ordained to the ministry July 17 at the Oley (Pa.) Mennonite Church. J. D. Graber, secretary for overseas missions preached the sermon and assisted in the ordination service. Michael and Mattie Mast will serve in the Argentine Chaco under the Mennonite Board of Missions, Elkhart, Ind.

From Mrs. David Shank, Genval, Belgium: "We are much encouraged with our work here. Ever since we have been using the new building (a new church building has been in use since April) our attendance is three to four times what it used to be."

Cyril and Ruth Gingerich, missionaries in Abiriba, Nigeria, arrived home for a three-month furlough July 11.

From Lester Hershey, Aibonito, P.R.: "1966 is the twentieth year since the first person was baptized into the Mennonite Church in Puerto Rico. Both the Betania congregation and the Convencion (Conference) are planning to celebrate the occasion. The kickoff for an evangelistic push was made at the March meeting of the Convencion. But the celebration of the anniversary will be held the last part of August. Betania is celebrating Aug. 28."

Dr. and Mrs. Paul Conrad, missionaries in India, have moved to Shantipur where the John Friesens come to the United States for a 10-month furlough. The Conrad address: Shantipur Leprosy Homes and Hospital, Shantipur via Dhamtari, M.P., India.

A branch of Menno Bookstore, Addis Ababa, was scheduled to be opened in a rented building in Nazareth early this summer with Bekele Damtu as manager. He received his training in the store at Dire Dawa.

The Dr. Joseph Burkholder family arrived in Ontario June 25 for a one-year furlough from Ethiopia.

Glen and Elizabeth Good arrived in Ontario June 15 for a three-month furlough from Thionville, France.

Dorothy Showalter, Honduras, arrived home June 16 for a three-month furlough. Her address is Route 2, Waynesboro, Va.

A brochure entitled "Give Property" is available at the Mennonite Board of Missions office, Box 370, Elkhart, Ind. 46514. The brochure describes how it may be wiser to give property to missions rather than cash. "Giving property may mean less taxes for you, more money for the Mission Board. It may be your most economical way to give."

The Barrville Church, Belleville, Pa.,

would like to purchase 100 copies of used **Life Songs #2**. Any congregation having some to sell, please contact C. Clayton Hartzler, Belleville, Pa.

Lawrence Brunk, Lima, Ohio, missionary to Argentina for 14 years, has been appointed to teach Spanish at Bluffton College, Bluffton, Ohio.

Richard W. Yoder, Nappanee, Ind., will be installed as pastor at First Mennonite, Indianapolis, Ind., Aug. 7, with Russell Krabill in charge. His address after Aug. 1 will be 2305 Kessler Blvd., N. Drive, Indianapolis, Ind. 46222.

David Cressman was installed as pastor at the Holdeman Church, Wakarusa, Ind., on July 10. Simon Gingerich brought the message, Richard Yoder had charge of the ordination ceremony, and Vernon Bontreger gave the charge to the congregation. John Snyder, Hespeler, Ont., former minister of Bloomingdale Church where David was member, led in prayer and Scripture reading.

Ronald Collins, teacher at Christopher Dock School, Lansdale, Pa., will be pastor of a new Spanish church in New York City. He will also teach school.

Christian Teachers' Retreat at Spruce Lake, Canadensis, Pa., Aug. 24-26. A. Don Augsburg, Goshen, Ind., will be the keynote speaker on the retreat theme: "The Christian Teacher and Student Needs." For more information write: Spruce Lake Retreat, Canadensis, Pa. 18325.

S. J. Hostetler, Ft. Wayne, Ind., was installed to serve as interim bishop at Leo, Ind., on July 17. He will serve the two years that Paul M. Miller is in Africa.

A group of Old Order Amish young people gave a program of song and testimony at the First Mennonite Church, Norristown, Pa., on July 10. Arthur Jackson brought the message.

Home Mission meeting at Maple Grove, Atglen, Pa., Aug. 13, 14. Speakers include David Huyard, Mountain City, Tenn.; Aquila Stoltzfus, Grayson, N.C.; Paul Mast, Lansing, N.C.; Alvin Miller, Port Allegany, Pa.; and Charles Gogel, Phoenixville, Pa.

William Nofziger, Smithsburg, Md., was guest speaker at the dedication service at Springfield, near Holland, Ohio, July 17.

John P. Duerksen, Hesston, Kans., assumed pastoral responsibilities at First Mennonite, Iowa City, Iowa, on July 17. He is replacing Wilbur Nachtigall, who resigned to devote full time to the completion of his PhD degree at the University of Iowa.

CPS reunion to be held at Tel Hai Conference Grounds, near Honey Brook, Pa., near the intersection of routes #322 and #10, Aug. 7.

Mission Emphasis Month at Julesburg, Colo., with Mildred Eichelberger, Aragua-

cema, Brazil, spoke on July 24, and a group from the Grace Children's Home, Henderson, Nebr., on July 27.

Over the Labor Day weekend, Sept. 3-5, John A. Lapp, Harrisonburg, Va., will be the featured speaker at Spruce Lake Retreat, Canadensis, Pa. Bro. Lapp is professor at Eastern Mennonite College and active in writing and speaking on contemporary social issues. He will speak about the Christian and his relation to the world of 1966.

New members by baptism: one at Clarence Center, N.Y.; five at Zion, Hubbard, Oreg.; seven at Holdeman, Wakarusa, Ind.; two at Steinman, Baden, Ont.; two at Anzac, Alta.

Charles Good was chosen by lot and ordained to the ministry on June 12, to serve the Strasburg, Pa., congregation.

Change of address: James K. Stauffer from Harrisonburg, Va., to Box 991, Saigon, Vietnam. Maynard Ressler from Toronto, Ohio, to Box 107, Powell, Ohio. Clayton Beyler from Hesston, Kans., to 114 Indiana Creek Road, Harleysville, Pa. 19438.

Kenneth K. Kuhns, Sr., director of maintenance at Lutheran Hospital and Medical Center, Denver, Colo., has been accepted in the special course on Hospital Engineering Problems at Minnesota University. He is attending the course from July 18 to Aug. 19. A special grant from Lutheran Hospital made this intensive course possible.

The Mennonite General Conference Office received the following letter recently: "We are interested in becoming better acquainted with the work of General Conference by a series of studies in our mid-week service. We would like to have a copy of each of the written statements issued by General Conference over the past years on various issues which face the church."

The Executive Secretary's office is glad to be of every assistance in providing helps in such studies.—A. J. Metzler.

Calendar

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton France Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

John Willems, formerly of Hesston, Kans., was installed as pastor of the Beth-El Church, Milford, Nebr., on July 10.

Annual Inspirational meeting, Long Green, Md., Aug. 6. Fellowship Hour, 12:00 M. Program beginning at 1:00 p.m., with Menno Sell as speaker.

Special meetings: Revival meetings at Winterstown, Felton, Pa., Aug. 7-14. Earl Mosemann, Newville, Pa., speaker. Christian Life meeting at Elizabethtown Church, corner of S. Spruce and E. Bainbridge streets, Elizabethtown, Pa., Aug. 20, 21. Speaker: J. Otis Yoder, Harrisonburg, Va.

The Kidron congregation, Kidron, Ohio, is privileged to have seven young men who are presently definitely planning to enter the Christian ministry.

Melvin Stauffer, Howell, Mich., was guest speaker at Pinto, Md., July 10.

MYF Convention Train

Reservations for the special train cannot be honored if received in Scottdale later than August 1.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I have enjoyed reading your paper during the past year and especially liked your issue on higher education. Having earned part of my degree at a non-Christian school, I think I can see both sides of the coin. I would suggest those of you who have not had this kind of education cannot expect to understand the real issue. You can understand, however, that in all walks of life you must learn to find other Christians and worship with them. Working with people of other faiths has often helped me see mine in a new way.

Just a word about voting by John Lapp. According to his theory, we would have few teachers, doctors, librarians, social workers, etc., because they work for the state. Sometimes we try to separate ourselves so much in trying to be holy that we forget God put us here to be lights.

I am first to admit that it takes real thinking to vote intelligently. Our newspapers are so full that you often do not know who to believe, but that doesn't excuse us to do nothing. God gives us the power of prayer and the Bible to help us make these decisions. How can we help our fellowmen when we refuse to live with them?—Lena Byler, Louisville, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brenneman, Rollin D. and Edna M. (Chupp), Iowa City, Iowa, second son, Tracy Lynn, June 12, 1966.

Brooks, Ronald H. and Jacquelyn (Drulay), Orlando, Fla., second daughter, Jennifer Catherine, July 1, 1966.

Christophel, James and Mary (Martin), Walk-

erton, Ind., seventh child, third son, Mark James, June 8, 1966.

Conrad, Paul and Ann (Burkholder), Mathis, Texas, fifth child, second daughter, Laura Rebecca, July 4, 1966.

Hershberger, Abner and Anne (Krabill), Goshen, Ind., first child, Kay Leanne, July 4, 1966.
Hopkins, Rex and Violet (Yoder), Lebanon, Oreg., second child, first son, Steven Rex, June 25, 1966.

Kauffman, Larry and Patricia (Brody), Middlebury, Ind., first child, Kevin Eugene, June 27, 1966.

Kauffman, Richard H. and Eleanor (Snyder), Columbia, Pa., a daughter, Gail Kathleen, June 20, 1966.

Keller, Larry and Ruth (Yoder), Harleysville, Pa., first son (one daughter deceased), Larry, Jr., May 29, 1966.

King, Roy and Gerry (Adams), Kansas City, Kans., first child, Sherry Denae, June 24, 1966.

Kreider, Elvin and Maribeth (Messner), Constantine, Algeria, first child, Kenneth Scott, June 9, 1966.

Lantz, Lamar E. and Anna Mae (Shanks), Goshen, Ind., second child, first son, Thomas Edward, born June 17, 1966; received for adoption, June 22, 1966.

Lebold, Howard and Audrey (Roi), Stratford, Ont., second child, first daughter, Twila Dawn, June 11, 1966.

Lyndaker, Kermit and Eydie (Wallis), Watertown, N.Y., first child, Bradford John, born March 7, 1966; received for adoption, June 30, 1966.

Marez, Leandro and Benilde (Perez), Mathis, Texas, first child, a son, Esteben, July 4, 1966.

Martin, Oscar and Muriel (Block), Elmira, Ont., second son, Darren Dean, June 14, 1966.

Martin, Sam and Verna (Kropf), Ridgeway, Ont., third child, first daughter, Debra Christine, June 20, 1966.

Mullen, Edward and Mildred (Hernandez), Bronx, N.Y., second child, first daughter, Nancy, May 6, 1966.

Nofziger, Olen and LaVerne (Kennel), Albany, Oreg., fourth child, second daughter, Renece Lynette, June 19, 1966.

Oaks, Erie and Sovilla (Borkholder), Fairview, Mich., second daughter, Janice Sue, June 29, 1966.

Sempira, E. K. and Lenora (Dietzel), Masaka, Uganda, second daughter, Nassali Helen, June 9, 1966.

Thomas, Donald and Charmaine (Mercy), Bronx, N.Y., first daughter, Dawn Michele, May 3, 1966.

Yoder, Harold and Luella (Miller), Aurora, Ohio, fourth child, first daughter, Michelle Marlene, May 31, 1966.

Yoder, LaMar J. and Dianne (Nafziger), Pettisville, Ohio, second son, Kirk Joseph, May 26, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy—Lambright.—Abraham Beachy, Arthur, Ill., Sunnyside C.M. cong., and Zoann Kay Lambright, Shipshewana, Ind., Townline C.M. cong., by Eli D. Miller, July 2, 1966.

Bergey—Alderfer.—Roy Bergey, Franconia (Pa.) cong., and Elaine Alderfer, Harleysville, Pa., Salford cong., by Curtis Bergey, April 23, 1966.

Brubaker—Wenger.—Benjamin B. Brubaker, Mt. Joy, Pa., Marietta cong., and Bertha W. Wenger, Lititz, Pa., Carpenter cong., by Mahlon Witter, May 26, 1966.

De Leon—De Leon.—Julian De Leon, Jr., and

Perfecta De Leon, both of the Calvary cong., Mathis, Texas, June 15, 1966.

Hurst-Augsburger.—Leon Hurst, East Earl, Pa., Lichty cong., and Rosella Augsburger, New Holland, Pa., Groffdale cong., by Mahlon Witmer, June 18, 1966.

Krieger—Stull.—Daniel Krieger, Pettisville, Ohio, Pettisville Missionary cong., and Lois Stull, Scottdale (Pa.) cong., by Gerald C. Studer, June 25, 1966.

Martin-Moyer.—Eldon Lee Martin, Hagerstown, Md., Stouffer cong., and Naomi Moyer, Hagerstown, Miller's cong., by Reuben E. Martin, June 25, 1966.

Mast—Shrock.—Mervin Mast, Millersburg, Ind., Pleasant Grove C.M. cong., and Marie Joan Shrock, Topeka, Ind., Townline C.M. cong., by Eli D. Miller, June 25, 1966.

Miller—Bare.—Kenneth Loren Miller, Kalona, Iowa, Upper Deer Creek cong., and Judith Jolene Bare, Kalona, East Union cong., by J. John J. Miller, July 8, 1966.

Muller—Herman.—Henry Muller and Florence Herman, both of the Mennonite House of Friendship cong., Bronx, N.Y., by John I. Smucker, June 4, 1966.

Smucker—Wyse.—Russell Smucker, West Liberty, Ohio, and Linda Wyse, Archbold, Ohio, by D. Wyse Graber, June 25, 1966.

Stutzman—Schweitzer.—Jerry Stutzman, Milford, Nebr., East Fairview cong., and Mary Schweitzer, Carleton, Nebr., Salem cong., by Lee Schlegel, June 4, 1966.

Thomas—Blosser.—Douglas Thomas, Harrisburg, Pa., Slate Hill cong., and Gladys Blosser, Wellman, Iowa, West Union cong., by Paul T. Guengerich, June 11, 1966.

Troyer—Conrad.—James Troyer, Engadin, Mich., Wildwood cong., and Ann Conrad, Warkusa, Ind., Holdeman cong., by Clarence Troyer, June 11, 1966.

Troyer—Hookey.—Larry Dale Troyer, Shipshewana, Ind., Zion cong., Pryor, Okla., and Rita Lorraine Hookey, Shipshewana, Shore cong., by John M. Troyer, father of the groom, July 2, 1966.

Wagler—Roth.—Herbert David Wagler, Tavistock, Ont., East Zorra cong., and Shirley Jean Roth, Harrison, Ont., Listowel cong., by Ansey Martin, June 25, 1966.

Wenger—Yoder.—Eugene E. Wenger, Harrisonburg, Ia., Weavers cong., and Aldeen Yoder, Kalona, Iowa, West Union cong., by Paul T. Guengerich, June 18, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Alice K., daughter of Milton and Melinda Groff, was born near Naceville, Pa.; died en route to the hospital, June 21, 1966; aged 74 y. 2 m. 5 d. She was married to Elmer A. Alderfer, who survives. Also surviving are one daughter (Dorothy—Mrs. Winfield Kely) and one son (Norman). She was a member of the Rockhill Church, Telford, Pa., where services were held, conducted by Clinton Landis and Merrill Landis.

Bower, Harvey C., son of Aaron and Lizzie (Cassel) Bower, was born in Lower Salford Twp., Pa., March 17, 1906; died at the Quakerstown Community Hospital of a heart stroke, June 29, 1966; aged 60 y. 3 m. 12 d. On June 24, 1928, he was married to Lillie Halteman, who survives. Also surviving are one daughter (Ruth—Mrs. Walton Ruth), 3 grandchildren, one brother (Aaron C.), and 3 sisters (Mrs. Edith Beidler, Mrs. Preston Halteman, and Mrs. Horace Moyer). He was a member of the Franconia Church, where funeral services were held July 3, in charge of Leroy Godshall and Curtis Bergey.

Brunk, Elmer R., son of Elias and Elizabeth (Heatwole) Brunk, was born at Harrisonburg, Va., March 6, 1881; died at Harrisonburg, as the result of a car accident, June 27, 1966; aged 85 y. 3 m. 21 d. On Sept. 18, 1907, he was married to Maude Coffman, who died Oct. 7, 1909. On Aug. 2, 1911, he was married to Nannie E. Blosser, who survives. Also surviving are 3 daughters (Maude—Mrs. Wade H. Good, Mary—Mrs. Preston E. Moyers, and Evelyn—Mrs. Earl M. Maus), 3 brothers (Joseph A., J. Claude, and Harry A.), 6 grandchildren, and 6 great-grandchildren. He served as trustee of FMC for 35 years and was active on other committees and boards of the church. He was a member of Weavers Church, where funeral services were held July 1, with Dewitt Heatwole, Ira E. Miller, Oliver Keener, and David Augsburger officiating.

Bucher, Emma B., daughter of Jacob W. and Annie (Burkholder) Musser, was born May 24, 1888; died at the Mennonite Home, Lancaster, Pa., June 6, 1966; aged 78 y. 12 d. She was the widow of Clayton H. Bucher, who died in 1952. Surviving are 2 daughters (Anna—Mrs. George W. Zehr and Verna—Mrs. Louis M. Hart), 3 grandchildren, and 6 brothers and sisters (Leah—Mrs. Rudy Erb, Allison, Ivan, Jacob, Mrs. Fae Rohrer, and Maud—Mrs. Raymond Brubaker). She was a member of the Lititz Church, where funeral services were held June 10, with Lester B. Wenger and Melvin H. Lauver officiating; interment in Hess Mennonite Cemetery.

Keener, George M., son of Aaron and Anna (Martin) Keener, was born near Cearfoss, Md., Dec. 22, 1911; died at the Washington County Hospital of a heart attack, after one day's illness, April 30, 1966; aged 54 y. 4 m. 8 d. On Jan. 1, 1935, he was married to Esther Shewalter, who survives. Also surviving are 2 sons (Donald L. and George S.), 6 grandchildren, 4 brothers (Edgar, Leavie, Aaron, and Nathan), and 2 sisters (Mrs. Abram Baer and Mrs. Walter Oberholzer). He was a member of Reiff's Church, where funeral services were held May 3, with Amos Horst, J. Irvin Lehman, and Nelson L. Martin officiating.

Kooker, Katie W., daughter of Abram D. and Emma (Wismer) Histan, was born in Bucks Co., Pa.; died at her home, Telford, Pa.; aged 72 y. 11 m. 28 d. She was married to Abram W. Kooker, who survives. Also surviving are 2 sons and 2 daughters (Joseph, Richard, Ruth—Mrs. John Yoder, and Pauline—Mrs. Ray Donald Bergey), one stepson (Abram A. Kooker), and 8 brothers and sisters (Mrs. Abram Hunsberger, Mrs. Wilmer Althouse, Paul W., Mrs. Clarence Helmutz, Maggie, Mrs. Eugene Engel, Nelson, and Mrs. Menno Sell). She was a member of the Rockhill Church, where services were held, with Clinton Landis and Merrill Landis officiating.

Krabill, Mary Ann, daughter of Christian H. and Ella S. (Roth) Roth, was born near Crawfordville, Iowa, Dec. 24, 1887; died at the Memorial Hospital, Mt. Pleasant, Iowa, July 2, 1966; aged 78 y. 6 m. 8 d. On Feb. 17, 1916, she was married to Elmer David Krabill, who preceded her in death April 22, 1924. Surviving are their 3 sons (Russell, Maurice, and Murray), 2 brothers (Jesse and Seth), one sister (Lena—Mrs. William Nofzinger), and 12 grandchildren. She was a member of the Sugar Creek Church, Wayland, Iowa, and had attended services the Sunday before her death. Funeral services were held at the church, July 4, with Vernon S. Gerig and Robert Hartzler officiating.

Leaman, M. Rohrer, son of Benjamin and Katie (Rohrer) Leaman, was born in Lancaster Co., Pa., Sept. 20, 1889; died at the Lancaster (Pa.) General Hospital, Jan. 24, 1966; aged 76 y. 4 m. 4 d. On Nov. 11, 1914, he was married to Elizabeth Leaman, who died Feb. 2, 1939. Surviving are 6 daughters (Gladys,

Trine—Mrs. Earl Groff, Ruth—Mrs. Enos G. Martin, Elsie—Mrs. Alvie R. Beachy, Pauline, and Dorothy—Mrs. Harry Musser, Jr.), 2 sisters (Mrs. Mary Landis and Mrs. Katie Hollinger), and 14 grandchildren. He was a member of Melling's Church, where funeral services were held Jan. 27, with Paul Landis, Harry Lefever, and Nelson Landis officiating.

Martin, Alice L., daughter of Abram and Amelia (Longenecker) Strickler, was born in Lancaster Co., Pa., Oct. 12, 1878; died at the Brethren Home, Neffsville, Pa., July 4, 1966; aged 87 y. 8 m. 22 d. She was married to Henry Pfautz, who preceded her in death. Later she was married to Clayton E. Martin, who survives. Also surviving are 3 stepdaughters and 9 stepgrandchildren. She was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home July 7, with Melvin H. Lauver officiating; interment in Longenecker Cemetery.

Mast, Elmer L., son of Levi and Amelia (Lehman) Mast, was born at Topeka, Ind., April 1, 1940; died at the St. Joseph Hospital, South Bend, Ind., as the result of a car accident, May 14, 1966; aged 26 y. 1 m. 13 d. On Nov. 27, 1958, he was married to Sarah Troyer, who survives. Also surviving are 3 children (Elmer, Jr., Diane, and Sharon), his parents, 2 sisters (Barbara—Mrs. Ora W. Bontrager, and Ada—Mrs. Elmer C. Miller), and 4 brothers (Andrew, Moses, Henry, and John). He was a member of the Townline C.M. Church, where funeral services were held May 16, with Calvin Bontrager and Eli D. Miller officiating.

Miller, Edson R., son of Jacob E. and Polly (Mishler) Miller, was born at Shipshewana, Ind., Sept. 3, 1882; died at a Nampa, Idaho, hospital, May 29, 1966; aged 83 y. 8 m. 26 d. Surviving are two sisters (Mrs. Nellie Cervenka and Elva C. Miller), 2 brothers (William G. and I. Frank), and one nephew (George M. Cervenka). Funeral services were held at the Alsip Funeral Chapel, June 2, with Harold Hochstetler officiating.

Miller, Noah D., son of David J. C. and Elizabeth (Jantzi) Miller, was born at Wilmot, Minn., Oct. 26, 1900; died at the Goshen (Ind.) General Hospital, Oct. 21, 1965; aged 65 y. 11 m. 25 d. On Oct. 1, 1933, he was married to Fannie Hersherberger, who survives. Also surviving are 3 children (Clifford, Floyd, and Mary Kathryn), 2 brothers (Ervin and Melvin), and 5 sisters (Nancy—Mrs. Seth Troyer, Mattie—Mrs. Monroe Nisly, Laura — Mrs. Noah Kaufman, Mrs. Mary Beiler, and Esther). He was a member of the Townline C.M. Church, where funeral services were held Oct. 24, with Eli D. Miller and Alpha H. Miller officiating.

Miller, Susanna, daughter of Solomon and Mary Ann (Hostetler) Shantz, was born at Baden, Ont., Aug. 25, 1897; died at Millersburg, Ohio, May 27, 1966; aged 68 y. 9 m. 4 d. On March 24, 1920, she was married to D. Frank Miller, who survives. Also surviving are 5 daughters (Mrs. Roy Burkey, Mrs. James Crissey, Mrs. Max McClelland, Mrs. Sheldon Schmucker, and Mrs. Merwyn Litwiler), 24 grandchildren, and 2 sisters (Mrs. Tina Kolb). She was a member of the Millersburg Church. Funeral services were held at the Martin's Creek Church, May 30, with Paul Lantz and Roman Stutzman officiating.

Showalter, Katie B., daughter of Peter and Martha (Grove) Shank, was born near Greencastle, Pa., Feb. 10, 1883; died at the Washington County Hospital, after a two-week illness, June 13, 1966; aged 83 y. 4 m. 3 d. On Nov. 28, 1905, she was married to Alvah M. Showalter, who survives. They celebrated their 60th wedding anniversary last November. Also surviving are 4 daughters (Mrs. Adam Martin, Mrs. George M. Keener, Mrs. Clifford Oberholzer, and Mrs. Edgar Keener), one son (Roy M.), 20 grandchildren, and 17 great-grandchildren. She was a member of Reiff's Church, where

Dealing Redemptively

By J. C. Wenger

J. C. WENGER



DEALING REDEMPTIVELY

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The author suggests ways of dealing redemptively with those who have been caught up in divorce and remarriage problems. He reviews historical attitudes and Biblical teaching on the subject and then makes some applications to problems prevalent today. 32 pages. 35¢.



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funeral services were held June 16, with Amos Horst, J. Irvin Lehman, and Mahlon Eshleman officiating.

Souder, Harvey F., son of William M. and Lizzie (Frick) Souder, was born in Franconia Twp., Pa., Oct. 3, 1886; died at the home of his son, Harvey B., June 21, 1966; aged 79 y. 8 m. 18 d. He was married to Mary Bergey, who died May 28, 1960. Surviving are one daughter and 5 sons (Elsie B.—Mrs. Clarence G. Hagey, William B., Russell B., Horace B., Harvey B., and Henry B.), 16 grandchildren, 22 great-grandchildren, and one sister (Mrs. Wallace M. Ruth). He was a member of the Franconia Church, where funeral services were held June 25, with Clinton Landis, Leroy Godshall, and Curtis Bergey officiating.

Yoder, Mattie Mae, daughter of Emanuel and Lizzie Ann (Yoder) Miller, was born in Lagrange Co., Ind., Jan. 6, 1917; died at the Lagrange County Hospital, from complications of diabetes and flu, March 19, 1966; aged 49 y. 2 m. 13 d. On Nov. 12, 1944, she was married to Lloyd D. Yoder, who survives. Also surviving are one son (Stanley Lee), her mother, 3 sisters (Mima—Mrs. Leo Yoder, Alta—Mrs. Ora Hochstetler, and Mary Elizabeth), and 2 brothers (Joas and Enos). She was a member of the Townline C.M. Church, where funeral services were held March 22, with Calvin Borntrager, Alpha H. Miller, and Eli D. Miller officiating; interment in Miller Cemetery.

Items and Comments

American evangelist Billy Graham brought his month-long greater London crusade to an official end by announcing that he will return in September to address the thousands of people who made commitments to Christ during his campaign. The evangelist spoke at a crowded 100-minute news conference. He said he would address the Church of England's Assembly at an informal meeting before returning to the U.S.

He said his topic would be the "revolt" by the masses against the institutionalized church which, he reported, he had sensed during the crusade. "I don't think this revolt is against God, religion, the Bible, or Christianity, but there is a revolt which is widespread and which is against the institution of the church," he stated.

The total number of persons making "decisions for Christ" during the entire crusade was officially reported at 42,487. Mr. Graham said he had never before sensed the presence and power of God as at Wembley, adding: "It was a tremendous experience."

Growth in the United Presbyterian Church is almost at a standstill, delegates were informed at the church's 178th General Assembly in Boston. Although membership now stands at 3,308,622, this represents a gain of only 5,783 members during the past year.

Twenty Catholic priests from the San Francisco Bay area have sent a telegram to President Johnson echoing the Vatican's "regret and worry" over U.S. bombings in North Vietnam. The text of the July 3 wire read:

"As responsible American citizens with the greater burden of moral leadership, we join the Vatican in 'regret and worry' on recent United States escalation through bombing of North Vietnam. With Pope Paul VI we continue to pray and to work for an end to violence in Vietnam through negotiation.

"Since all men and nations must face the judgment of God, we dare not ignore

the warnings of Pope Paul VI: the three major evils in the world today are nationalism, militarism, and racism."

There are 50 CO's working at Miami Valley Hospital, Dayton, Ohio, instead of serving in the armed forces. This was disclosed as a member of the Jehovah's Witnesses refused to report for duty at the hospital in place of military service.

"We are very pleased with the work these men do. They have provided a service which was never provided before," said Kenneth Amick, assistant director of personnel. "They are usually bright, alert young men who are not able to enter armed services because of religious beliefs."

Miami Valley Hospital has been using CO's since 1962 and is the only private Dayton hospital approved by state selective service so far.

Economic prosperity and "doctrinal unrest" are cutting into membership gains of America's second largest Lutheran denomination, the Lutheran Church-Missouri Synod, according to its national vice-president, Dr. George S. Wittmer of St. Louis. "Economic prosperity is causing people to forget about their need for God," he said in addressing the denomination's Northwest District Conference at Portland, Oregon.

He said the denomination has shown a declining percentage rate of membership growth for the last two years. Its communicant membership grew only 2.4 percent in 1965, compared to 3.2 percent in 1964. Dr. Wittmer charged that some of the denomination's own college professors have been undermining its traditional belief in the literal interpretation of the Bible.

Marxist societies are beginning to find that all of life's problems are not solved by economic and social reorganization, a Protestant theologian from Czechoslovakia told the national Youth Forum of the United Church of Christ at San Francisco.



MY COMFORTERS

By Helen Good Brenneman

Here is an appropriate gift for those in the hospital. It is for those who need comfort and for those who would be comforters. Congregations should keep their pastor supplied with a quantity of this book for use in his visitation ministry. Here are twenty-four meditations in which the author emphasizes being rather than doing. An attractive gift, yet only \$1.50.



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"The new Marxist society realizes that it is impossible to remove all the causes of alienation of the individual in society by introducing new social structures and that a way must be found to give man a deeper inner world of his own," said Dr. Milan Opocensky, a professor at Comenius Theological Institute in Prague. "The people in communist countries have new cars and new houses, but now they are beginning to ask: 'What about my death?'"

Dr. Opocensky said Marxists are beginning to discover mysteries of human existence that cannot be "analyzed and classified" and that are beyond man's capacity to understand. "They know that evil exists, for instance, and that whoever tries to explain it away will only be blinded by evil."

* * *

Fire recently swept through the catacombs at Palermo, Sicily, which for centuries have been used exclusively for the embalming of Capuchin clergy, secular priests, and members of the nobility. The fire was brought under control only after many bodies of women—members of the nobility—had been incinerated.

The catacombs were first used for burial purposes in the fifteenth century, but in 1881 local authorities forbade further embalming or interments. At that time it was estimated that the embalmed corpses of Capuchin friars numbered about 8,000.

* * *

Billy Graham's visit to Oxford University was protested by Humanist students. The latter distributed thousands of leaflets warning people not to attend the service in St. Aldate's Anglican Church. Headed, "Danger! Psychologist at Work," they said:

"Before you attend this meeting you are warned that it is incredibly easy to confuse a state of passing emotional excitement with revelation of deep religious experience. The man you are about to hear is a skilled and experienced speaker who may appeal to your emotion rather than your intellect."

* * *

Reliance on secular education alone will not solve the problems facing youth today, Premier E. C. Manning of Alberta, Canada, said recently in Toronto. He was addressing a meeting sponsored by the Canadian Keswick Conference.

Canada's outstanding Christian statesman said the problems of today's youth have developed at a time "when we have more education than at any time in our history." He said, "We are giving our young people the idea that if someone does wrong, he is sick. In our day we used to take him out to the woodshed. Now we rush him to a psychiatrist to find out who else is to blame."

Mr. Manning said modern society is making a fourfold assault on youth: on their intellect, their sense of security, their faith, and their sense of responsibility.

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Cover picture by Philip Gendreau: Plymouth Church built in 1834, near Wepawang River.

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Bertha Nitzsche, Editorial Assistant

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Things Which Make for Peace

By Amos W. Weaver

War

For centuries war has been the scourge of mankind. Well knowing the futility of war to really settle differences and international disputes, statesmen of all enlightened nations have sought again and again through peace conferences and arbitration to halt conflicts and prevent future wars.

As modern inventions have increased and multiplied the extent and horrors of war's destruction, devastation, suffering, death, and staggering debts, these efforts to find peaceful solutions have been doubled and redoubled. Still wars and rumors of wars persist and the apprehension of worldwide nuclear destruction and annihilation is increasing. Seemingly man's attempts to find and implement the things which make for peace have been as futile as the wars he seeks to prevent.

Is there no hope? Must man accept war as a necessary evil until he finally exterminates himself? Is the Christian simply a fatalistic prophet of doom when he quotes his Lord's forecast of the end times that "Ye shall hear of wars and rumours of wars. . . . For nation shall rise against nation, and kingdom against kingdom"? Are we Christians unrealistic cynics when we view all disarmament and peace conferences of the nations as doomed to failure before they even begin? Or may we have so lost faith in our Christ and His Word that we have begun to believe man may be able, with a little more effort, to insure peace in the world?

Peace

The faithful believing Christian does of course not in any way attempt to discourage men and nations in their efforts to promote peace and prevent war. We do believe men's efforts can and have prevented some wars and discouraged the continuation of armed conflicts. We heartily agree that even an armed neutrality, truce, or cold war is better, much better, than a shooting, killing war. Consequently we rejoice in every concerned effort in the quest for peace among men.

War's Causes

In a world that is constantly at war or preparing for war, just what is the Christian's role, as a Christian, in this frightening and seemingly hopeless dilemma? Has he anything better to offer than the statesman's diplomacy or the victorious general's armistice and peace terms? Is he asking the right questions? giving the right answers? For instance, is it a good question to ask, "Is war sin?" I have been told that it is a good question to ask a person; in fact, that it is a crucial question, and that you can judge and determine a man's position and orthodoxy by the way he answers it. But is it not a

peripheral question and rather beside the point? Might it not reveal our failure to understand or fully relate the basis on which Jesus predicted wars to the end of the age?

We know of course that the law of sowing and reaping is certain and irrevocable. War is not so much sin as it is the result of sin. Even the world's statesmen recognize the need to pay attention to the causes of war in their quest for peace. The Scriptures foresaw the increased tempo of modern life, exploding populations, and the increased sin and wickedness in corresponding proportions.

This increasing wickedness must of necessity bring its inevitable harvest of wars on a corresponding and ever-expanding scale. Again and again in the Biblical record of history God is represented as using war as an instrument of His wrath to punish nations for their sins. One might also ask, "Is hell sin?" Doubtless Sherman was thinking of war's horrors when he said, "War is hell." And in quoting him we usually have the same thought in mind. But may he not have spoken even more sagely than he knew? May it not be rightly seen as a preview of the horrors of hell itself?

God and War

Is war not still an instrument of God's wrath and judgment against sin? Many who have experienced the frightful horrors of war, Hiroshima, liquidation chambers, and all the unmentionable inhuman cruelties of man to man, women and children, have agonizingly queried, "If there is a God, why does He permit such atrocious horrors to be perpetrated?" Again the wrong question is being asked! It is precisely because there is a God of justice, who unfailingly provides a hell for sin, that such horrors come upon humans. Should we not rather see in these awful, indescribable sufferings the awfulness of man's sin that produces them?

There is only one way, only one, to stop wars and achieve peace. That is to follow after the things which make for peace (Rom. 14:19) and not after the things that make for war.

War Guilt

I believe that just as Jesus told Pilate, "He that delivered me unto thee hath the greater sin," just so the ones who have followed the things that make for war have a greater guilt than those who fight the war itself, *great as that is!* The Christian Church, and especially our Mennonite Church, needs to have a clear vision of its mission in our war-prone world. And with this clear vision we will see the futility and folly of following the popular peace movements of protest against a current war, which may in reality only prolong the conflict being protested and even precipitate more wars. At best, when successful, it is simply lopping off a branch or two of an evil tree when, to paraphrase John the Baptist, we should lay the ax to the root of the tree.

Amos W. Weaver, Ronks, Pa., is minister of the Paradise Mennonite Church, Paradise, Pa. He served for years as principal of Lancaster Mennonite High School.

The root is sin and wickedness. We remember I Tim. 6:10, "For the love of money is the root of all evil." It seems almost trite to reiterate here the well-worn cliché that practically all wars are precipitated by a clash of economic concerns and financial interests. Two children want the same toy, or cookie, and a clash results. This same self-interest motivates all unregenerate men, plunging them constantly into conflict.

Peace Witness

For the past years and decades many Christian groups, including our own Mennonite mission and service groups, have taken the blessed Gospel of the grace of God to many peoples in Asia and Africa. They have ministered to their physical, mental, and spiritual needs, giving relief in food and clothing in the name of Christ. They have given largely in unselfish medical aid, from the most simple dispensary to modern hospital and surgical services. They have taught the illiterate and provided higher education for the emerging literates.

Many hundreds have received the Gospel, been born again, and now have the love and peace of God reigning in their hearts. These are the things that make for peace. The wars, revolutions, and guerrilla atrocities have not come to these peoples because of these works but in spite of them.

The Christian's Role

While men and women of God have followed the things which make for peace, others have entered these lands for personal profit. They have used and exploited the people and their lands in gross injustice, trampled them down in undisguised contempt and a callous disregard for their rights, liberties, welfare, and even their lives. The sins of decades and of centuries of oppression have come to fruition. It is the inevitable law of sowing and reaping, of sin and retribution; a law enacted by the just God of the universe.

We certainly can see here in bold relief what must be the major role of God's people. We must work against the causes of war and promote the things which make for peace. The task may seem hopeless in a world where the dedicated Christians are so few and the masses go heedlessly on following the things which make for war. But just as surely as the proverbial ounce of prevention is worth a pound of cure, the Christian's attack at the root of the war evil will be manifold more effective than his feeble attempts to stop wars. Do not peace marches and protest petitions often simply aggravate and foster additional ill will and strife? add fuel to the fires they seek to extinguish?

We should certainly follow after the things which promote peace in times of peace, and I believe doubly so in times of war. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Sin's Penalties

We may ask, "Who is being punished in the present war? the Vietcong? Vietnamese? or the United States? the women and children, the aged and infirm, and many others seemingly innocent?" These are again the wrong questions, I think. Sin's

harvest is no respecter of persons. The drunkard's child, though innocent of any wrong, suffers from his father's sin just the same. The unborn child of an unchaste, venereal-diseased parent is already doomed to many ills. The illegitimate child is born under a cloud and marked for life.

The scourge of mankind is sin and war is only one of its many evil fruits which exacts its awful toll of mankind indiscriminately. The innocent suffer with the guilty in this life, and sometimes the grossly guilty seem to go free. But in the life to come complete justice for the individual will prevail. But of course even here the wonderful grace and mercy of God applies for the penitent.

That war is an evil thing many will agree, even though they do not belong to a peace church nor subscribe to the conscientious objector's concepts. To simply condemn war, and even to take the CO position, enter a peace march, sign and present the government with a protest petition, and preach a sermon on nonresistance, noble as they may be, and well-intentioned, are but too little and too late.

Our Imperative

We must make our main thrust on the things which make for peace. I am very happy about our mission and relief record in the past fifty years. May we redouble our efforts in this direction and let nothing, neither wars nor rumors of wars, divert our efforts from this central purpose. It is our Lord's great commission to the church.

But we can ill afford to sow the dragon's teeth here at home while our dedicated brethren and sisters so carefully and prayerfully sow the seeds of peace abroad. We must as faithfully follow after the things which make for peace in its Gospel fullness in our "Jeruselems and Samarias" as we do in the uttermost parts of the earth. Dare we accommodate our denominational biases and cultural nuances to foreign cultures abroad, and at the same time belligerently contend for them in our home churches, rural and city missions, and impose them upon our various domestic as well as foreign churches imported upon our American shores?

If we can find the Holy Spirit's will to deal redemptively in an African culture of almost universal polygamy, and many other aberrations, and build a strong Christian church of thousands of believers there, why not here? Is our American social structure, with its civilized veneer, any less a jungle of carnal and lustful marital sins? Can we afford to sow the seeds of peace in our relations to sinners, false religions, strange ways, and governments abroad but refuse to bend at home?

If at home we have strife and contentions among ourselves, indulge in name-calling, divide and redivide, point the accusing finger, spit out our harsh invectives at those "who follow not [or please not] us"; if we bite and devour one another, let us take heed that we are not consumed one of another. Gal. 5:15. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

* * *

A prejudice is a vagrant opinion without visible means of support.—Bierce.

Becoming God's People Today

Let me introduce the youth-adult mission study course for this fall. It is entitled *Becoming God's People Today*. If your congregation is one of the many who have appreciated these annual ten-lesson courses, you will already be looking forward to this one. You will remember the contribution made to your congregation by courses like last year's *Our Neighbors South and North*, the sixty-four course, *Stewards of the Gospel*, and earlier ones like *God Builds the Church Through Congregational Witness*.

Becoming God's People Today does not need the recommendation of being the next text in a well-written series. It stands on its own merits. Alice and Willard Roth are the writers. They have done careful research on what the church's mission in an urban world means. They had numerous interviews with Mennonite pastors working in cities. They observed and recorded firsthand impressions of the effectiveness of Mennonite churches in urban settings. They ask penetrating questions which can no longer be ignored as our church is rapidly becoming more urban.

Let no congregation think that it is exempt from these questions. They are your questions whether your church meets near Times Square or where wheat fields surround the building. The influence of the city presses in on the lives of young people and adults wherever they are—farm, small town, city, U.S., or Canada. And the study will convince us of this if we have not known it before.

Becoming God's People Today is a ten-lesson course. But it is written with a flexibility that allows for ten sessions, five sessions, more or less. It can be taught as a youth or adult Sunday-school elective. That could take a whole quarter. It can be used in a series of Sunday evening or midweek studies. It could be scheduled as the main content of a long weekend congregational retreat. Another variation would be for several congregations to plan a weekend mission conference together.

Sometimes a person not officially delegated to plan for such a study needs to get things started. Ask your Sunday-school superintendent, your pastor, or Mission Board representative who is responsible to make plans for a study of *Becoming God's People Today*.

However the text is used, some plan should be made for the full involvement of all persons participating in the study. (The Leader's Guide has a number of suggestions.) This is most urgent. The questions we face in urbanization must be faced together. No one has a final answer. But we must be about discovering God's will together.

—Arnold W. Cressman.

O God,
I'm finding it difficult
To pray of late—
I'm coming today
More out of duty
Than devotion,
And it's dull—
Real dull.
I'm afraid duty
Won't even drive me
Very long.
I guess I might as well
Come out with it—
My envious spirit
Spoils my desire
To seek you.
Would you forgive
And cleanse me?
It's as silly as it's wrong
To envy anyone
When I have you.

Amen.



Sugar Creek

The Sugar Creek congregation, Wayland, Iowa, was established at its present site in 1871. The present building was erected in 1908, with some remodeling done at different times in the years since then, including the erection of a Fellowship Center. In 1949, when the congregation became too large for the building, two separate congregations were formed, the other known as the Bethel congregation. Vernon S. Gerig is serving as bishop, Robert Hartzler as minister, and Simon Gingerich as retired bishop. Present membership is 397.

Embarrassing Belief

An English schoolboy said, "I believe in God in one way or a nuther." Though ambiguous, the boy points to the problem of present-day Protestantism. Really the problem is "practical unbelief." There are few militant atheists who attack the church. When one does, it makes news headlines and not only the pious but the seeming irreligious rave about such rabid unbelief. Most Americans admit to a belief in God.

But often belief is embarrassing because belief has little relation to life. A Christian leader said some time ago that "the church is a cherished institution but wields little direct influence on the thinking of millions of members. A man's religion seems to be separate from his daily life; it does not move easily from the pew to the place of business."

Now if there is one thing which seems clear in Scripture, it is this that one does not believe more than that which shapes conduct. Khalil Gibran, Lebanese poet and philosopher, rightly says, "Your daily life is your temple and your religion" and "who can separate his faith from his actions, or his belief from his occupation?"

Without a doubt one of the crying needs in Christendom today is for conduct to correspond to belief. Martin Marty in *The Hidden Discipline* writes, "What makes it easy for them [any human beings] to dismiss God is the way they live their practical lives. There is where unbelief is the problem. There men act as if God did not exist."

Isn't it time then that Christians cease blaming the atheists, unbelievers, communists, and nonchurchgoers for all the world's problems and ills? At a time when the membership of the church includes so large a percentage of the population, church members must be committing much of the crime. If church members refrained from such sins as drunkenness, adultery, lying, and cheating, a real reform would take place in our country.

When one reads that 85 percent of the people in the United States are church members and at the same time reads that 80 percent of the population drink alcohol, it would appear that at least 60 percent of church members drink. When one reads concerning the millions of pornographic books sold in the U.S. and tallies that population-wise and church-wise, it must be that many church members are good customers.

When one reads the crime rate in the U.S., one is rather sure that 15 percent of the people could not possibly be committing all the crime in our country.

The church today must call for such a clear conversion and commitment that conduct will more nearly correspond to belief. The church must be made up of members who live in such a godly manner that people cannot easily dismiss God from any part of life.—D.

American philosopher-historian Will Durant in an article written for the Associated Press some time ago wrote, "May I raise my head out of the eighteenth century and speak my piece about the twentieth? In the period which I am studying—the last decades before the French Revolution—the individual was struggling to liberate himself from ancient traditions, congealed creeds, and despotic states. Therefore, he idealized freedom against order, the new against the old, 'genius' against discipline; and when his rebellions succeeded, he tried to establish constitutions that would weaken the state and the church, and strengthen the rights of the individual."

Further, Durant writes that "most of our literature and social philosophy, after 1850, was a voice of freedom against authority, of the child against the parent, of the pupil against the teacher, of man against the state."

Having shared in this individualistic revolt, he now wonders if the battle was not too completely won.

"Have we too much freedom?" Dr. Durant asks. "Have we so long ridiculed authority in the family, discipline in education, rules in art, decency in conduct, and law in the state that liberation has brought us close to chaos in the family and the school, in morals, arts, ideas, and government? We forgot to make ourselves intelligent when we made ourselves free."

After raising some stirring questions and discussing the modern movement and concepts, he says that "public opinion has been guilty of criminal and cowardly silence in the face of growing crime, moral disorder, and deteriorating taste. We have been afraid to speak out lest we be considered old-fashioned and incapable of adjusting ourselves to changing norms and ways. We tolerate, allow our children to be formed by, pictures that habituate them to crime and violence, to the cheap heroism of flaunting a gun, and to taking the law into their own hands.

"We patronize products sold by appeals to the lowest common denominator of the public mind. We make idols of screen celebrities who deliberately break up home after home. We give not only money but honors to writers who peddle sexual stimulation. We pass in wonder by some of the modern art exhibited in our museums, and we dare not speak out against it as turning our stomachs with the odor of decay."

Durant pleads for decent people to speak out. "Let public opinion resume its function as an indispensable aid in transforming the savage into a citizen," even though we shall be called hypocrites and senile reactionaries. "Let us say, humbly but publicly, that we resent corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art."—D.

* * *

We can live on less if we have more to live for.—Elmer Neufeld.

What Makes a Missionary?

By K. C. Mathew

Preparation of the missionary refers to the preparation of anyone who goes to the non-Christian areas of the world to minister to the physical and spiritual needs of the people there as an outflow of the love of God shed abroad in one's heart by the Holy Spirit.

On the basis of the urgency of the need, to send out people with no preparation is like throwing untrained soldiers into battlefields. Such an action is nothing short of plain murder. We have no right to expect God to work unnecessary miracles to make right our failure to think and plan. Sometimes one comes across people in the mission fields about whom one can only wonder how any responsible organization could ever have imagined that they would be of any use.

One should not make the mistake of thinking that anyone is better than none for missionary work in Asia or Africa. The missionaries who are sent out to these countries must be saintly, spiritually-minded, and sincerely devoted to the cause of Christ. The mission fields should not be considered to be the place for third-rate men and one should not think that the work there does not offer full scope for first-rate abilities. The mission work should be the overflow of the abundant life of the church and not the leakage of dispensable elements.

It is not enough to have a call and the ability. A missionary should be properly trained before he is sent out to the mission fields. The training should take into consideration one's spiritual development, understanding of the contemporary world, and the communication of the Gospel.

Jack Dain is reported to have said that the primary cause for failure among missionaries on the field is that of spiritual immaturity. The evidences of such spiritual immaturity are a lack of true discipline in daily living, a lack of true humility, and finally a lack of true compassion. The Gospel is truly

communicated by the one who has become an incarnation of the Gospel and is spiritually prepared to "endure hardness as a good soldier of Jesus Christ." Such a one is not produced overnight, but by proper training with definite emphasis on one's spiritual development—a training that will deepen one's personal spiritual resources for the fulfillment of one's vocational objective.

Understanding of the Contemporary World

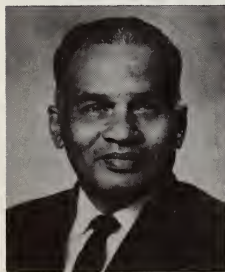
The training should prepare the young missionaries for life in more difficult conditions of another culture and climate. It should also prepare them for life in a revolutionary world. Tremendous social, political, economic, and religious changes are taking place in contemporary Asia and Africa. A missionary should be able to interpret the meaning and significance of these changes in terms of his vocational objective. He has to encounter certain forces such as nationalism, revival of ethnic religions, cultural renaissance, political unrest, ideological struggle between democracy and communism, and the coming of age of the so-called "Younger Churches." The missionary should be able to discern the work of God from the work of the devil in such revolutionary social changes and harness the good in them for the building up of the church of Christ.

The training should produce in the missionary the spirit of Christ who revealed God by humbling Himself. Today's missionary should learn to approach the national as a brother, to treat him as an equal, and to work shoulder to shoulder with him for his good—both physical and spiritual. He should learn to minister rather than administer, cooperate rather than dominate, counsel rather than command, learn rather than merely teach, be a servant rather than a master, and be a friend rather than a patron. His motto must be: "He (national) must increase but I must decrease."

Communication of the Gospel

We have seen that today's missionary has to work under certain new conditions that have come to be in the mission fields. The ancient religions have shaken off their lethargy, reformed themselves, rid themselves of age-old incrustations which were obscuring truth, and have taken on newness of life. The strategy of the missionary outreach has, therefore, to be replanned and reformulated to suit the new context.

When Hinduism, Buddhism, and Islam were decadent and inactive, a sort of superficial approach to them was enough.



A chapel talk to the students of Goshen College, Goshen, Ind., on March 16, 1966, by K. C. Mathew, visiting lecturer at Goshen College Biblical Seminary. Dr. Mathew is dean of Union Biblical Seminary, Yeotmal, India, with which the India Mennonite Church has been affiliated and of which the Mennonite Board of Missions is a supporting body.

Missionary Heroes

By J. D. Graber

Now that they are no more on the defensive but on the offensive, new methods of approaching and dealing with them have to be evolved. No contemporary follower of any of these religions will admit that his religion is inferior to Christianity. On the other hand, he will boldly assert that it is Christianity that is decadent, that his religion is "the religion of the day," and that it has a better message than the Gospel for mankind.

In order to meet the above challenge the missionary should have, first of all, a thorough understanding of the Christian faith, of church history, and of the actual content and meaning of the Bible itself. The following disturbing statement is found in the book, *New Trends in Missionary Training*: "The present-day missionary candidates are sincere, but too many are religiously illiterate. . . . They know surprisingly little about the Bible. This is true, not merely of medical, agricultural, and educational missionaries, but also of many seminary graduates." It is obvious that unless the missionary has an intelligent understanding of his own faith, he certainly will not be able to communicate it to others.

New and effective methods of approaching these revived ancient religions require a more thorough knowledge of them by the missionaries than seemed adequate in the past. No ignorant or superficial criticism of them will do. The attempt should be to recognize the truth that is contained in them and build on it bridges which will lead them Christ-ward. This requires a first-class intellectual task of intensive study and application. Such a study must be undertaken in an attitude of sincere humility with a view to a sympathetic understanding of the difficulties that the followers of these religions will have to encounter in comprehending and accepting the Christian Gospel.

The missionary must have an adequate understanding of the culture and the language of the area to which he is sent. Understanding of the culture will enable him to interpret his message in a culturally relevant verbal form. The knowledge of the language will enable him to communicate his message in the thought patterns, the idioms, and the proverbs of the people.

All that I have said adds up to the important fact that it is not enough to have an unmistakable conviction that God has called one to devote his life to the service of the people of a particular country. I am not denying its significance. I am only saying that something more is needed. The ones who are called of God should also be trained. This is the pattern we see in the Bible. God called many people for various purposes, but He patiently waited until they were sufficiently trained to use them.

The right training will produce the right attitude which says, "I belong," and does not say, "Them and us," and like the prophets of the Old Testament, takes upon one's heart the burden of the people among whom one serves as one's own burden and the joy of the people as one's own joy. It takes commitment, involvement, and identification. It further takes study of the language, patience, and interest needed to learn the customs, the culture, and the whole background of the people.

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). These were the missionary heroes of the early church. It was dangerous to be an active Christian in those days, and these men were worthy of recognition and honor for what they had done. "Of whom the world was not worthy" is the way such heroes are described in the "Faith" chapter of the Book of Hebrews.

Modern missionary biography paints them up in different colors. We have become so promotion conscious and are so befogged by the advertising techniques of our time that we want blindly to apply the same principles of persuasion to missions that are so effective in selling merchandise. There is the constant temptation to magnify the man and put him at the center of the mission. Hero worship seems to be the objective and thus a man and not Christ gets the center of the stage.

"It is high time we ceased to present the missionary as a hero figure," writes Douglas Webster in the spring, 1966, issue of *Frontier*. He says further:

"That many missionaries are heroic and do make sacrifices is undeniable, but it is not for Christian propagandists, surely, to make too much of this in the lifetime of those concerned. In relatively few places today does the missionary occupy the center of the stage, and where through force of circumstances he still has to, this is not something to be proud of: it simply indicates a lack of success in bringing into being a truly indigenous church.

"Any one going overseas in whatever capacity can have adventure; very few will be considered heroes. And the heroism called for today will be more psychological than physical, more that which belongs to faithful and patient service than organizational leadership, more in the sphere of creative relationships than in the foundation of institutions.

"In so much writing the missionary is made to loom large and very often utterly to obscure the church. The foreigner is seen as an activist and those to whom he goes as passive recipients. Little recognition or credit is given to those indigenous colleagues on whom the future of any church so much depends. Who will write about them?

"What the student world needs most today is the truth, and this comes not through sentimental biographies peppered with anecdotes, but through facts. Most of the facts are hard, some unpalatable. . . . Unless we can offer the younger generation some readable missionary literature of a very different order from much of what has been reviewed above, either they will have no interest at all in the modern missionary movement, or else they will be interested for the wrong reasons."

What Is Prayer Really?

By Ruth W. Stevens

Tom, all lanky, six feet of him, finished his brief prayer and sat down. His words had been jerky and repetitious, but he made up in earnestness what he lacked in delivery. Now it was Jerry's turn.

Jerry struggled to his feet, even more gangling than Tom, his face so white his freckles stood out like pennies under his shock of red hair. He gulped, more agonizing silence, then croaked, "Lord, I think the same as Tom does," and collapsed amid sympathetic snickers.

This was my first experience teaching a class of teenagers, and I had a lot to learn. I still do.

Most young people have difficulty praying aloud. And how often this timidity stifles a rising tide of inspiration which they would really like to share with others.

Not long after, I asked the class, "What is prayer?" There were many definitions, but we decided prayer is an inner listening and response; inner commitment and surrender. But how does one project this inner prayer life into public utterance, into prayers that can mean something to others? Is there a so-called technique we can learn, just as one learns to play the piano or paint a picture? I am not referring to tricks of the trade, but genuine growth from within, affecting the surface, making it possible to lose strangling self-consciousness, so that we can pray in public.

All real prayers must begin in the heart. If sincerely felt, then the mind will somehow find the words to express them. My first suggestion would be to empty the mind of everything except what we want to say to the Lord. Secondly, keep your prayers short and simple.

Praying in public takes practice. Find the way you can pray naturally, then follow it. Don't clutter up your mind with too many matters. Think before you get on your feet or on your knees. Know exactly what you are going to say for the first sentence or two. Profit by your mistakes.

Equally important, have some terminal facilities. Never will I forget being asked, as a young girl, to say the blessing at dinner, when I was the guest in the home of our former minister. I was caught by surprise, got carried away, and couldn't stop. I prayed for everybody. Finally in merciful sympathy, the pastor's wife came to my rescue, by putting in a gentle, but firm, "Amen."

Later this sprightly old lady gave me a verse remembered from her childhood:

The little white prayers of Elizabeth Frye
Float up through the arches into the sky.

A blackbird perched on the belfry high
Pecks at them as they go by.

This is an all too familiar conception of prayer. The idea that God is somewhere above, that prayers go up like smoke, but something blocks their ascension and God never hears.

Then we've all heard too many prayers which were no more than a matter of words, an expression of personal desires. A means by which the supplicant tries to persuade God to do what he wants to have done. These selfish impulses are not real prayers at all. So be careful for what you pray.

Nor do I think much of the popular idea among many teenagers that God is just our "big brother" as they glibly sing, "Somebody up there likes me." God is very holy, and is not to be approached as a benevolent daddy. Sort of like He was a top-brass executive, sitting at a desk up there, with a dozen telephones. Just waiting for us to give Him a ring and tell Him what we want. And when our prayers are not answered, we assume He was not listening. Be assured God is infinitely attentive, and will meet us more than half way.

Baron von Hügel wrote, "The palace of my soul must have two lifts: a lift which is always going up from below, and a lift which is always coming down from above." On a mature Christian level this would seem to be aspiring to perfection on our part, with the capacity to let God come down and fill us with His beauty and perfection.

But our little minds resist deep thought. We hate to stop and contemplate, to take time to pray. We may *be* thankful, but we do not bother to *say* thank you. "Think and Thank" is a pretty good motto.

But if we will devote time, patience, and practice to prayer, and I speak particularly of praying in public now, the end results are immensely worthwhile. From the school of experience, I am sure you will find your life has received new dedication.

Prayer Requests

Pray for a young couple who had both been active in church and now have lost all interest in spiritual activities.

Pray for a husband and wife who have requested the prayers of the church.

Declaration of Dependence

By John K. Brenneman

July 4, 1776, is one of the most significant dates in American history. This was the birth date of a new nation. The document adopted that day by the Continental Congress is properly called the "Declaration of Independence."

These thirteen American colonies emphatically stated that they would no longer be under the control of Great Britain. They were free and independent—"absolved from all allegiance." Many other nations since that day have followed this pattern to self-rule and independence.

The Christian, however, needs to make an emphatic "Declaration of Dependence." This follows his personal declaration of independence from the kingdom of sin and Satan when he met Christ as Saviour. The follower of Christ now must recognize how desperately he needs God and other Christians.

Dependence upon the Grace of God

The grace of God brought salvation and the grace of God keeps salvation.

Human nature being what it is, we frequently tend to rely on our own resources. We esteem ourselves to be high caliber individuals while God says there are none of us righteous. We think highly of our contribution to society while God calls us unworthy servants at the best. We admit our need of God's grace for salvation but then too often try to go upstream spiritually under our own power. The result is a dismal failure. We are brought low until we acknowledge that it is God's grace alone which is able to keep us. Jude's benediction puts it correctly, "Unto him that is able to keep you from falling."

John Newton knew by experience the preciousness of God's saving and keeping grace. In his touching hymn he has shared with us a deep truth:

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

Dependence upon Continued Fellowship with God

The grace of God has personal meaning only as we continue in fellowship with God. The joy of the wedding day years ago means little to two individuals who have grown apart until hatred has led to the divorce court. The communication of love grew cold and died.

Jesus used the familiar grape stalk to illustrate the need for constant fellowship. Sever the branch and death is the inevitable result. No communication, no transmission of vital life, and death must follow.

Again the Master used another example which was also familiar to His hearers. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life . . ." (John 10:27, 28). The giving of life is dependent upon hearing the Saviour's voice and following Him. These are personal decisions determined by the will of the individual. Jude placed the responsibility squarely on us. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

For spiritual life to continue we are dependent upon continued fellowship with God and this fellowship becomes our responsibility as we use the resources which God has made available to us. In His mercy God has made provision for encouraging such fellowship.

Dependence upon Christian Fellowship

Most of us would not make good hermits. We like to be with others of common interests. God planned for the fellowship of saints on earth to prepare us for the fellowship of the redeemed in glory. While living here we are to encourage each other as we have the opportunity. "Exhort one another daily . . . lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

We are warned not to ignore or neglect group worship. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another . . ." (Heb. 10:25). We need the encouragement that fellow saints can provide. To neglect Christian fellowship is to commit spiritual suicide. Christians through the ages have agreed with John Fawcett:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

Dependence upon the Holy Spirit

Beyond the saving and keeping grace of God we are dependent upon the indwelling Spirit of God to perform the

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work of God within us. The characteristics which make a Christian holy and likable are the direct result of the Holy Spirit. Culture and training can make a fine outward personality, but only God works within. Therefore we are dependent upon God's Spirit to make us loving, joyful, patient, gentle, and in every other way like God's blueprint for His children.

In sharing the Gospel we are absolutely dependent upon the work of the Holy Spirit. We are forced to admit the truth of the psalmist's statement, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

Jesus recognized the limitations of His disciples. He longed to teach them more truth than they could absorb. It thrilled Christ, though, to be able to tell His friends that the Holy Spirit would guide them into all the truth God had for them. This is still the task of the Spirit in the believer and is another reason why the Christian is constantly dependent upon the Holy Spirit.

Thus the story is one of complete dependence. We constantly need the grace of God, fellowship with God and one another, and the Holy Spirit to mold us into the likeness of God and to do God's work through us. Truthfully we confess:

I need Thee, oh, I need Thee;
Ev'ry hour I need Thee;
O bless me now, my Saviour!
I come to Thee.

I Don't Love Money I Just Happen to Have Some

By Willis L. Breckbill

It seems to me we do a mental flip when we read the words in the Bible, "For the love of money is the root of all evils." We are so quick to explain that the Bible does not say "the money" but "the love of money" is the root of all evils.

Now this occurred to me. Suppose my neighbor has a thousand tulip bulbs, and fifty different varieties. In the spring of the year I see her cultivating, fertilizing, and weeding. One day when the tulips are in full bloom I walk over and say, "Mrs. Flower, you certainly must love tulips." She replies, "Not really, I just happen to have a lot."

Then there is the neighbor boy who is always racing his cars up and down the street. That's the only time you see him. You can hear him coming with tires screeching. The dual exhausts roar and then crack. He is past so fast you hardly see him. One day you see him at his home with his cars. His face is dripping with sweat as he polishes them. You say, "Hey, fellow, you really love cars, don't you?" He replies, "Not really, I just happen to have a half dozen." As you walk away, you say to yourself, "I think he should be locked up. How can he say he doesn't love cars when he has six and spends so much time on them?"

Just or Unjust?

By Menno Schrag

Nonresistant Christians, and especially those in the Historic Peace Churches, are today caught on the horns of a particularly difficult dilemma.

What are the methods and norms by which one witnesses against the wars and violence in this world? How does one take a stand in a specific situation? How vocal should one get on the tragic conflict in Vietnam?

Many people, citizens of all walks of life, are deeply disturbed about what is going on in Vietnam. The more determined ones take to carrying signs and marching at the White House. Like Ezekiel, they feel like shouting: "Thus saith the Lord God; Behold, I am against thee, O Gog" (the Interventionists). And many pacifists feel like joining in. But they forget that, like Ezekiel, these marchers and demonstrators are not pacifists. Few, if any, protested against Hiroshima or Korea and probably supported the war effort then. The difference is, those wars were just, this one unjust.

Such action must be quite confusing to our neighbors and the government, especially as far as Peace Church participants are concerned. Hadn't we as Brethren, Quakers, and Mennonites always said we are against war per se? Once we admit that there is such a thing as a just or an unjust war (or adopt the methods of those who do), then it naturally follows that we would support any legitimate use of force. We're not really against all war, period! It depends on when and how it is waged!

This is hardly the Mennonite or New Testament position. In saying that one war is more wicked than another we make a gradation of evil which the Bible does not make.

Actually, to be consistent, we would need to speak out against Vietnam even if we or any other outside power were there by "rightful" means. According to New Testament teaching, it is better to suffer harm than inflict harm. Indeed, we would need to admonish our nation to go even farther: to return good for evil, love for hate, discard all weapons of war and trust itself into the hands of Providence. This of course no people or nation has ever been willing or able to do. But as for our part, our witness should be not against one but all facets of this great evil—this cosmic infection which threatens the very existence of mankind everywhere.

These are subtle but important distinctions, which Peace Churches dare not lose sight of lest they lose their nonresistance. It is obvious that the distinctive New Testament peace doctrine requires also a distinctive type of witness. It must be positive, consistent, and continuous—in season and out of season.

We would venture to say that the relief and service program of the MCC in Vietnam is in the long run a more effective testimony against the war than are any of the more spectacular protestations, such as sit-ins and demonstrations, whether in Saigon or here at home.

—Mennonite Weekly Review.

Maximum Duty

By James E. Metzler



An easy job . . . in a modern hospital . . . with comfortable living quarters . . . for fairly good wages . . . among Christian friends . . . near my lady friend . . . and kinfolk. This was how I earned the consoling idea that I had done my duty to my country. But today I'm ashamed. Oh, it was "alternate," to be sure, but I don't dare call it "service" anymore.

For now I am forced to see what "the service" means to the other fellow. Here near the battlefield, I now realize the hardship, separation, and suffering of the soldier, physically and emotionally. I read the letters from the foxholes, when he pours out his heart to his loved one.

Maximum duty!—clothed in blood, fear, and agony. We may think he is illusioned concerning his cause, but we cannot question his dedication to it. He might rationalize about the brutal task he is forced to do, yet he willingly gives up life—with all his hopes and ambitions—to do his part. I have read the testimonies of dying men.

Do you see why I have some uneasiness about the current I-W program? Working in hospitals is good, but how can that be equated with the boondocks of Vietnam? The established patterns of I-W service seem to emphasize the minimum of inconvenience, involvement, and sacrifice. At least, I remember too vividly the true reasons that prompted my choice of I-W assignment and the rationalizations which allowed me to accept this minimum.

Waiting for One or Two

For example, today there are over 200,000 American soldiers fighting for their country in this land. Yet, at the same time, we have been waiting a year for one or two young people to come to Saigon and help in our teaching program. They could render a real alternate service among Vietnamese youth . . . building lives rather than destroying . . . creating understanding instead of fear and distrust . . . showing loving concern in place of hatred and arrogance.

And yet, even this year our board secretary is not sure that he can supply these needed helpers. In fact, he is searching for twenty other young people that have already been called for. Seeing drafted GI's every direction we turn in Saigon, we can't help being puzzled. Aren't our youth being

drafted? Is Vietnam reserved for the army? Is courage out-of-date for the church?

This situation is even more startling when we hear how strongly some feel about communism. Many feel that the need to stop the growth of communism is urgent enough to condone the brute force being used in Vietnam. It would seem that this, plus the fact that we professedly are opposed to war, should make us eager to do all we can to avoid both.

I am convinced that if our youth would tackle constructive tasks throughout Latin America, Africa, and Asia, they would give a vital service to their country and a needy world. It is this neglect and lack of active compassion that has created the Vietnams of today, which then demand soldiers. But apparently it is easier to sit at home, gasping about the evils of communism, than to truly help the desperate ones who are choosing this as their only hope.

Sacrifice—Where?

We proudly point out that the Peace Corps was patterned after some of our programs. But where is our driving spirit of sacrifice and involvement that could compare to the response it has aroused—even among those who don't know the love of Christ? True, Pax, TAP, Overseas VS, etc., have inspired a few of our youth with a world vision. But why so few?

Whose fault is it when the vision of youth is too dim, when their potential remains unTAPped? Who is to blame when they slide into the minimum, passing up the thrills and demands of that which calls for their utmost?

Youth must have guidance. Their inexperience and insecurity urges them to decide too quickly. They grasp at the first or nearest opportunity. Most are too fearful and uncertain of a big, unfamiliar world to venture far.

But given motivation, programs, and leadership, our young people will become an army of goodwill and peace. Which of our young men would not gladly endure all that his GI neighbor is suffering, if he were equally challenged and led forth to the hot spots of discontent? Would they not also be ready to lay down their lives in a cause far more worthy than the armed forces' appeal?

If the I-W falls into disrepute because it is incomparable with the demands of military service, or if tomorrow's youth bypass it because it holds no challenge, we must bear the blame. I believe our young people are willing to face danger and deprivation. They are ready to freely give themselves to really serve their country and their Lord. Is the church ready to open the channels and send them forth?

—Missionary Messenger.

James E. Metzler is a Mennonite minister and leader in Vietnam.

Foreign Missions at Our Doors

By Fannie Y. Swartzentruber

May I share with you some of the experiences we have had in entertaining internationals in our home? During the past year, our guests have been from at least twenty different countries. It has been delightful and rewarding and is an opportunity which we American, and especially Christian, families should not neglect. We have the rare privilege of sharing Christ with people from many countries without learning any new languages. Having two of our own daughters on the foreign mission field has sharpened our interest in internationals and endeared us to those from their fields. Contact was made with these new friends because two of our family members were employed at the University of Virginia.

There are various organizations and clubs that entertain them in some ways, but they seem to want to see how we live in our own homes. Although we live 25 miles out in the country, they say they like this as it helps them to get around more. Our home is very ordinary and we live simply, but they seem to enjoy this (though some live elegantly at home). Some are children of government officials; others are doctors, nurses, and professors and come from the elite of their people. In our home, some have been from the cellar to the upstairs. This freedom has taken away the fear and reserve that build "walls."

The young women say they did not know how to cook before they came to America because they have servants at home. However, they can cook now, and we know they are good cooks! One evening we were invited to a delicious supper in one of their apartments.

They love to help in the kitchen. One said, "Oh, it's good to feel at home where you don't need to be polite all the time!" This same girl asked one morning (when spending the weekend with us), "May we make an apple tart?" I said we would be glad to have her make it. Then with a twinkle in her eye, she said, "We've already started!"

One young lady, who is nursing in the University of Virginia Hospital, said, "I almost had to cry when Papa asked the blessing at the table." She always likes to stay close by "Mama" when she comes.

Some of the first ones that came, later brought their friends. One young man invited a friend, from a country other than his own, to come along to our home for supper. At first his friend hesitated (he was afraid of causing embarrassment because he eats only vegetables) but was assured he would be welcome. The friend came and we said it would be all right for him to eat just what he wanted. Several times he passed dishes on, but when convinced they contained only vegetables, he helped himself. We had a very interesting discussion at the table about their educational practices, customs, and religion, and he was ready to listen to why we believe in Jesus. When asked to write in the guest book, he said, "Oh, yes, I want to be enrolled, for this is my home, too."

I was very happy when one guest said, "—— said the Americans are stuck up, Mama. I want to bring him out here!"

One rewarding and worthwhile experience was attending the wedding of a couple at one of the embassies in Washington, D.C. We met their ambassador and heard him tell about their religion and explain the wedding ceremony. We also had opportunity to tell him why we believe as we do. Later, when the bride was in our home again, we received a better understanding of her belief, and she accepted our invitation to a Christmas Eve service in a Protestant church.

A young man from Taiwan, where one of our daughters is studying Chinese, has been in our home frequently. Our daughter has exchanged visits with his family also, as they live within walking distance of her present living quarters.

It takes work and planning to prepare a meal for ten or fifteen, but it is rewarding to see the resulting happiness and appreciation. Our friends like family style eating, and they don't get this when eating in restaurants and cafeterias.

We have reached only a few, as there are over two hundred internationals at the University of Virginia. Other schools have many more. One Philadelphia university has over two thousand—two hundred from one country alone.

These young people will return to their countries and take up responsible positions in their governments, schools, hospitals, and various occupations. Time alone will tell what a little love and kindness can do for them while they are among us. Let us make a real effort to open our hearts and homes to these so far away from their own homes.

Not as a Thief

By J. Paul Sauder

O Death, thou wilt not pilfer me
When thou shalt come on silent wing;
When loved ones mourn the lifeless clay
And somber be the songs they sing.

For then, O Death, I shall have wealth;
Arrived I shall be; run, the race.
No longer tears my meat—but joy,
For I shall see my Father's face.

Then shall my faith be realized,
Hope be my fruit, all ripe at last; ;
Then shall I breathe Love's atmosphere,
Pure Heaven's air, eternal, vast.

There shall I quit me of all pain
And gnawing hunger of the soul.
In company of all the blest
I shall be freed from Time's harsh toll.

No, Death, thou canst not pilfer me
When thou shalt come, some day or night;
For I shall fall asleep to wake
To joy and everlasting light.

Let Your Heirs Do the Work

By Moses Slabaugh

Growing old? Who isn't? Some 10 percent of our population is now 65. We give them an elegant title and designate them as seniors. The senior ranks are a growing segment of society. "If trends continue," says Russel J. Farnwalt, "the average person will live to be 82.1 years old in 1966. By 2060 it is expected they will live 105.3 years. Barring unforeseen events, some people born this year could be around to ring in the twenty-second century." Not too long ago seniors were regarded as some sort of interesting laboratory specimen, but they are now more and more being recognized as a stabilizing factor in our society. Dr. James E. Birren, from the National Institute of Health, has done some research on the mental abilities of the seniors. He concludes that a man of 70 may be just as alert, imaginative, and mentally productive as a man of 30 if he is physically healthy.

Now that medicare is here at last, the seniors should enjoy better health, and so they can be just as alert mentally as they were at 30. The senior can get 60 days of hospital care at \$40 per day and 100 days of post-hospital care. There is also optional insurance for doctor bills. The new terminology of the Lord's prayer is becoming appropriate. It says, "Our Father which art in Washington."

Now seniors are not led around by some fancy-worded carrot. They are too seasoned and have stood on their own feet long enough to know the scores in the battle of life. Occasionally you find some older dote going around with a middle-age boiler and a freshman head of steam, but most of them know they are on the sensible side of life now, and are moving along leisurely. They just are not carried away with the

kicks and frills so eagerly sought after by the young set. No bang-up time for them. (They have been banged up enough.) They are just looking for some quiet and some useful work that makes them needed and important to someone. Work for them is still the noblest word (in the dictionary). They have a few peculiar traits, of course, such as being addicted to long underwear, and getting up early, but their know-how and abilities are seasoned. You don't have to train them and put up with inexperience. Most of them at 65 have a lot of good, reliable mileage left yet.

Now occasionally this segment of society likes to get together and share and socialize. They can plan their own program and leave out the nonsense that's going on and get down to the business of living. Such a gathering is planned for Aug. 29 to Sept. 2 at Laurelville Mennonite Church Center this summer. Dr. Merle Eshleman will be talking about your health. He will answer questions about medicare, diet in aging, exercise, and phony elixirs. There will be some discussion on gerontology (art of aging) and Bible study. The afternoons are set aside for recreation and hobbies.

Why don't you seniors put responsibility on the heirs and come? They ought to earn some of what they are getting in the future anyway. Put senior citizens' week on your summer agenda. You will recharge the tired physical and emotional batteries plus meeting some very energetic oldsters who are getting a lot of mileage out of their retirement years.

Moses Slabaugh is pastor at Lindate, Linville, Va., and director of Laurelville's Senior Citizens' Retreat, Aug. 29, to Sept. 2.

Adopted

By Eileen Lehman

Four years ago a Christian doctor called us into his office. On his examination table lay a tiny 3½-month-old baby. A pair of bright eyes looked up at us from the thin little body. They seemed to be pleading, "Take me into your hearts and home. I will love you and make you happy. I will fill your home with childish voices." Could a childless couple resist such a plea and such a challenge? Was this the child for whom we had been praying?

Within several hours the child was received as an adopted daughter of ours. Two happier parents could not have been found. This child was now our very own. She would carry our name and would call us her mother and father. How wonderful it was to be a real family and to be able to under-

stand in a better way the needs and problems of the families among whom we worked!

What a challenge the Lord had given us to nurture an innocent child in the way of truth!

What a thrill it was to see this baby respond immediately to loving care! The prescribed formula was exactly what she needed to help her make up for lost time. In several months she was eating vegetables, fruits, and meats. Soon she was walking, talking, and growing up in other ways. She was no longer a tiny, helpless baby, although she continued needing much nurture and care.

Two years ago I stepped into a home which I had been asked to visit. Soon I was sitting before a 46-year-old mother of seven children. A pair of searching eyes sought mine and many questions poured forth from her lips. This woman had

Eileen Lehman, her husband, and two children are missionaries in Heredia, Costa Rica.

been searching for many years. As a child, her mother had discouraged her search. Now her husband opposed it. She had heard the Gospel through the radio and recently in our church. She wanted to nurture her children in the way of truth. The conversation was a lengthy one. I sought the Word of God and prayed silently for wisdom and words.

Before I left that day another soul had been adopted into the family of God. She, my sister in Christ, and I now belonged to the same spiritual family. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

God the Father had now claimed another to be His child, heir to His kingdom.

What a thrill it was to see this new child of God respond! From week to week I saw spiritual growth. We studied the Word of God together. My new sister wanted to experience growth. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

She began a daily devotional period with her growing children. She taught them how to pray. She prayed for her husband whose attitude began to change. He no longer opposed her attendance at services. He began to seek spiritual counsel and less than a year after his wife, he too yielded to the Spirit's call.

My sister in Christ and I have prayed and studied God's Word many times together. She has challenged me many times by her firm faith.

The humble adobe home has become a brighter place in which to dwell since God is dwelling there. The children have seen the change in their mother and more recently in their father.

How much this sister and other spiritual babes need nurturing in the faith!

We have all been born in the same spiritual condition. By birth we received no spiritual rights and did not belong to God's family. But—"God sent forth his Son . . . that we might receive the adoption of sons" (Gal. 4:4, 5). Thus, by accepting His salvation, we become adopted into God's family—heirs of God and joint heirs with Christ. We now have the privilege of calling God *Our Father*.

We love our adopted children (now numbering two) and attempt to meet their physical needs and to nurture them spiritually. We want them to love and know God and also to become adopted into God's family.

How we need to help the many who are not of God's family and to teach them of Christ! Then they must be nurtured with the spiritual food of the Word to help them grow. It is a joy to see them taking strong meat and inviting others to become members of God's family.

Thus the spiritual family grows, each member having received "the Spirit of adoption, whereby . . . [we may all] cry, Abba, Father."

* * *

Kindness is the kingpin of success in life; it is the prime factor in overcoming friction and making the human machinery run smoothly.—Andrew Chapman.

Carload of Wheat

By Norman Wingert

He is past eighty, mild-mannered, quiet. As for Sunday school, he is always there, but he seldom enters into discussions. If he has thoughts, he doesn't express them in class. He's the kind of person that people in a hurry don't notice too much.

The other day this quiet brother, a retired farmer, called at the MCC office. In his hand he held a copy of the church bulletin that told about the One Great Hour of Sharing. With a measured motion he pointed to the back page.

"It reads there that people are starving," he said.

"Yes, especially in India," he was told.

"One dollar feeds a good many hungry people," he observed.

"Yes, one dollar delivers three hundred pounds of food."

"I heard of a relief organization where only three cents out of a dollar got through to the needy people," he said. The genuine concern of the man was heartening.

"In this case," he was told, "the entire dollar goes for the delivering of the three hundred pounds of wheat to hungry people."

Assured on this point, he continued a while longer in friendly conversation. "I will come back again tomorrow," he concluded; "I do not have my checkbook with me."

Next day he came as promised. He placed his checkbook on the desk. "Please fill it out," he requested.

The check was duly dated and made out to the Mennonite Central Committee. "And what is to be the amount of the check?" he was asked.

"It reads here that \$275 will send a carload of wheat. I want to send a carload," he said.

Then steady in heart if not in hand he signed the check.
—*The Mennonite*.

Not Alone

By Paul Showalter

How often we say (or think), "I don't care what anyone else thinks; I am going to. . . ." We act as though we lived in a little world of our own and no one else mattered.

Maybe we exert more influence than we realize on others. You may be one of the Joneses who is out ahead and others feel they must trail you. You may be at the bottom of the ladder and provide the standard by which others can judge themselves by saying, "At least I am not as bad as so-and-so."

What a responsibility you have to yourself and the world to be pulling in the right direction!

And let it never be forgotten that what you do is important to others and that you are not alone in this world.

"For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

The Worthy Ambition

By Raymond L. Cox

One of the worthiest aspirations recorded in the Word of God was voiced by one of the Bible's most roguish rascals!

Balaam exclaimed ardently, when beholding the host of Israel, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10)! But he didn't! And it wasn't!

Balaam didn't die the death of the righteous. His last end was not like that of the godly. Speaking of the Israelitish armies, Scripture states, "Balaam also the son of Beor they slew with the sword" (Num. 31:8). His carcass rotted on a battlefield sown with the bones of debauched pagans.

Two-faced Prophet

Someone called Balaam "the two-faced prophet," and he seems indeed so to have been. His checkered career looms as an eloquent warning that a man who reaches for two worlds winds up without either! Balaam sought to serve God and mammon. He tried to hop to the tune of two masters. His fate eternally confirms Christ's comment, "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)? But Balaam did not nearly gain the whole world.

Yet Balaam gave evidence of deep spiritual understanding. This only serves to aggravate his guilt. Did not Jesus warn, "For unto whomsoever much is given, of him shall be much required" (Luke 12:48)?

Some of the statements Balaam uttered still send thrills through the hearts of devout believers. How often have Christians voiced the utterance, "Let me die the death of the righteous," usually unaware of its exact origin! At one time in his life the prophet displayed tremendous spiritual perception. There can be no question that this man was used of God, for the Bible emphatically states that "the Lord met Balaam, and put a word in his mouth" (Num. 23:16). The prophet recognized—indeed seems to be the first in the Bible to definitely declare—that God obliterates the record of the redeemed, that He refuses to remember their sins. Isaiah would echo the divine declaration later ("I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins"—Isa. 43:25), but Balaam gives a foregleam centuries in advance of the prince of prophets: "He [God] hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel" (Num. 23:21).

Balaam, moreover, voiced the words which were the first broadcast across the oceans in the initial intercontinental radio experiment, "What hath God wrought" (Num. 23:23)! The prophet voiced that exclamation in concluding a sentence proclaiming the inevitable failure of Israel's enemies to entertain black magic against God's people: "Surely there is no enchantment against Jacob, neither is there any divination

against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

Balaam not only beheld the present. He put his eye to the telescope of prophecy and focused upon the coming Christ. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," Balaam reported. "Out of Jacob shall come he that shall have dominion" (Num. 24:17, 19). Here are words which to this day ravish with rapture the hearts of the righteous! They were articulated by one who desired to die the death of the righteous, but he didn't!

Why?

Live Righteously

Balaam saw fit to ignore the indispensable axiom that to die the death of the righteous one must live the life of the righteous!

He proved to be a two-faced prophet. He talked out of both sides of his mouth. Publicly he preached God's Word, but privately he counseled ways of circumventing the divine decrees! He dare not prophesy against Israel. But he proposed to Israel's enemies a method to unleash divine displeasure against the chosen people. He outlined a plan to lure Israelites into idolatry and immorality. He hoodwinked himself into believing he could claim God's reward and man's reward too! His plan worked to a point. "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab" (Num. 25:1). Moreover, "the people . . . bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel" (Num. 25:2, 3). God unleashed a plague which slew twenty-four thousand. Num. 25:9. But Balaam's scheme backfired because repentance revealed God's mercy. His vengeance was redirected to the source of the temptation, and God thundered, "Vex the Midianites" (Num. 25:17). And Israel's armies obeyed. Because Balaam had given the counsel which enabled the Midianites to lure Israel into idolatry and immorality (Num. 31:16), "Balaam also the son of Beor they slew with the sword." The man who once had spoken for God now died in the company of pagans!

To die the death of the righteous it is not enough to voice religious thoughts and attitudes occasionally. Jesus astonished the world with His revelation that many will do works in His name with whom He has nothing to do! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Only God is competent to uproot the tares, but He will uproot them, as He uprooted Balaam. To die the death of the righteous one must live the life of the righteous!

And this means more than decent conduct!

A corpse may behave itself without scandal. And in a real sense all men are spiritual corpses before conversion, "dead in trespasses and sins" (Eph. 2:1). To live the life of the righteous a sinner must be born again! Physical life men receive from their parents. Birth is an experience without which no human since Eve has received life. The new birth is just as real an experience in the spiritual sphere. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). It is as simple as that.

Balaam will not be the only religious worker who must meet Jesus at the judgment and have the plea of his service repudiated! Many will sink in that same boat. Jesus declared, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

They did not live the life of the righteous! Thus they will die the death of the wicked!

But true believers on Jesus Christ, while maintaining care to pursue godly courses, need not wallow in uncertainty concerning their own ends. For the life of Christ surges within them through faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20) is the testimony of everyone who has the Son and therefore has Him who is "the life" (John 14:6).

On the lips of such believers the ultimate ambition sounds becoming: "Let me die the death of the righteous, and let my last end be like his." Because Jesus was numbered with the transgressors in His death, we cherish the confidence that we shall be enveloped among the saints!

Failure

By James Payne

Behind locked doors eleven men huddled together in fear and despair. Their world had collapsed. Their hopes and ambitions had ended in the deepest abyss of despair. They had crept forlorn and forsaken into the dark cavern of an upper room. Society had passed them by.

Less than a week before they were scheming and jockeying one another for the highest position in the envisioned glory of a kingdom. These lonely, naive men had followed a cruel illusion of grandeur. In one dismal night it had all been lost.

The one they had trusted enough to elect as treasurer of the group had turned traitor. His disillusionment ended in death by his own hands. The horror of that night gripped them. They could not shake off the shock of the betrayal and arrest of their Master. The cowardice of their actions haunted them. They who were so bold, so daring, and so sure had fled. The darkness had enveloped not only their bodies but their minds and spirits as well.

The tramp, tramp of the Roman boot had struck terror into their bowels. The excitement of a city gone mad had turned

their blood into water. The physical and spiritual storm of that day closed in the greatest, most terrifying storm of their lives. The hours of natural darkness only increased the darkness and despair of their souls. The vivid flashes of lightning revealed ghastly faces of fear and horror. The thunder amplified the crashing thundering of their hearts.

Their failure sprang from the illusion they held of the Master. Their disillusionment was as necessary as night is to day. Before they could really know the truth, they had to lose the untrue.

Failure is really the disillusionment of man. We believe in a grandeur which is a lie. It is beautiful, but untrue. Only the experience of the cross can show us the truth about ourselves, our petty strife, and our holier-than-thou feelings. In each of our lives the cross must precede the resurrection. This for us as individuals is not a once and then finished experience. It is a daily happening as we with Paul say, "'I die daily,' so that I live, 'yet not I, but Christ liveth in me.'"

After the Honeymoon

By Mary Zook

The honeymoon is over and the young couple have started to keep house in their own quarters, be it a home or an apartment. But what a pity that they did not put their new sofa on the other side of the living room! Then, too, a larger refrigerator would have been a better buy. And their mortgage, their arrangements are not as good as Dad thinks they should be. Maybe, if Dad or I were to drop a little hint, before it is too late, they would change these things.

Hold it, Mother! It is their home and their privilege to do as they please in their planning. You and Dad did as you wished—remember? You recognize now that you made a few mistakes, but at that time you would not have welcomed any advice either.

If the young people ask your advice on some topic, then by all means give it—on that one topic. But don't feel hurt, if they do not always follow your advice. Like us, you probably know of well-meaning mothers and fathers who insist on offering advice when they have not been asked. We are acquainted with a widowed mother of several grown children, who frequently telephones her married son to remind him that it is raining and he should wear his rubbers or a raincoat. When a friend pointed out to the woman that her newly married son was now a man and should be treated as such, and not smothered with maternal suggestions and advice, she responded, "I don't care. I'm going to tell him anyway, whether he likes it or not."

This shortsighted attitude on the part of parents of grown children can only produce friction between the young people and their parents and it accomplishes absolutely nothing, as the young people will more than likely do as they please. We cannot pass along our experience and judgment to a younger generation. Each young person must develop it for himself.

CHURCH NEWS



Mission Board Orientation

New appointees of the Mennonite Board of Missions for overseas assignments were at Elkhart, Ind., for an orientation this summer. The appointees, their addresses, and fields of assignment are noted.

Row 1 (from left): David and Karen Powell, Goshen, Ind.—Puerto Rico; James and Pauline Miller, Hartsville, Ohio—Nepal; Michael and Mattie Mast, Fleetwood, Pa., and Dundee, Ohio—Argentine Chaco.

Row 2: Robert and Marjorie Wenger, Waynesboro, Va.—India; Byron and Elaine Shenk, Goshen, Ind.—India; Otis and Betty Hochstetler, Goshen, Ind.—Brazil; Erna Hunsberger, Baden, Ont.—England.

Row 3: Dean Welty, Goshen, Ind.—Japan; Harvey and Miriam Graber, Topeka, Ind.—Brazil; Kenneth Reed, Fredericksburg, Pa.—Japan.

Not shown: James and Faith Wenger, Wayland, Iowa—Japan.

Argentine Revolution

Mario Snyder, Mennonite Board of Missions missionary in Argentina, reported on the take-over of that country's government by the Argentine military in a letter to the Mission Board office. Excerpts of that July 5 letter are noted.

"Walking downtown last Tuesday I remembered what Lawrence Brunk told me once, of how he got mixed up in a revolution once. Well, this time we had a real smooth one!

"These military men know how to pick the right day for a revolution! It was a beautiful sunny spring day (in the middle of winter). For a month they had been telling President Illia to 'wake up' from the deep sleep of his government and take measures. But this was to no avail. . . . So finally last Monday things began to happen.

"When I went to bed at midnight, June 27, I decided to turn the radio on. Every station had the same music, the same classical music program. I thought, This is really strange—since when do we have uniform programs during the week?

"So I went back to No. 5 on the radio dial to listen to what Colonia, Uruguay, had to say. What a mouth full! In that deep, dramatic voice the announcer was letting us Argentines in on what was happening in our own backyard!

"Illia was asked to resign — the three chiefs (army, navy, and air force) wanted in. So during the night, as usual, they dickered and threatened, and moved their soldiers in and took over, before we got up next morning!

"By 7:00 a.m. we had the news on our stations. The soft classical music was interrupted to pronounce 'el comunicado numero 7' advising the nation to work, to stay calm, not to go to the banks because they were closed. For now we had a revolutionary government that was going to fulfill the . . . [longings, aspirations] of the people.

"I never went through a revolution to the tune of Beethoven's Fifth Symphony! It is something to live for. No bullets, no jets roaring over Buenos Aires, no nothing! No excitement!

"Just all kinds of classical music! Then they got tired or wanted a change; so they played some folklore and some jazz—but no rhythmic or swiny Beatle stuff. No, that would make people too nervous. And nobody was to get nervous over this one! And not many people did.

"Little by little various unions pronounced their allegiance to the flag. People on the buses had little to say. Buenos Aires didn't care . . . what was happening. Even Peron way over in beautiful Spain pledged his 'beneplacito' and stated that (the new government leader) Ongania was a brilliant soldier, a man with a great personality!"

Summer VS

Fifty-five young persons are working at eleven different locations this summer in the summer voluntary service program of the Mennonite Board of Missions, Elkhart, Ind.

The summer VS program differs from long-term voluntary service only in the length of time that the young persons are able to serve. Many of the VS-ers work at assisting physical, emotional, and spiritual need in place of taking a summer vacation.

Of the 55 persons serving, 25 attended college during the past year and nine are teachers. There are 37 girls and 18 fellows in summer VS.

Two of the persons serving are Goshen College physical education majors, Jerry Sieber, Arthur, Ill., and Pete Bontrager, Goshen, Ind. They are involved in a summer recreation program sponsored by several churches, including the Mennonite House of Friendship, in the Bronx, N.Y.

Other types of service being performed by the VS-ers include summer camp work, migrant ministry, and work in the inner city, in children's homes, and in Puerto Rico. The young persons serve from New York in the East to Colorado in the West.

The summer voluntary service program was begun when four persons taught Bible school in 1944 in Chicago. Long-term VS began two years later and today there are nearly 300 persons serving in this program under the Mission Board.

Trainees Go Home

The 43 international trainees who came to the United States and Canada in 1965 under the MCC exchange program completed their one-year stay in America and returned to their homelands July 28.

The trainees, who ranged from 20 to 25 years of age, came from Argentina, Algeria, Austria, Brazil, India, Jordan, Korea, the Netherlands, and Switzerland.

The majority of the youths spent six

months each with two host families. This arrangement made it possible for the trainee to familiarize himself with at least two Mennonite communities, and also afforded him the opportunity to observe more of the North American way of life.

The trainees worked in positions where they were able to utilize their special skills. They served in banks, hospitals, households, greenhouses, industries, offices, schools, social work, and on farms.

The trainees-to-North America program was begun in 1950 when 21 young men from Mennonite communities in Europe

came to spend a year on American farms. Since then 575 young people have participated in this program.

Two weeks after the present trainees return to their homelands another group of 43 youths from 12 countries, including Jamaica, Japan, and Yugoslavia, will arrive in the United States.

The trainee program was instituted to acquaint the international trainee with the church life of Mennonite congregations in America and to promote the concept of the brotherhood of man among both the trainees and the sponsors.

us supporting the side of the wealthy dictator.

Another discovery was that several Congressmen made clear that they felt the president was responsible and that the legislative branch of government has not been allowed to have a real part in Vietnam policy decisions. Apparently not everybody felt that they could be a Fulbright or a Morse.

Several Republican Congressmen, when asked if they felt their party might call the nation to a new kind of leadership in the world if elected, stated that we should not count on a switch from the present "hard line" if the Republicans come into power. Some support the present escalation policy. One, however, expressed the wish that the Republicans might come up with a "softer" approach.

Experienced churchmen in Washington reported to our group that Congressmen lack contact with their constituents. This is due partly to the distance between Washington and their constituencies and partly to their crowded schedules. Consequently the legislators are largely isolated from the people who are deeply concerned about Vietnam and other issues. Congressmen can become just as wrapped up in their own concerns as we. It is important for us to make contacts with them to share with them what we see.

Statements and well-thought-through alternative proposals, such as those pre-

The Morality of "Friendly Persuasion"

By Stanley Bohn

Twelve Mennonites, some of whom had never been in Washington, D.C., before, went to see their Congressmen July 12 and 13 about Vietnam.

It seemed almost immoral to hold courteous conversations in air-conditioned offices while American young men were killing Vietnamese youths and their civilian families, largely because of our country's fear of China.

Protest demonstrations seemingly have limited usefulness because the observers usually discuss the "who" and "how" of the demonstrations instead of the issues they are trying to spotlight.

Frustrated by the difficulty of getting the politicians to look at the "other" side of the Vietnam issue, we tried the traditional approach of "friendly persuasion." Guided by the usual rules of evangelism, which call for the respect and acceptance of the person to whom we are talking and an attempt to speak in language that they can understand, the Peace and Social Concerns office of the General Conference Mennonite Church sent a letter to district peace committees, asking people to visit their Congressmen.

The Central District responded with a carload of people. With this nucleus assured, the Eastern District sent an additional person, and the Mennonite Church, through Paul Peachey, also made some contacts. The MCC Peace Section had scheduled a visit to the White House the same day. This brought to twelve the number of participants in the visits to Congressmen.

In the briefing we received before the visit to the Congressmen, we were told not to let the absence of complete information dampen our efforts. Many people feel that

they can't speak to their Congressmen because they don't have all the information to make a decision or to take an unassailable position. The point was made at the orientation that we do take positions, whether we want to or not. We decide not only on the basis of the facts we have but on the knowledge we have about the way people are offended or reconciled.

One tall Mennonite pastor asked his Congressman, who was much smaller, if he thought that his jumping on him, throwing him to the floor, and subduing him would make them friends. Another asked if China does not have to be aggressive in light of the CIA's involvement in countries abroad, comparing their reactions to our own if we were in a similar situation.

We were amazed to discover that many Congressmen use the same escapes we do: "We don't know any more than you do." "All I know is what I read in the papers." "We have no special inside information." These were comments we heard from our Congressmen explaining how they were not sure, for reasons of not having enough information, what they should recommend or do.

In comparing notes after our visits we not only found that most Congressmen we visited claimed lack of information, but that many were against our present policy in Vietnam. Professional lobbyists estimate that 25 percent of the Senate is definitely against our present Vietnam policy. About ten senators have spoken out, and others, for various reasons, have expressed their views only cautiously in public. One senator whom we visited who does not speak out in public used the word "blackmail" to describe this country's attempts to win Vietnam's support in our war with China. Another called the conflict a civil war, with



Missionaries of the Week

Daniel and Blanche Sensenig are serving their fourth missionary term in Ethiopia where he is business manager of the All Africa Training Center for Rehabilitation and Leprosy. They first went to Ethiopia in 1947 and Daniel was mission director during their third term. Daniel, Jr., also accompanied them for this term.

The Sensenigs' daughter, Janice, presently is home on furlough after serving one term as a teacher at Good Shepherd School in Addis Ababa, Ethiopia. She will be returning there later this year.

The Sensenigs' home address is New Holland, Pa., and they attended the New Holland congregation. They arrived in Ethiopia for their current mission term last April.

pared by the Friends and Senator Fulbright, are being sought by the legislators. We need to learn for future visits how to be of more help to them.

Some groups have done much more than the Mennonites in working for peace in this way. The Methodists have brought 3,000 people to Washington for periods of from two to five days. They also brought 12,000 to New York for seminars on the United Nations.

Some members of our group expressed the belief that it is time that Mennonites state more clearly and frequently how we feel about key issues. We should not assume that everyone knows our position.

Because of the horrors of the war in

Vietnam and its violation of international agreements, it might seem that "friendly persuasion" is immoral because it appears to be such a complacent approach. Someone who watches a murder and does not protest or try to stop it is regarded as an accomplice in the killing. Yet the visits, calm and friendly as most of them were, did seem to communicate our concerns. The Congressmen did ask for the opinions and alternatives we had to offer on Vietnam. They also asked our feelings on related problems.

Stanley Bohn is secretary of the Peace and Social Concerns Committee, General Conference Mennonite Church.



Recite 7,833 Bible Verses

By Martin S. Fast

MCC workers in the Mennonite Elementary School, Hebron, Jordan, experienced payday for their year's service on the closing day of the 1965-66 school term. This payment came in the unusual way when the 75 boys in the Christian religion classes quoted from memory a total of 7,833 verses.

Reciting the most verses was George Naome of Bethlehem. He had memorized and quoted, word perfect, 196 verses. George graduated from elementary school (sixth grade) this year. He plans to enroll in the Mennonite Prep School in Beit Jala this fall.

This group of boys, ranging in ages from 5 to 15, had to meet the requirements set by their religion teachers. The verses had to be quoted accurately and without hesitation. And furthermore, the verses had to be of this year's learning.

Selections were taken from the Psalms, the Christmas and Easter stories, the Sermon on the Mount, and other lessons on

the life of Christ, the work of the apostles, and the first Christians.

To the MCC personnel working in Hebron, all the hard work, sleepless nights, and troubles of the year were forgotten and richly rewarded with the thought that these boys were going home for the summer with the Word of God going into their homes with them.

Moslem boys also went home, Scripture portions ringing in their ears from the countless times they heard these verses repeated in memorization and recitation.

Each of those who memorized verses received a framed picture of a familiar Bible story. The top one in each class and the top three of the school were awarded beautiful notebooks. Miss Ida Stoltzfus, codirectress of the school, presented George Naome with a New Testament bound in olive wood.

Martin Fast of the Lustre, Mont., EMB Church assists in the teaching of religion to the younger grades.

Mennonites on Vietnam

Mennonite concerns about Vietnam were expressed to both Washington and Ottawa in mid-July.

A seven-man delegation met with one of President Johnson's chief Vietnam aides July 12. The discussion focused on the dimensions of human suffering caused by the war as reflected in reports from Mennonite Central Committee volunteers in South-east Asia.

Part of the delegation's purpose was to make clear to the government the Mennonites' willingness to serve the Vietnamese while at the same time disavowing and disassociating themselves from the military efforts there. There was also discussion on various proposals to cease the fighting.

The Board of Christian Service of the Conference of Mennonites in Canada arranged a meeting July 13 with Paul Martin, Canada's minister of external affairs.

The Ottawa delegation delivered to Martin a copy of the resolution on Vietnam adopted by the Canadian conference at its annual sessions in Winnipeg recently. Frank H. Epp, past chairman of the Canadian Board of Christian Service, also presented the minister with a brief on his observations of the situation in Vietnam. Accompanying Epp to Ottawa were Nick W. Dick, executive secretary of the Board of Christian Service, and Daniel Zehr of MCC (Ontario).

The delegation to Washington consisted of C. N. Hostetter, Jr., MCC chairman; William T. Snyder, MCC executive secretary; Robert W. Miller, director of overseas services; Peter J. Dyck, MCC director of Europe and North Africa; Stanley Bohn, secretary of the Peace and Social Concerns Committee of the General Conference; Paul Peachey, executive secretary of the Peace and Social Concerns Committee of the Mennonite Church; and Edgar Metzler, executive secretary of the Peace Section.

The meetings in Washington and Ottawa were part of the continuing effort to witness in appropriate ways concerning the moral and ethical issues of the war in Vietnam.

Convention Preview

Youth bound for Estes Park this month may be disappointed. They may be disappointed because the Colorado Rockies are not as high as those in Alberta, Canada. They may be disappointed because 2,200 youth are too many or too few for an MYF Convention. They may be disappointed because there will be hard questions to answer and decisions to make.

Youth bound for Estes, however, will learn what troubles and yet what triumphs accompany a Christian young person in

today's society. They will discover that the group growing out of the Gospel includes them—now. The Convention program includes directed Bible study (done individually and in small groups), seminars and workshops in specialized areas of concern, outdoor recreation, and numerous public presentations by such men as Don Jacobs, Bill Pannell, and Richard Detweiler.

Fundamental to each day's activities is a period for personal Bible study, Lyman Colman, originator of "Acts Alive" and other study materials, will lead these periods; he will use a variety of methods beginning with the inductive and moving to those involving creative self-expression and group exchange. Following the period of individual work each person will have the opportunity to hear and be heard by other persons.

The second main event in the mornings is a study-sermon by Richard Detweiler, bishop in the Franconia Conference. He will be developing four major perspectives from the Book of Acts throughout the week. The first deals with the historical framework of the church in Acts. Detweiler will set the coming of Christ against the background of the world at that time. Second, he will explore how the historical Jesus becomes a person who is alive and immediate in our present situation. The third perspective will shed light on the role of the Holy Spirit as a link between the individual and God's will for him. The fourth and final area will be that of the church in redemptive communication with the world.

The afternoon hours are a more leisurely part of the day. They include opportunity for hiking, group sports, tours of nearby mountain areas, and counseling for individuals and groups. On Wednesday and Thursday afternoons there will be forty seminars under the general headings of Youth Ministry, The Church, Discipleship, and Mission. These include such titles as "Beyond Estes Bible Study Ideas," led by Lyman Coleman; "How to Relate to Other Christians," by Marcus Bishop; and "World Mission Today," by Don Jacobs. Individuals may attend these seminars according to specific interests.

Bill Pannell, known and respected youth speaker, will give the keynote address on Sunday evening. He will return on Monday evening with the sequel to his earlier presentation. On Tuesday evening the group will critically view major portions of a musical satire, "For Heaven's Sake." A selected team of persons from Goshen College under the direction of Roy Umble will take charge of presenting the drama and providing for each person to respond to it in his TIO ("Talk-it-over") group.

Don Jacobs, leader in certain East African churches, will speak to the group on Wednesday and Thursday evenings and again on Friday morning. Representing

church groups complementary to those in the United States, Jacobs speaks with experience and understanding in fields of youth work and world mission.

The overall program and schedule for this Convention are now formed. What re-

mains unknown at this point, and will remain so, is how Christ will move and act in the lives of persons attending. It is with this sense of dynamic mystery that speakers and leaders move to Estes Park.

FIELD NOTES

The Senior Voluntary Service program, which until recently has been administered by H. A. Fast from North Newton, Kans., is now being directed from the Mennonite Central Committee headquarters in Akron, Pa. Fast has been directing the Senior VS program for MCC on a half-time basis since Jan. 1, 1965. During 1965 thirty older persons accepted short-term assignments covering a wide range of skills and experiences.

Adolf Ens, formerly of Winkler, Man., has been appointed director of the Mennonite Central Committee's program in Indonesia. He will serve for four years beginning in September. Ens will be responsible for the development, direction, and the implementation of the program in Indonesia, and will serve as contact and liaison with the government, church groups, mission organizations, and voluntary agencies.

Dr. Henry Kreider, Mt. Joy, Pa., has accepted an assignment at Hospital Grande Riviere du Nord in Haiti. He will serve for one year beginning Sept. 15. This is Dr. Kreider's second term of service with the Mennonite Central Committee. He worked in 1961-63 in Jordan and Algeria treating outpatients in regularly scheduled rural clinics.

A I-W reunion is scheduled Aug. 13 beginning at 1:30 p.m. in the Allentown, Pa., Rose Gardens. The reunion is for all present and ex-I-W men at the Allentown unit.

Personnel need: The Lebanon Community Hospital, Lebanon, Oreg., needs a medical records librarian or technician. The person now holding that position is leaving Aug. 17; so a replacement is needed as soon as possible. Write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or contact Gene Kanagy, the hospital administrator.

A cable received from Dean Welty and Kenneth Reed, newly appointed English teachers (Overseas Missions Associates) in Japan, after they arrived in Tokyo: A-OK in Tokyo, Welty-san, Reed-san.

CPS reunion to be held at Tel Hai Conference Grounds, near Honey Brook, Pa., near the intersection of routes #322 and #10, Aug. 7.

From S. Paul Miller, missionary in Dhamtari, India (July 9): "We are beginning to be a bit concerned in Dhamtari about the rains. While the newspaper reports say that Raipur District is having good rains and the crops are very good, yet we in Dhamtari have not experienced it. We have not had more than a few drops of rain since about June 25. The ground is too hard to plow and seeding is not all done. Our own school fields have had no rain since seeding. Grass is again taking over in many fields. Reports of serious insect damage are also coming in. We are not actually off to a good start!"

Mr. and Mrs. Lloyd Fisher, who have been on a three-month furlough from Nigeria, were to have left New York July 26 for another term of service in Nigeria. Their address will be Box 647, Enugu, Nigeria.

J. N. Kaufman, 901 Mervin Ave., Goshen, Ind. 46526, retired India missionary, has been ill and is confined at his home at this time.



Roy Yoder, Bally, Pa., has joined the Mennonite Board of Missions staff as one of the long-term voluntary service directors. He graduated from Goshen College this spring and previously was a member and leader of the Phoenix and Surprise, Ariz., VS units.

Calendar

Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Rocky Mountain Conference, Cheraw, Colo., Sept. 23-26.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Change of address: Cletus S. Miller, minister of Chappell, Nebr., to Minden, Iowa 51553. **H. Eugene Herr** from Scottsdale, Pa., to Route 2, Harper, Kans. 67058; effective Aug. 28. **Lloyd Gingerich** from 2 Hamburg 34, Germany, to 2 Hamburg 70, Krämer-koppel 24, Germany.

Special meetings: Glen M. Sell, Columbia, Pa., in evangelistic meetings at Honey Brook, Pa., in tent along route 322, Aug. 6-14. **Andrew Hartzler**, Newport News, Va., at Pleasant View, Chambersburg, Pa., beginning Aug. 6.

Sunday services for the Myron Augsburg Crusade, Ocean City, N.J., will be held at 4:00 p.m. instead of 8:00 p.m., as originally announced. The meetings at the Ocean City Tabernacle, Seventh and Wesley, are scheduled for Aug. 14-21, with 8:00 p.m. services on week nights. Some congregations are coming as a group, bringing along uncommitted persons from their local community.

New members by baptism: eleven at North Main Street, Nappanee, Ind.; three at Upper Skippack, Skippack, Pa.; one at South Christian Street, Lancaster, Pa.; two at Neffsville, Pa.; five at Zion, Hubbard, Ore.

Florence Nafziger, on furlough from India, and **Goldie Hostetler**, who were injured in a car accident on June 17, are recovering satisfactorily. Florence is still in the Elkhart General Hospital with both legs in casts. Goldie is now convalescing at home.

John Nissley was ordained to the ministry at the Bethel Church for the mission near Tallahassee, Fla., July 10.

Alvin G. Martin was chosen by lot from a group of five brethren and ordained bishop for the Weaverland district, Lancaster Conference, by J. Paul Graybill, July 16. Loy Kniss preached the sermon.

Bible Doctrine meeting, Twelfth and Windsor streets, Reading, Pa., Aug. 13, 14. Guest speaker: Chester K. Lehman, Harrisonburg, Va.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I appreciate James Fairfield's article for discussion, "The Dilemma of Discipline" (July 12 issue), as well as Arnold W. Cressman's in Nurture Lookout on "Unity Without Uniformity."

I think I see the Spirit using different brethren to help us "prick through" our own fears of "break down" in order to give us a new "lift up" in self-discipline in joy which is our strength. Neh. 8:10.—Linford Hackman, Edmonton, Alta.

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Again I must express my appreciation for the Gospel Herald and its stimulating articles!

In July 12 issue, the article by James Fairfield entitled "The Dilemma of Discipline" was so encouraging, so searching, and just what we must all stop and think about. It came at a unique time, for the day I read it, I was thinking about many of his same questions.

I feel our church could be truly "strengthened in the vigorous exchange of opinion and criticism, in open, honest searching of the Scriptures and listening to the Spirit who has made us sons of the same Father," and "earnestly bring a brother."

"Why Don't We Talk About Heaven?" by J. C. Macaulay, and "Unity Without Uniformity," by Arnold Cressman, were also very good. I doubt if I'll forget their messages very soon. They were quite clear.

I'm grateful our church is producing such a good periodical. It continues to help me in Christian growth.—Mrs. Elvin Stoltzfus, Ronks, Pa.

Gundlen, Olin and Joyce (Swartzentruber), Bay Port, Mich., fifth child, fourth daughter, Stephanie Jan, July 4, 1966.

Hamsher, James A. and Esther (Miller), Sugar Creek, Ohio, first child, Brenda Yvonne, July 5, 1966.

Hershberger, Noah and Mary (Miller), Dalton, Ohio, fifth child, first daughter, Sharon Ann, July 6, 1966.

Hochstedler, Verl J. and Shirley (Randels), Kokomo, Ind., third child, second son, Terry Lydell, July 5, 1966.

Landis, Larry S. and Myrna (Warkentine), Hampton Bays, L.I., N.Y., first child, Todd Clayton, May 18, 1966.

Metzler, Harry W. and Miriam (Boll), Holtwood, Pa., second daughter, Cheryl Ann, July 10, 1966.

Oesch, Donald and Mary (Bontrager), Carson City, Mich., second daughter, Lori Beth, June 5, 1966.

Ramer, Matthew and Kathryn, New Paris, Ind., third child, second son, Myron Mark, June 23, 1966.

Schrock, Earl and Janet (Berkey), Harrisonburg, Va., first child, Janine Marcille, July 14, 1966.

Shenk, David W. and Grace (Witmer), Mogadiscio, Somali Republic, third child, first son, Jonathan Clyde, July 16, 1966.

Slagel, Maxton and Verdella (Fahndrich), Hydro, Okla., second son, Philip Ray, July 5, 1966.

Swartz, Robert and Elaine (Klassen), South Bend, Ind., fourth daughter, Patricia June, June 27, 1966.

Swartzendruber, William and Thelma (Ders-tine), Telford, Pa., fifth child, third son, David Lewis, May 21, 1966.

Swigart, David W. and Joanne (Peifer), Elizabethtown, Pa., fourth child, third daughter, Tricia Denise, May 18, 1966.

Thomas, Stanley and Rosemary (Conner), Milford, Nebr., second son, Douglas Craig, July 11, 1966.

Zehr, Walter E. and Pauline (Bauman), Auburn, N.Y., second son and third daughter, Phillip Dean and Marcia Jean, July 6, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—Stuckey.—Vern Beck, Archbold, Ohio, Central cong., and Mary Lou Stuckey, West Unity, Ohio, Lockport cong., by Walter Stuckey, May 28, 1966.

Bernath—Schmucker.—Jerry W. Bernath, Archbold, Ohio, Evangelical Mennonite, and Kendra Rae Schmucker, Stryker, Ohio, Lockport cong., by Walter Stuckey, June 25, 1966.

Blosser—Miller.—James Blosser, South English, Iowa, Parnell cong., and Janice Miller, Wellman (Iowa) cong., by Wilbur Nachtigall and G. C. Yoder, July 1, 1966.

Coffman—Nisely.—Daniel J. Coffman, Sturgis, Mich., Middlebury cong., and Judith Lynn Nisely, Sturgis, Mich., Marion cong., by Paul Lauver, July 1, 1966.

Detweiler—Anders.—Laverne Detweiler, Harleysville, Pa., Line Lexington cong., and Gloria Jean Anders, Franconia, Pa., Rockhill cong., by Merrill B. Landis.

Eash—Nisely.—Bernard E. Eash, Howe, Ind., and Barbara Kay Nisely, Sturgis, Mich., both

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Raymond and Emma (Schrock), North Canton, Ohio, fourth child, second son, Raymond Scott, July 1, 1966.

Brubaker, Paul and Ida (Burkholder), Vine-land, N.J., first child, Ida Ann, July 7, 1966.

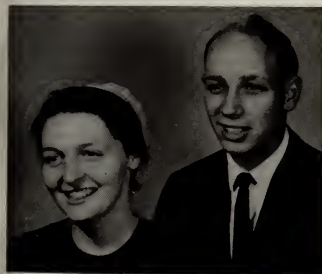
Caldwell, Harold and Donna (Hershberger), Hartsville, Ohio, first child, Bryan Keith, July 15, 1966.

Campbell, Dave and Mabel (Miller), Union-ton, Ohio, third child, second daughter, Robyn Kathryn, July 2, 1966.

Eby, Claire and Rosella (Kauffman), Drake, Sask., seventh child, third son, La Verne Allen, June 24, 1966.

Eckert, Kenneth, Jr. and Leona (Marks), Elkhart, Ind., second child, first son, Daniel Gene, June 18, 1966.

Erb, Albert, Jr. and Bernice (Yoder), Wisner, Nebr., fifth child, second son, Bruce Kevin, June 27, 1966.



Jerry and Rebecca Miller, Dover, Ohio, began a new assignment this summer as host and hostess of the voluntary service center at the Mennonite Board of Missions, Elkhart, Ind. They had been VS unit leaders at Aibonito, Puerto Rico, for the past two years. Jerry also will assist with long-term VS administration and be director of the VS orientation schools.

of the Marion Cong., by Paul Lauer, June 4, 1966.

Eby-Nauman.—Clyde Eby, Ephrata, Pa., Indiantown cong., and Nancy Nauman, Lititz (Pa.) cong., by Mahlon Zimmerman.

Gascho-Shirk.—James LeRoy Gascho, Imlay City, Mich., and Helen Sue Shirk, Lebanon, Pa., by Mervin F. Shirk, April 23, 1966.

Gerber-Bender.—Paul David Gerber, St. Clements, Ont., Crosshill cong., and Diane Marlyne Bender, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, July 16, 1966.

Graber-Falb.—Vernon Winford Graber, Broadway, Va., Hebron cong., and Gladys Falb, Dalton, Ohio, by Tobias Slaubachs, June 11, 1966.

Hartzler-Renno.—Irvin Sanford Hartzler, Huntington, Pa., Allensville cong., and Sara Eileen Renno, Belleville, Pa., Locust Grove cong., by Eric Renno, June 18, 1966.

Landis-Thompson.—Ray Frankfield Landis and Carol Lee Thompson, both of Telford, Pa., Rockhill cong., by Henry M. Goshaw and James Derstine.

Martin-Meyers.—Robert L. Martin, Hagerstown, Md., Cedar Grove cong., and Miriam M. Meyers, Lansdale, Pa., Bridgeport cong., by Nelson L. Martin and Richard Weaver, June 8, 1966.

Martin-Showalter.—Stephen Le Vin Martin, Waynesboro, Pa., and Lucille Mae Showalter, Hagerstown, Md., both of the Salem Ridge cong., by Mahlon D. Eshleman, July 16, 1966.

Oxender-Frey.—Ronald Oxender, Montpelier, Ohio, and Charlotte Frey, West Unity, Ohio, both of the Lockport cong., by Walter Stuckey, July 1, 1966.

Shenk-Stockburger.—Myron D. Shenk, Sheridan (Oreg.) cong., and Carol L. Stockburger, West Unity, Ohio, Lockport cong., by Walter Stuckey, June 11, 1966.

Stetler-Overgaard.—Richard Stetler, Chevely (Md.) Community Church, and Lois Overgaard, Lancaster, Pa., Monterey cong., by Roy H. Stetler, Jr., father of the groom, July 9, 1966.

Yutze-Yutzi.—William White, New Dundee, Ont., Emmanuel EUB cong., and Gail Yutzi, Baden (Ont.) cong., by David Groh, June 15, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Aaron, son of Joseph and Elizabeth (Birkey) Bachman, was born at Metamora, Ill., April 17, 1891; died at his home in Pomocroy, Iowa, July 6, 1966; aged 75 y. 2 m. 19 d. On Dec. 31, 1913, he was married to Emma Egli, who survives. Also surviving are 5 sons and 6 daughters (Elmer, Lyle, Melvin, Merle, Lloyd, Elina—Mrs. Edwin Brennehan, Lavern—Mrs. Vernon Slagle, Laurene—Mrs. Arnold Yoder, Ellen—Mrs. Marvin Miller, Velma—Mrs. LeRoy Brennehan, and Dorothy—Mrs. Daniel Bender), 42 grandchildren, and 2 great-grandchildren. His only sister preceded him in death. He was a member of the Manson Church, where funeral services were held July 9, with Nick Stoltzfus and James Detweiler officiating; interment in Rosehill Cemetery.

Bender, Aaron, son of Jacob and Catherine (Streicher) Bender, was born near New Hamburg, Ont., April 29, 1889; died at the Kitchener-Waterloo Hospital, as the result of a fall, June 13, 1966; aged 77 y. 1 m. 15 d. On Dec. 9, 1909, he was married to Magdalena Gingrich, who survives. Also surviving are 3 sons (Marcus, Earl, and Edmund), one daughter (Verna—Mrs. Aden Snyder), one foster son (Frederick Bricker), one brother (Christian), 22 grandchildren, and 4 great-grandchildren. One son

and one sister preceded him in death. He was a member of the Crosshill Church. Funeral services were held at the Maple View Church, June 16, with Steve Gerber and Alvin Leis officiating.

Brubaker, Sarah, daughter of Abraham and Lydia (Graybill) Brubaker, was born in Juniata Co., Pa., Aug. 12, 1887; died near Lancaster, Pa., Feb. 5, 1966; aged 78 y. 5 m. 24 d. On Jan. 17, 1915, she was married to Landis H. Brubaker, who survives. Also surviving are 2 sons (Noah M. and John G.) and 10 grandchildren. For nearly 20 years she and her husband, who is a minister, ministered to the needs of the aged at the Mennonite Home near Lancaster, Pa. She was a member of the Rohrerstown Church, where funeral services were held Feb. 8, with Landis Shertzer, Benjamin Eshbach, and Herbert Fisher officiating.

Carr, Dewey, son of Grover and Minnie Carr, was born at Whitmer, W. Va., June 19, 1903; died at his home at Whitmer, July 12, 1966; aged 63 y. 23 d. Surviving are his wife, Marva Mallow Carr, 5 sons (Shelby, Trevis, Kelly, Hubert, and Ernest), one stepson, 8 grandchildren, 3 stepgrandchildren, one brother, and 3 sisters. He was a member of the Horton Church, where funeral services were conducted by Warren Kratz and Melvin Myers.

Clemens, Ellen H., daughter of Levi and Lizzie (Horning) Freed, was born in West Rockhill Twp., Pa., Dec. 8, 1886; died at Eastern Mennonite Home, Souderton, Pa., July 5, 1966; aged 79 y. 6 m. 27 d. On Feb. 25, 1906, she was married to Erwin M. Keller, who died March 10, 1947. On Sept. 23, 1950, she was married to George A. Clemens, who died Dec. 11, 1957. Surviving are 9 children (Cyrenius, Claude, Isaiah, Mrs. Benjamin Krupp, Norman, Mrs. Elwood Halteman, Laverne, Mrs. William Derstine, and Mrs. Robert Detweiler), 40 grandchildren, 13 great-grandchildren, 5 stepchildren, 2 sisters (Mrs. Bessie Souder and Mrs. Jacob Detweiler), and one brother (Howard H.). Two sons preceded her in death. She was a member of the Franconia Church, where funeral services were held July 9, with Marvin Anders, Leroy Godshall, and Curtis Bergey officiating.

Egli, Rose Ella, daughter of Peter and Lena (Zehr) Ulrich, was born at Manson, Iowa, Dec. 22, 1903; died suddenly of a heart attack at her home at Gilmore City, Iowa, July 1, 1966; aged 62 y. 6 m. 9 d. On Dec. 22, 1922, she was married to Louis L. Egli, who survives. Also surviving are 3 children (Fern—Mrs. Don Kaufman, Kathryn, and Paul), 6 grandchildren, one brother (Harley), and 2 sisters (Mrs. Vernon Hooley and Mrs. Elmer Egli). One son preceded her in death. She was a member of the Manson Church, where funeral services were held July 3, in charge of Nick Stoltzfus and James Detweiler; interment in Rosehill Cemetery.

Frey, Lena, daughter of Abraham B. and Melinda (Frey) Frey, was born in Wellesley Twp., Waterloo Co., Ont., Dec. 10, 1951; died suddenly at her home, about one day's illness, June 1, 1966; aged 14 y. 5 m. 22 d. Surviving, besides her parents, are 4 brothers (George, Jacob, Emerson, and Harvey) and 5 sisters (Judith, Susannah, Selina, Naomi, and Anna). She was a member of Hawkesville Church, where funeral services were held June 4, with Simeon W. Hurst officiating; burial in Hawkesville Union Cemetery.

Hershberger, Homer, son of Emanuel and Cinderella (Stutzman) Hershberger, was born at Walnut Creek, Ohio, April 9, 1895; died at his home near Walnut Creek, July 14, 1966; aged 71 y. 3 m. 5 d. On Aug. 17, 1918, he was married to Leora Hostetter, who survives. Also surviving are one daughter (Irene), 2 sons (Howard and Merlin), 4 grandchildren, 2 brothers (Venus and Lawrence), and 2 sisters (Ada—Mrs. Clarence Zuercher and Alma Hersh-

berger). One daughter and one sister preceded him in death. He was a member of the Walnut Creek Church, where funeral services were held July 17, with Paul R. Miller officiating.

Hershey, Amanda, daughter of Moses and Margaret A. (Wanner) Hershey, was born March 1, 1877; died at a nursing home at New Holland, Pa., June 30, 1966; aged 89 y. 3 m. 29 d. Surviving are one brother and one sister. Four brothers and 2 sisters preceded her in death. She was a member of the Mennonite Church almost all her life. Funeral services were held at the Hershey Church, with Martin Hershey, Sanford Hershey, and Clair Hershey officiating.

Kerchner, W. Lloyd, son of Michael and Lydia (Stiller) Kerchner, was born at Bamberg, Ont., Sept. 25, 1916; died at the K-W Hospital of a heart attack, March 17, 1966; aged 49 y. 5 m. 20 d. On Nov. 17, 1946, he was married to Elmina Cressman, who survives. Also surviving are one son (Eldon) and one sister (Virginia). He was a member of the St. Jacobs Church, where funeral services were held March 19, in charge of Glenn Brubacher and Howard Good.

Leis, Noah B., son of Noah and Catherine (Brunk) Leis, was born near Kingwood, Ont., Oct. 15, 1887; died at the Kitchener-Waterloo Hospital, May 28, 1966; aged 87 y. 7 m. 13 d. On Nov. 20, 1905, he was married to Magdalena Streicher, who died Feb. 29, 1944. Surviving are 2 sons (Emanuel and Clayton), 3 daughters (Lena—Mrs. John McMillan, Mrs. Clara Kennel, and Lavina—Mrs. Herbert Kraft), and 2 brothers (John and Joseph). Two sisters and 2 grandchildren preceded him in death. He was a member of the Maple View Church, where funeral services were held May 30, conducted by Moses Roth and Alvin Leis.

Lichty, Jacob R., son of John and Barbara (Roth) Lichty, was born in Wellesley Twp., Ont., May 12, 1900; died at St. Joseph's Hospital, Sarnia, Ont., June 14, 1966; aged 66 y. 1 m. 2 d. On Feb. 15, 1919, he was married to Mary Schmidt, who died in March, 1954. Surviving are 7 sons (Edwin, Earl, Norman, Jacob, Allan, Kenneth, and Larry), 8 daughters (Frieda—Mrs. Lloyd Gerber, Irene—Mrs. Armand Shantz, Edith—Mrs. Melvin Nafziger, Marie—Mrs. Reginald Gooding, Clara—Mrs. Ronald Connelly, Wilma—Mrs. Ronald Kelterborn, Emmalee—Mrs. John Roes, and Helen), 2 brothers (John and Aaron), 4 sisters (Christina—Mrs. Valentine Nafziger, Catherine—Mrs. Noah Albrecht, Bena—Mrs. Dan Albrecht, and Mrs. Barbara Ropp), and 31 grandchildren. He was a member of the Maple View Church, where funeral services were conducted by Chris Streicher and Chris O. Erb.

Martin, Lydia, daughter of Josiah and Sarah (Clemmer) Martin, was born near Floradale, Ont., Oct. 16, 1879; died at the Tri-County Community Hospital, Edmore, Mich., July 6, 1966; aged 87 y. 8 m. 20 d. Eleven brothers and sisters preceded her in death. Surviving are one brother (Menno) and 30 nephews and nieces. She had lived at the Froh Bros. Homestead, Sturgis, Mich., for the past nine years. She was a member of the Zion Church, Vesta-burg, Mich.

Martin, Susanna, daughter of Henry D. and Maryann (Stiller) Steckle, was born in Huron Co., Ont., Sept. 3, 1895; died at the Kitchener-Waterloo Hospital, July 10, 1966; aged 70 y. 10 m. 7 d. On Feb. 26, 1920, she was married to Annanias Martin, who survives. Also surviving are 2 sons (Lloyd and Abner), 5 daughters (Florence—Mrs. Aaron Wideman, Ameda, Viola, Ellen—Mrs. Carson Moyer, and Laura—Mrs. Milo Shantz), 3 brothers (Ivan, Edwin, and Alvin), 2 sisters (Maryann and Melinda—Mrs. Earl Gingrich), and 18 grandchildren. Two sons, 4 brothers, and 2 sisters predeceased her. She was a member of the St. Jacobs Church, where funeral services were held July

HUTTERITE LIFE

By John A. Hosteller

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13, with Glenn Brubacher and Emerson McDowell officiating.

Miller, John S., son of John E. and Amanda (Johns) Miller, was born near Shipshewana, Ind., Nov. 22, 1887; died in his sleep at the Lagrange County Hospital, Lagrange, Ind., May 18, 1966; aged 78 y. 5 m. 26 d. On Nov. 22, 1913, he was married to Nora E. Sunthimer, who died Jan. 29, 1920. To this union were born 4 children, 3 of whom survive (Ernest, Bernice—Mrs. Orva M. Yoder, and Payson). One son preceded him in death. On June 8, 1921, he was married to Delcie Miller, who survives. Eight children were born to this marriage, 7 of whom survive (Truman, Howard, Beulah—Mrs. Marvin Neff, Orvan, Ruby Fern—Mrs. Eugene Weaver, Mervin, and Vera—Mrs. Willis Bontrager). Also surviving are 22 grandchildren, 2 sisters (Mrs. Cora Frey and Mrs. Lydia Mishler), and 2 brothers (Claude and Ralph). One sister and 2 brothers also preceded him in death. He was a member of the Marion Church. Funeral services were held at the Shore Church, May 21, with Dean Brubaker and Paul Lauer officiating.

Miller, Mary Lovina, daughter of Michael and Lovina (Shetler) Miller, was born near Kalona, Iowa, April 11, 1879; died at Kalona, July 9, 1966; aged 87 y. 2 m. 28 d. On Dec. 30, 1897, she was married to Seth Miller, who died in 1956. Two sons also predeceased her. Surviving are 3 children (Roy, Mrs. Gladys Gordinier, and Mrs. Marguerite Hofer), one brother (Eddie), one sister (Mrs. Nettie Gering), 6 grandchildren, 16 great-grandchildren, and one great-great-grandchild. She was a member of the East Union Church, where funeral services were held July 11, with A. Lloyd Swartzendruber officiating; interment in Sharon Hill Cemetery.

Rupp, Anna C., daughter of Joseph C. and Magdalena Nafziger, was born near Archbold, Ohio, Dec. 2, 1873; died at Archbold at the home of her daughter, Mrs. Weldon Pursel, July 2, 1966; aged 92 y. 7 m. On Feb. 27, 1896, she was married to Henry Rupp, who died Oct. 2, 1958. Three sons and 3 daughters came to bless this home, of which only the youngest (Lorene—Mrs. Weldon Pursel) survives. Also surviving are 4 grandchildren, 8 great-grandchildren, and one brother (Aaron). Besides her husband, 3 sons, 2 daughters, 2 grandchildren, one brother, and 5 sisters preceded her in death. She was the oldest member of the West Clinton Church, where funeral services were held July 5, in charge of Carl Smeltzer and Walter Stuckey.

Schultz, Samuel L., son of Menno and Elizabeth (Litwiller) Schultz, was born in Perth Co., Ont., Feb. 26, 1883; died at the home of his daughter, Mrs. Sam N. Schultz, June 14, 1966; aged 83 y. 3 m. 19 d. On Jan. 18, 1910, he was married to Annie Leis, who died Jan. 22, 1964. Surviving are one daughter (Beatrice—Mrs. Sam N. Schultz), 4 grandchildren, and 2 great-

grandchildren. Seven brothers and 3 sisters predeceased him. He was ordained as a minister at Maple View, near Wellesley, Ont., on June 5, 1938, and served as bishop from Dec. 21, 1941, to October 14, 1956. He also served as moderator of the Ontario A.M. Conference. Funeral services were conducted at the Maple View Church, June 17, by Chris O. Erb, Chris Streicher, and Alvin Leis.

Short, Emma, daughter of David and Barbara Nofziger, was born near Archbold, Ohio, Nov. 25, 1875; died at the Vernier Rest Home, Archbold, June 25, 1966; aged 90 y. 6 m. 29 d. On Jan. 14, 1896, she was married to Solomon Short, who died in 1930. Surviving are 4 daughters (Rosa—Mrs. Harry Nafziger, Lillian—Mrs. George King, Lucille—Mrs. Earl Short, and Ella—Mrs. Cletus Miller), 12 grandchildren, 23 great-grandchildren, one great-great-grandchild, and one sister (Sarah Nofziger). One son, one daughter, one grandchild, 3 brothers, and 3 sisters also preceded her in death. She was a member of the Lockport Church, where funeral services were held June 26, with Walter Stuckey and Simon Stuckey officiating.

Zehr, Bruce Neal, son of Ruth (Lais) and the late John David Zehr, was born at Los Angeles, Calif., July 4, 1954; died at St. Luke's Hospital, Racine, Wis., July 5, 1966, following injuries received in a car accident on July 2, in which his father was also fatally injured; aged 12 y. 1 d. Surviving are his mother, 2 sisters (Dianne Faye and Joan Kay), one brother (David Juan), and one grandmother (Mrs. Silas Zehr). Funeral services were held at the Yellow Creek Church, Goshen, Ind., July 9, with John S. Steiner and Simon Gering officiating.

Zehr, John David, son of Silas and Eliza (Roth) Zehr, was born at Manson, Iowa, July 16, 1922; died at St. Luke's Hospital, Racine, Wis., July 2, 1966; aged 43 y. 11 m. 16 d. Death was the result of an automobile accident earli-

er in the day in which he, his wife, Ruth, and his youngest son, Bruce, were injured and hospitalized. Bruce followed his father in death three days later. John was married to Ruth Lais at Hubbard, Ore., in 1945. Surviving are his wife, 2 daughters (Dianne and Joan), one son (David), his mother, one brother, and one sister. Bro. Zehr was ordained to the ministry at Manson, Iowa, in 1946. He served the Calvary congregation at Los Angeles from 1949 to 1958. In 1958 he moved to Indiana to teach in the Bible Department of Goshen College. He was a teacher of Bible at the college two years and taught part time two additional years. This past year he taught one class at Bethany Christian High School. In 1959 he was called to be the pastor of the Yellow Creek Mennonite Church near Goshen, Ind., where he served faithfully until his death. Funeral services were held at the Yellow Creek Church, July 5, in charge of Russell Krabill and John S. Steiner.

Items and Comments

In spite of the increase in population, the number of babies born each year has been decreasing steadily since 1961. That year 4,317,000 babies were born in the U.S. Last year there were 3,806,000, and it is estimated that this year there will be only 3,675,000.

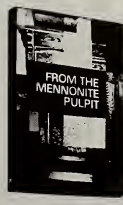
Only eight years ago the Census Bureau was predicting a population in the U.S. of 273,000,000 by 1980. Four years ago the Bureau revised this figure to 260,000,000. Two years ago it lowered the figure again to 252,000,000. Now Washington estimates the population in 1980 at 249,000,000.

However, one reliable source, U.S. News & World Report, estimates that if the birth rate keeps falling, as now seems likely, the population may be only 228,000,000 in 1980.

* * *

Seventeen films produced by the Moody Institute of Science will remain in use in the public schools of Spokane, Wash., for the rest of the year, says the superintendent, Albert Ayars.

A controversy over the films arose when the American Civil Liberties Union ques-



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tioned their use. A Spokane couple, Mr. and Mrs. Charles Chambers, objected to the films, claiming they carried a religious message and failed to mention the evolution theory. They were opposed by another group of parents who organized to fight removal of the films from the schools.

Mr. Ayars, in announcing the decision, said, "It's safe to state that there is hardly a book, film, or other instructional material that is not subject to criticism by someone. We would be left with no educational program at all if we abandoned everything to which there have been objections."

* * *

The 21st annual convention of the National Sunday School Association is scheduled for Boston, Mass., Sept. 21-23, and is expected to draw five to seven thousand people from over the U.S. and Canada as well as foreign countries. Representatives will be in attendance from more than 50 denominations at the conclave which will feature eight major sessions being held in the new War Memorial Auditorium in the Prudential Center.

* * *

Spiritual life in Britain continues to decline although Billy Graham's London crusade has been giving it a shot in the arm. Over 1,000 Methodist churches have been closed since 1960.

More than 30,000,000 people claim membership in the Church of England, but last Easter only slightly more than 2,000,000 turned up to take communion.

And the number of converts to Roman Catholicism has declined by 15 percent in the last three years.

* * *

The Women's Christian Temperance Union seems to be on the wane, according to a report by Marilyn Cooper in the Toronto **Globe and Mail**.

Once a powerful organization, it campaigned not only for the abolition of liquor outlets but for a variety of changes to uphold public morals. Its pronouncements affected governments and influenced politicians.

Over the years the WCTU has opposed bingo, sweepstakes, theaters being open on Sundays, evening hours for liquor stores, liquor licenses at airports, chairs in bars, Sunday sports, Sunday political rallies, beverage rooms for women, liquor in the United Nations, violence on television, and obscene literature.

* * *

The PTA magazine reports that the average Protestant minister earns \$6,358 a year, according to a survey by the National Council of Churches. Ministers' salaries have increased 24 percent since 1956 compared with public teachers' salary increase of 42 percent.

* * *

MEMNONITE BIBLICAL SEMINAR
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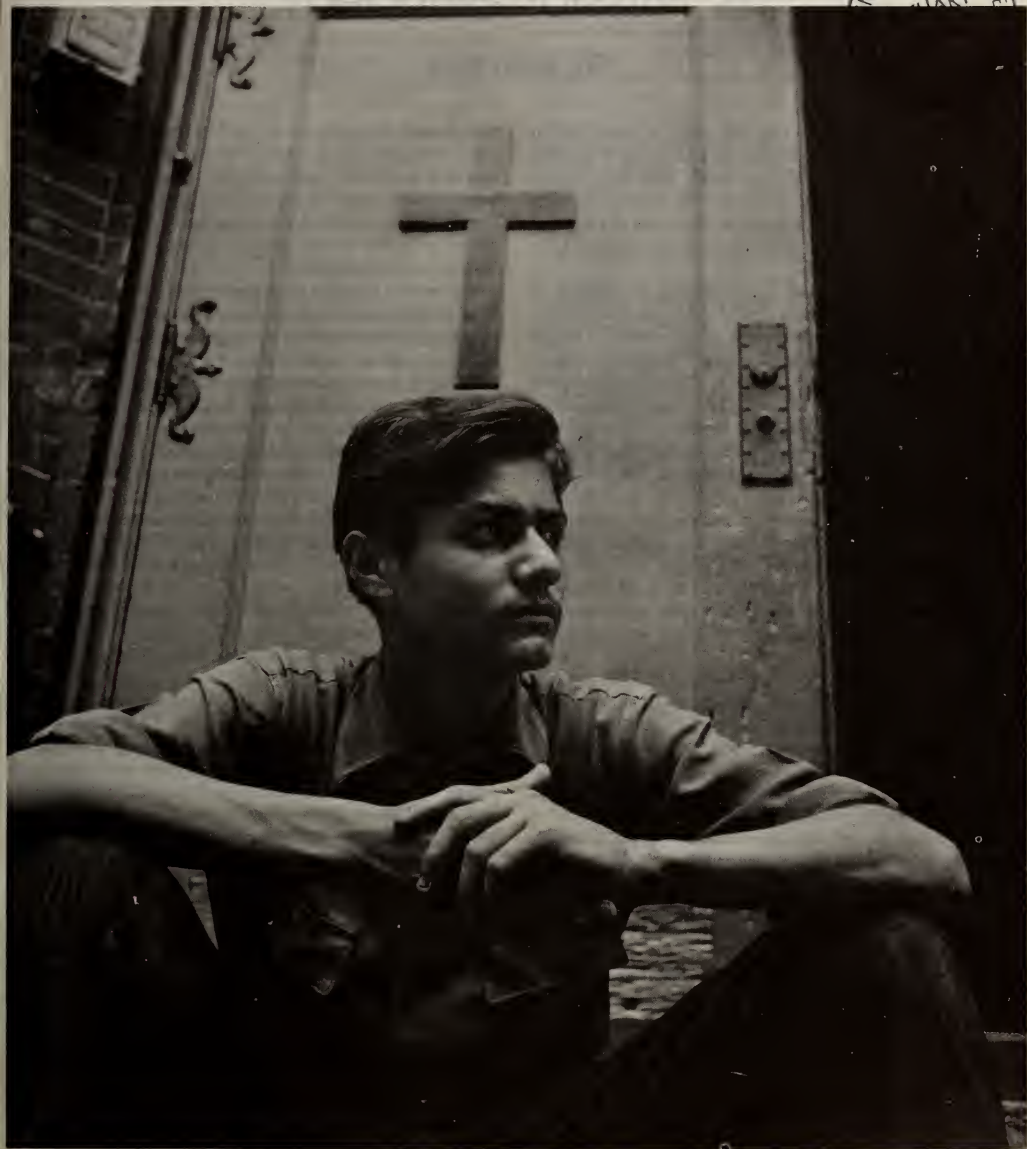
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MINNOMITE BIBLICAL SE
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So You Think Your Church Is Mission-Minded?

By Keith Hunt

I recently overheard two men discussing a future church speaking engagement. One of them asked, "Is this a missionary-minded church?" For 20 years people have been talking about being missionary-minded, but for some reason I mouthed over that almost hackneyed phrase as if I'd never heard it and asked myself what in the world is meant by a "missionary-minded" church.

Since World War II some strange virility is supposed to mark the missionary-minded church. This label conveys a compliment to the congregation and to the minister. Usually it means a long list of missionaries and a large mission budget. You've heard the remarks yourself, "That church gives \$75,000 a year to missions." Or, "They support 50 missionaries overseas." Yet maintaining the reputation of being missionary-minded can cause the church missionary program to deteriorate into a great business enterprise, plagued with Screwtape's inevitable traps.

Dollars are not necessarily an evidence of missionary-mindedness. That is, not unless the dollars spent on missions can be balanced realistically with the dollars so easily spent on ourselves. A thousand dollars given to the Lord seems like quite a lot of money. But the \$4,500 spent on a new car isn't really much at all when we rationalize our needs and wants.

The pocketbook ought to be a measure of concern. Indeed, it is. For the treasure is invested where the heart is, Jesus said. But too often giving habits are dictated by the income tax laws and exemption percentages. God's records must indicate how much we keep for ourselves as well as what we give to Him. Money is a solemn responsibility and in many ways a very troublesome one.

Being missionary-minded doesn't mean only that a church sends missionaries and has a generous budget. So subtle is the temptation to pay off our responsibility to God that we can find ourselves involved in a whirl of quilt-sewing for overseas and forget all about our responsibility to reach our neighbor.

The mission field isn't "out there" in the realm of God's concern. It exists anywhere someone doesn't know that God loves him. Should our missionary-mindedness cause our eyes

to overlook the heavy-headed harvest fields on our street? No, it should work in reverse. We care about God's work overseas because we care about His work in our office, our neighborhood, our school. We are involved in what He is doing in the world. We can talk intelligently about needs overseas because we are involved in needs at home. We are concerned about people.

A concerned church will express itself in many ways. Perhaps a large number of its housewives will be involved in neighborhood Bible studies; couples will entertain others with the goal of reaching them for Christ. Men will have meaningful conversations at business. Evangelistic teams will visit skid-row missions, prisons, and other homes. Settlement houses and projects for the underprivileged will have volunteer workers. The church should be reaching out, reporting back to pray together, then reaching out again. The Wednesday night prayer meeting should come alive.

A few years ago I heard a missionary home on furlough from Singapore speak at the combined adult department of the church school. She told of her outreach to professors' wives and women students at a nearby university in Singapore. First she invited them to tea. As she prayed, friendships developed and Bible studies began. These women began to respond to Truth. It was an exciting account of the work of the Holy Spirit.

After the service numerous people remarked about what a thrilling work this missionary was doing. I know this woman well. Elizabeth had been doing the same thing in Singapore that I had known her to do when she was home on an extended furlough here in the States. God had just shifted her location. What she was doing in Singapore was what they could be doing right in their own neighborhood.

I thought of the most consistently missionary-minded people I knew—the ones who pray and give and care. One, an engineer, has for a number of years had a Thursday noon Bible study in his company office, currently attended by 20 men. Another, a professor, leads a bag-lunch Bible study on Tuesdays for his faculty friends. As others have come to know Christ, a faculty prayer meeting has developed. A doctor and his wife built a home for the Lord to use. On the wall in his study are these words, "I am debtor." Young, old, business friends, neighbors—everyone has the ear of this couple who live for God by being available to others.

Keith Hunt is development director of Inter-Varsity Christian Fellowship. This article reprinted by permission from *Eternity Magazine*, © 1966, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pa.

Sometimes being missionary-minded seems to mean simply that the people like their missionaries. Sunday-school classes faithfully write, send birthday cards and Christmas boxes. In their prayer meetings they pray that the missionaries will be kept well and strong. These are all very good things in themselves, but they show love only to the missionary and none at all to the people to whom he is sent.

Two contemporary circumstances have ruthlessly exposed the lack of concern the evangelical church often has for people. First is the large number of international students studying here in the United States. Lonely, scared, homesick for familiar food and customs, these students rarely see the inside of a really Christian home. Hundreds of them do, thanks to a widening vision on the part of some Christian graduates, but considering that there are nearly 75,000 studying in the U.S. today, thousands still experience little of the love of Christ here. Church projects to show hospitality to these key people are often carried on in the nonevangelical churches. Sometimes these students are not even welcome in our churches because of the color of their skins.

Which brings up the second issue: the moral crisis facing the church today in its attitude toward Negroes. What right has a church to send a couple to labor in the debilitating heat of Africa for 20 years when it cannot show Christ's love to the expanding Negro population that so often surrounds an inner-city congregation?

Warren Webster, of the Conservative Baptist Foreign Missionary Society, recently said, "The modern missionary movement carries around its neck the millstone of the church's inconsistencies on racial justice." Try explaining, as a missionary, why your church has sent *you* to them, but would not permit *them* to join your home church. It's embarrassing. It's tragic. It hinders the Gospel both here and overseas; but worst of all, it's a sin.

A church must seriously consider whether they should send their young people or money to a people they consider unworthy of *their* love, least of all of the love of Christ. How can a church consider themselves missionary-minded when their only response to the needs of the inner city is to move to the suburbs?

Further, the concern of a church must evidence itself in a well-informed congregation. After years of missionary meetings most congregations are surprised to hear that the big cities of the world are all modern and somewhat alike. Could some of this be the missionary's fault for concentrating on the bizarre and heart-rending? Maybe, but why hasn't the Christian public read enough to be sufficiently informed so that we can get beyond the travelogue and on to what is involved in building the church overseas?

Christians ought to have the biggest world of any because they are in on what God is doing in the world. Yet often they have the smallest. News media make world issues significantly real and these affect world missions. We ought to know not only something of the culture of the people to whom we send missionaries, but something of the obstacles servants of the cross face there. We ought to begin to think through how the

job should be done, to read thoughtful books—not to be critical, but to be helpful.

It's astounding how a congregation's response to missions depends not so much on evidence of strategy or intelligent building of the church of Christ as on the emotional content or personality of a speaker. Too often the church is not well enough informed for a missionary to honestly discuss the situation he faces without seeming a failure because he hasn't thrilled his audience. Discernment, thou art a rare commodity!

God's business is the most exciting in the world and we need to be in on it in every way—our pocketbooks, our time, our minds, our compassion. Mission societies are concerned about the lack of candidates coming from the churches they most expect to send them. Yet if young people haven't seen us involved, excited, and absorbed with God's great plan to reach men, they are apt to think of the whole mission enterprise as a kind of "Mickey Mouse" adventure. If our choices are worldly, their choices will be too.

Discipleship

By now the phrase "missionary-minded" seems a hopelessly inadequate description. What we've been talking about is discipleship; it is God-mindedness. We need to see the heart of God and care about what He cares about. He must expose our attempts to bypass His complete claim on us. God took man's lostness so seriously that He came to find him. We were once lost and are now found. If being found means anything to us at all, we'll be excited enough about knowing God through Christ to invest our whole personality and all we possess in helping others to be found, too. Being missionary-minded would hardly be enough.

The Vision

By Lorie C. Gooding

Where the pale sunlight lay along the field
Rippled in ripe grasses, brown and amber,
And all the air was heavy with the yield
Of a wild orchard where red woodbines clamber;

There in a somber sea of goldenrod,
Alone and lonely, while the field lark's singing
Mocked my new sorrow, I turned my thoughts to God
To comfort my sad heart. Then I heard ringing

As of a calling bell, and did uplift
My shadowed eyes from fading summer's ember
Full to the sun. And so received a gift—
A glimpse of things too glorious to remember!

Our City Neighbors

Last week I alerted *Gospel Herald* readers to the upcoming missions study for this fall. It is the ten-lesson course for youth and adults entitled *Becoming God's People Today*. Alice and Willard Roth are the authors. This week I'd like to introduce the companion course entitled *Our City Neighbors*. It is for children, primarily for juniors, the fourth to sixth graders. However, suggestions are included in the leader's guide for adapting the course also to primary and intermediate children.

Our City Neighbors is not yet printed. But I have just been reading the manuscript. It is exciting. I think Esther Eby Glass has done a marvelous job of putting the issues of urbanization into a form that juniors can easily grasp. I find myself saying, "I'd like to teach this course myself." (Now, wouldn't it be something if people in your congregation would vie with each other to teach *Our City Neighbors*?)

Lessons are not dated; so they can be used whenever your congregation's schedule permits. The course does make some demands. It requires ten sessions of at least an hour each. This suggests that the Sunday-school hour may not be the best time to use the course although it might be possible in some congregations to stretch the Sunday-school schedule so that a full hour of class time would be available.

And there are other settings. Sunday evening is one; the midweek meeting is another. Some congregations use boys' and girls' club meetings, the GMSA. Where there is a Christian day school, the course can be taught on several levels with the proper adaptations.

Why should children study about the city? The answer is obvious. If they themselves are not urban children, it is at least certain that many of them will be our city neighbors when they establish homes of their own.

The purpose of the course is stated like this: "To help children understand the city and to stimulate interest in the city as the place where the Christian witness is most needed in our time."

Who decides whether children will study *Our City Neighbors*? In the organization pattern of some congregations it is clearly the responsibility of someone. In others it is not. I would add only this. Wouldn't it be unfortunate if your children were never introduced to our city neighbors simply because no one was asked to take care of the introductions?

—Arnold W. Cressman.

The Publican

*O God,
I'm not suggesting
You substitute prayer
For obedience—
But sometimes it's easier
To pray than obey.
Sometimes I find myself
Seeking your face
Half hoping
You'd take it easy
On sin for a while.
But then I know,
When my heart is right,
Your yoke is easy—
It's my sinning that's hard.
Restore the joy of obeying,
And cause prayer
To become the secret
And power of doing—
Not the substitute
For obeying.*

Amen.



Martinsburg, Pa.

In 1790 Mennonites from eastern Pennsylvania and Virginia migrated to the Morrison's Cove area, Blair Co., Pa. In 1853 a frame church was erected, which was used until 1916, when a brick building was built. This was remodeled in 1961. Present membership is 90. D. I. Stonerook is bishop, Andre Wenger is present pastor.

Say "Yes" but Do "No"

Summarizing the empirical data regarding evangelical Christian attitudes toward social issues, Dr. E. Mansell Pattison, instructor in psychiatry at the University of Washington School of Medicine, and member of the Christian Medical Society, stated the following: The data gathered revealed that evangelical Christians tend to "(1) allege humanitarian ideals yet consistently have low scores on scales measuring humanitarian concern, while scoring high on scales of rejection and hostility toward others; (2) claim superior moral conduct, but in test actually behave the same as agnostic and atheist peers in situations of moral choice; (3) proclaim an ethic of love, but on measures of social behavior favor punitive and retaliatory methods of social control; and (4) in studies on personal conscience reveal that for them morality is a matter of hostile demand instead of positive affirmation."

Such a statement merits some serious thought and heart-searching. I am not capable of analyzing all the reasons why this may be true. Nor am I able to give a complete or competent answer to remedy such a situation. I will say, "Brethren, these things ought not so to be." It sounds as though it is saying "Yes" but acting "No."

Why is it that the Christian community sometimes takes a position in social matters which seems to oppose Christian principles? Jesus came to save from the attitude of the priest and Levite who passed by on the other side. Jesus came not only to show us a higher way but also to enable us to live a different life. The Scriptures speak clearly that one cannot say, "I'm saved. My brother or fellowman is not my concern." It's rather clear that the test of our relationship to God is in how we treat our fellowman.

Further, it would seem, on the basis of the above, that head knowledge of what God wants done is far greater than the heart dedication to do His will. This is serious and disastrous. The call of Christ is clear, but the commitment, even on the part of many who profess to follow Him, is lacking. Jesus spoke severely against those who say and do not.

Something is fundamentally wrong when there is the claim that the Christian should care as Christ cared, yet in experience rate high in rejection and hostility toward others. It is a contradiction of such claims to care when it becomes easy to believe evil about others, to wish harm upon others, and to hold resentment against others.

Something is fundamentally lacking when there is the claim and knowledge of superior moral conduct but when actual experience demonstrates no more moral integrity than of those who do not make any claims.

Further, what does it say when Christians profess the ethic of love, yet in social behavior call for capital punishment and dropping of bombs? A study completed recently by the Canadian Peace Research Institute shows that Christians are more warlike in their attitudes than are agnostics and atheists. The term "warlike" is used to mean an individual's attitude toward conventional defense forces, nuclear weapons, etc.

Among all groups, Protestant and Roman Catholic, churchgoers showed the same tendency to believe in military might rather than in the power of love. This revelation should come as a shock to a church which is founded on the teachings of Jesus Christ. Christ said: "Blessed are the peacemakers, for they shall be called sons of God," but do Christians really believe it?

Certainly, in light of the above and also in light of what we ourselves know to be true so many times, we need to repent and seek that infilling of the Holy Spirit which allows Him to produce His fruit in our lives. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. . . . If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:22, 25).—D.

Heart Failure

Tolstoi described a man who was told he could possess all the land he could encompass by foot between sunrise and sunset. At the crack of dawn the man began to run. He ran and ran and ran. His greed was so insatiable that he ran from dawn to dusk in hope of obtaining vast land holdings. Returning to the starting point at sunset, he collapsed and died. All he needed was six feet of ground!

The medical report might have read that he died of heart failure due to exhaustion. It would be more accurate to state that he died of heart failure due to greed. Jesus counseled that those who seek only the material will not only lose the kingdom of God but will eventually lose the material. Those who seek the kingdom of God will also be provided by God with the necessities of life.

A man is not measured by the goods he possesses but by the good he shares.—D.

A Dividing Line

So throughout the entire New Testament a sharp line is drawn between the church and the world. There is no middle ground. The Lord recognizes no good-natured "agreeing to disagree" so that the followers of the Lamb may adopt the world's ways and travel along the world's path. The gulf between the true Christian and the world is as great as that which separated the rich man and Lazarus. And, furthermore, it is the same gulf, that is, it is the gulf that divides the world of ransomed from the world of fallen men.—A. W. Tozer, in *The Divine Conquest*.

Green Pastures

By Samuel Gerber

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters."

All people are like sheep.

Some wander astray, confused and half-starved. Others follow the Good Shepherd, who keeps them from lacking anything.

"The Lord is my shepherd," shouts King David with exultation. God does not want to be a general cosmic-God, without personal relations with individuals. The poet claims Him as his own, "The Lord is my shepherd." I personally am taken care of. God knows His own by name, and He cares for each individual destiny with accuracy.

In our Swiss Sunday schools we sing: "Since I am Jesus' little lamb, I am continuously rejoicing." How true! Knowing this, the writer of Psalm 23 boldly claims that he lacks nothing. To have no want, of course, does not mean that one will never be in need or difficulty. Christians who know the Lord Jesus as their Good Shepherd will often go through times of physical need. But the Good Shepherd did not let them perish. He led them through the need to new rich pastures.

I think that the expression "rich pastures" should be understood spiritually. Certainly Jesus provides for our earthly bread. However, His ministry as Shepherd is above all spiritual. And He has always managed to lead His sheep through drought and the hot deserts to rich spiritual pastures.

A delicious green pasture, constantly accessible to us, is the Word of God. The Lord Jesus knows how to lead us again and again to new green pastures. There we find genuine nourishment. There the hunger of the soul is satisfied. There tasty joys are offered. He who has not spoiled his stomach with the unhealthy sweets of this world will live well from

the healthy diet of the godly pastures. More food grows there than we need.

I grew up in the Jura mountains, where horses, sheep, and cattle spend the whole summer in the rich meadows. So many kinds of plants grow in these gorgeous meadows that certainly a sheep can find more than enough to satisfy his daily hunger. If, incidentally, he comes across a plant that he cannot digest, he simply leaves it and enjoys thoroughly that which is beneficial to him. We also should learn to do that in our intimate acquaintance with the Bible. God's Word is our green pasture. It may have passages which are difficult for us. That need not annoy us. Let us leave these indigestible plants and enjoy that which is understandable to us.

However, he who wants to really satisfy his hunger will not just take a passing nibble. Our text says in exact translation, "He makes me to lie down in rich pastures."

Our cattle on the meadows of the Jura used to settle in the middle of the best pastureland. They enjoyed staying there for hours, for days. We, rushing people of today, do we still know this lying down, this quiet lingering with the Word? Are we at home there? Or do we move about in it like a sheep which plucks the best grass from the left and the right for his daily requirement?

If we have grasped the secret of "lying down in rich pastures," then no one will need to compel us to frequent attendance of church services, Bible courses, Bible schools, and retreats, which introduce God's Word. Our daily quiet Bible reading will also become a happy, satisfied enjoyment of the green pastures.

Observe the method of the good shepherd. There is no mad rush, no pushing nor striking. The shepherd, firm and strong enough to ward off the enemy, still does not force his sheep. Green pastures and fresh water are at their disposal, but the sheep must allow themselves to be led.

As long as we behave like a rebellious animal, we need not be surprised that we stay hungry and thirsty. We must learn to let ourselves be led to the water-spring by the friendly hand of our Good Shepherd. Notice that there is no promise of a waterfall nor a rushing sea. The shepherd knows that his sheep quench their thirst best at a quiet and fresh water spring.

Sometimes it seems that Christians of today do not like this quiet, refreshing water anymore. They have spoiled their taste and care only for lemonade or stronger drink. It must always tickle a little bit in the nose. These artificial drinks only bring a greater thirst. Is it not the same in the spiritual?

Learn to drink from the wholesome quiet springs of the Word of God and of fellowship with the saints. The stream



Samuel Gerber, Switzerland, is speaker on *Worte des Lebens*, German Mennonite Broadcast.

of this water flows quietly along. Approach it and drink! Whosoever will, let him take! Whosoever is thirsty, let him come and drink! It is so healing and refreshing.

It is not a standing stagnant pond. How many people inwardly thirsty are going today to the decaying puddles of this world. One would think they would turn from them with revulsion.

God, the living God, the Lord Jesus Christ, leads us to fresh quiet water.

O seek that beautiful stream!

Its waters so free

Flow rich and mighty;

Believe that it floweth for thee.

—Translated from German by Jacqueline Thimm.

Convention Sunday for Prayer

Richard Detweiler, churchwide and convention leader, has suggested that we designate a Sunday in which local church leaders would be invited to take a moment for prayer on behalf of the Mennonite Youth Convention. Aug. 14 is designated as the day.

We suggest that pastors and youth Sunday-school teachers lead a prayer or give occasion for the group to pray regarding the potential of this meeting.

Registration figures up to July 8 are 1,867 regular registrants plus 305 leadership people. Planning to take the special train round trip to Estes Park are 1,206 people. Imagine 10 percent of these returning home with a God empowerment that has solid plans for daily mission and life in local fellowship.

Prayer should be guided by the Spirit. Wait and let Him bring a Biblically derived promise or concern to your mind. Affirm in faith the love, conviction, and guidance of God for leadership people and registrants. Mention by name persons from your area who will be attending.

You will be encouraged to know that fifteen persons in one MYF have been committed since mid-June to fifteen minutes of prayer each evening. In another, twenty-four youth have promised their sponsor daily remembrance of the convention.

Some persons reading this have serious questions about convention. We invite you too to pray that the will of the Lord be done. As Paul prayed for those with whom he did not fully agree, stand with us that Christ be preached, seen, and responded to in faith and love.

The convention objective is: "We seek to discover in study and experience how the centrality of Christ's presence in the fellowship of disciples is the focal point of our life and witness in the world."

We would encourage churches to repeat this plan on Aug. 21. The registration and program will begin Sunday afternoon of that day.

—Gene Herr.

Missions Today

I Must Decrease

By J. D. Graber

We are a bit embarrassed when we read some missionary promotional literature of a generation or two ago. Here was an opportunity to achieve a position of leadership. Here you can become the head of a sizable institution. Here you can control men, exercise power and influence. Adventure, achievement, recognition—all this comes usually (and sometimes easily) to the foreign missionary. No, it was usually not stated quite so crassly, but this was the meaning.

Interested in missions for the wrong reasons—this results from wrong emphasis in missionary promotion. A missionary writer has warned against reading biographies of the great missionary pioneers of the past. The danger is, he went on to say, that the new recruit of the present day may begin to imitate these great pioneers. If he catches their spirit of dedication and sacrifice, he will profit greatly; but if he learns their methods and sometimes their attitudes toward the "natives," he may be in for trouble. These men were usually strong individualists, and in underdeveloped and primitive cultures they appeared as, and often became, supermen. They served their generation well, but we must serve *our own* generation.

"The majority of people in the West," writes Douglas Webster, "certainly those who support missions, have not yet caught up with the profound change of mood and situation in those areas of the world to which the churches of the West are still invited to send missionaries. Except in very backward areas where there is practically no indigenous church to speak of—and the number of such areas is rapidly diminishing—the missionary recruit of today and tomorrow will in all probability control nothing at all."

The missionary need not be some superior person. He must be a dedicated, spiritually motivated person. He need not be a highly trained technician, although some persons of this type are needed. If there is to be true partnership and if the myth of Western superiority is to be denied, then missionaries from the West must take their places alongside national pastors and workers doing many simple and unspectacular tasks. Only thus will the true spirit of Christ's humility and self-giving be revealed, and only then will the Gospel be effectively communicated.

"I die daily," said the apostle. "I have become all things to all men," he said again, "that I might by all means save some." "He must increase, but I must decrease," said John the Baptist of Jesus. This is the authentic missionary spirit because it is the authentic Christian spirit. We want recruits to respond to this kind of missionary promotion—to leave rather than to lead; to give rather than to get; to seek not the honor of men but to please Christ.

Rights of the Minority

By Alfred J. Albrecht

Today the layman in the Mennonite Church is called to make policy decisions more than ever before. Seminary students are asking their practical theology professors, "How should a church make its decision?" thereby revealing that this is a live issue. These young men have recognized that some of the problems churches are encountering today grow out of improper handling of business meetings.

A church would be taking a step toward at least a partial solution of its problems if it would adopt an established business meeting pattern and then follow this pattern carefully in its business meetings. *Robert's Rules of Law and Order* and *Sturgis Standard Code of Parliamentary Procedure* are two of the most popular today that would be suitable for churches to use.

We Need Rules

Church groups do not need to follow business meeting rules for all situations. Certainly committee meetings need not be conducted by parliamentary rules. If the purpose is to explore a subject, then informal discussion methods are in order instead of parliamentary rules.

On the other hand, there are a great many situations when more formal rules need to be used. J. Jeffrey Auer, head of the speech department at Indiana University and author of a book on parliamentary procedure, maintains that "Greater use should be made of formal parliamentary procedure when the membership is relatively large, when the groups' purpose is action rather than exploration, and when the division of opinions is sharp." This, then, is the type of situation that is being considered here.

Rules and principles play an important part in our lives each day. Our driving on the highway is governed by the rules of the road. Fun and exciting basketball games are played by rules, whereas the frustrating experiences in life often come when someone disregards the rules.

As a youngster, your most frustrating experiences may have come from a playmate's disregard for the rules. You remember the situation well. Four or five in your group were a bit older and stronger than the rest of the group. These four or five made the rules as the game progressed, and they made them to their advantage. This may have frustrated you to tears.

Thus, to avoid frustration and to promote harmony, groups need to follow the patterns or principles that they have col-

lectively agreed on. And for business meetings we need to use a standardized code of everyday good manners for the special situation created when a large number of people gather to make decisions.

There are two reasons why we should use parliamentary rules in church business meetings. First, parliamentary rules provide for efficient action. Second, parliamentary rules provide for democratic action.

For Efficiency

How do the rules provide for efficiency? The rules state that only one substantive motion may be considered at a time; certainly a sensible arrangement. Let us for a moment assume that we're in a business meeting. At one point in this meeting, John Harley moves that the church drive be paved. While we are discussing the advisability of this motion, Dick Miller moves that the interior of the church building be redecorated. Now we have two substantive motions on the floor and the makings of a hopelessly confused meeting. The point is that according to the rules only one such motion may be on the floor at one time. So you can see that in this manner a group can discuss the problem at hand, get it off the floor, and then on to something else in an orderly way. In this manner the rules provide for efficiency.

The rules also establish a logical order of precedence among the various motions. If we have a main motion on the floor, it is only logical that this motion should be modified to suit everyone or at least a large number, and that it be clearly stated so that all can understand what is being proposed. So it is only logical that the motion to amend is in order after the main motion is on the floor.

On the other hand, suppose that while a main motion was being discussed someone moved to limit debate on the motion to one hour. Then if someone else moved that the question be referred to a committee, this would be out of order because the group had already decided to limit debate and had thereby committed itself to debate the motion. At this point it would be illogical and a waste of time to then move to refer the matter to a committee. Thus, time is saved and, of course, the group moves along in an efficient manner.

For Democratic Action

The second reason why we should use parliamentary procedure is that it provides for democratic action. Parliamentary rules state that all members have equal rights, privileges, and obligations. Each member has the right to propose motions,

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to speak, to be heard uninterrupted, to ask questions, and to vote.

But a corollary to these rights is obligations. Each member has the responsibility to discuss or debate, to give advice, to reveal information, to share his understanding of a problem. Each member has the responsibility to work for his organization, to serve as an officer, to serve on committees. These obligations should be taken more seriously, for often members selfishly seek the benefits of the organization while refusing to work.

The rules also provide democratic action by the rights of the minority. Their rights are to speak, to be heard without being interrupted, and to oppose. Everyone should always be concerned about protecting these rights.

Even though you are a member of a large majority, you should be much concerned that the minority has an opportunity to present its side. For today you may be in a majority, but tomorrow you may be in the minority on another issue. If today you help create an attitude that one rides roughshod over a minority, tomorrow you may be part of the minority and defeated without having had an opportunity to speak out. Thus you always need to be concerned about minority rights.

The third way in which the rules assure democratic action is that they provide for substantive motions to be passed by a majority vote. The vote of the majority decides. The ultimate authority of an organization is vested in the majority of its members. When you join an organization, you agree tacitly that you will be governed by the vote of the majority, that you will abide by it, and not only abide by it but you will cooperate with it. This is the only way an organization can operate. So in this sense, the rules are democratic.

The principle of decision by a majority vote is an extremely important one and should never be disregarded by voluntary organizations. Alice F. Sturgis, author of two books on rules for business meetings, states: "The theory of democratic government implies control by a majority."

Thomas Jefferson, our first parliamentarian who as vice-president of the United States and presiding officer of the Senate wrote a manual of parliamentary procedure for Congress, stated: "The first principle of republicanism is that the rule of the majority is the fundamental law of every society of individuals of equal rights; to consider the will of the society enounced as by unanimous, is the first of all lessons in importance, yet the last which is thoroughly learnt. This law once disregarded, there is no other but that of force. . . ." He was, of course, commenting on state legislatures, but it applies to church business meetings also.

Pointing up the unfairness in forsaking the majority vote principle, Alice Sturgis wrote: "Strange as it may seem at first glance, whenever more than a majority vote is required, control passes from the majority to the minority. For example, if a two-thirds vote is required to take an action, one third of the members of the organization make the decision as to whether the measure is to pass or to be lost. Each of the members of the one-third minority, therefore, has twice as much power of decision as each of the members of the majority."

This point needs to be emphasized because many of our Mennonite churches are using a two-thirds vote on substantive motions, a dangerous and undemocratic practice. It is imperative that we look at this practice of inequality. Do not conclude that I am speaking in behalf of a bare majority. It is important that church business meetings achieve a large general consensus.

The only manner in which consensus can be achieved, however, is by discussion or debate, and by modifying motions with amendments. In this way a true consensus is achieved. On the other hand, the arbitrary imposing of a two-thirds vote, the practice of giving twice as much voting power to a minority as to the majority contains the seeds of disharmony and hard feelings.

One more quotation from Alice Sturgis, who wrote her books with the help of her lawyer husband: "There is a long line of court decisions which hold that there are no rules of parliamentary law which require more than a majority vote on any motion." What does this mean?

It means that a member of your church who is unhappy with a two-thirds vote on an important issue may sue your church. It also means that very likely the court will find in favor of the person who is disgruntled about the two-thirds vote. For there is a long line of court decisions which hold that there are no rules of parliamentary procedure which require more than a majority vote on substantive motions.

The minority has rights, but the minority does not have the right to decide. The majority has the right to decide; a fundamental principle of democratic action.

Why should we use parliamentary procedure in church business meetings? Because we will conduct ourselves more efficiently and more democratically. This will help the church function as a brotherhood.

Divers Disease

The preacher's text was: "They brought to Jesus all sick people that were taken with divers diseases."

The preacher said, "Now, doctors can scrutinize you, analyze you, and sometimes cure your ills, but when you have 'divers diseases' then only the Lord can cure you, and brethren, there is a regular epidemic of 'divers diseases' among us!

"Some *dive* for the door after the Sunday school is over; some *dive* for the TV set during the evening services; some *dive* into a bag of excuses about work that needs to be done for Jesus. Others *dive* for the car and take a trip over the weekend, forsaking assembling and teaching assignments. Then a few *dive* into a flurry of faultfinding every time the church takes on a work program. Yes, brethren, it takes the Lord and love of the church to cure *divers diseases*; you are in a bad way, brethren."—Selected.

The Right of Dissent

By William Keeney

Basic to the American tradition of freedom and democracy is freedom of speech. It is embodied in such often repeated accounts as Patrick Henry's cry to give me liberty or give me death, and his contention that this was not treasonable. It is embodied in the fundamental code of the country as part of the Bill of Rights.

Its Root Is Ancient

The right, even the duty, to criticize government has roots which are ancient. They are embedded in the Judeo-Christian heritage. A distinctive feature of Old Testament Judaism was the right of the prophet to speak boldly to the monarch when he was wrong. Nathan gave clear precedent for such action when he accused David of sin. In any typical middle-eastern caliphate of the time such a man would have been quickly executed for such an affront to the dignity of the monarch.

A long tradition exists of men such as Elijah, Amos, Isaiah, and Jeremiah who not only denounced the moral and spiritual failures of national leaders in their personal life; they also opposed entangling alliances and excessive dependence on military forces as instruments of national policy.

Jeremiah, for example, espoused the policy of submission to Babylon at a time when it was viewed as appeasement and treason by the majority of his countrymen. He nearly lost his life on more than one occasion for his dissent from popular opinion. The story of Daniel is an account of dissent and was used to encourage dissent in a time of danger.

Jesus was constantly under attack for His unwillingness to support the independence movements in opposition to Rome. He translated His dissent at other points into public prophetic acts both in cleansing the temple and in His Palm Sunday entry into Jerusalem. The apostles were jailed on several occasions for their refusal to adhere to the public policy.

A unique feature of the American system in its origin was its denial that it had divine authority for every act of the state. The sovereignty of the state is limited by certain natural rights which adhere to the individual and which cannot be abridged by the state. The state does not claim to represent divine authority to enforce truth upon the persons within the state. The Bill of Rights does not list privileges which the state grants and therefore can take away. It lists rights which adhere to individuals as persons and cannot be violated by the state except at its own peril.

More recently we have contended for the extension of the right and even the duty to dissent in another direction. In the Nuremberg trials the U.S. accused certain men of guilt for giving unquestioned obedience to their government when the government committed crimes against humanity. The same precedent was utilized in condemning Eichmann. In these actions we sought to impose our code upon the international community on the assumption that rights carry with them responsibilities. Unless we acted hypocritically and cynically, unless we were really saying by our actions that these war criminals were only guilty of losing the war, we must uphold the right of persons to dissent, even in times of national emergency and crisis.

Two Considerations

Two important considerations may be given to undergird the necessity for and desirability of dissent. The first arises from an awareness of the finitude of man's knowledge. Even in relatively simple problems it is rare that anyone has all the facts at his disposal. Certainly in a situation as complex as the current conflict in Vietnam, no one has all the knowledge necessary to have certainty as to what the answers ought to be. The Senate foreign policy debates early in 1966 disclosed a wide range of opinion on the central issues among those best informed on the facts available to government leaders and other experts.

Furthermore, even the knowledge available is conditioned by some point of view. Our judgment on the relative importance of various issues is determined by our perspective. Our perspective is inevitably colored by our self-interest and we can extricate ourselves from it only by a strong effort to see the situation from another's point of view. Ezekiel sat for seven days among the refugees in Babylon before he spoke to them. Exek. 3:15. The New Testament does the same when it calls for us to love our neighbor as ourselves. The American Indian said somewhat the same thing when he proposed that a man should not criticize another unless he had first walked in the other man's moccasins.

The democratic system assumes that truth is disclosed more truly and falsehood is shown to be false by the testing of differences of opinion from many points of view. It is the belief that the multiplicity of pressures and perspectives will enable the body politic to bubble out the dross and refine the purer metal which makes a state strong. If this process is to work, no artificial suppressions of opinion should be imposed. As long as all parties seek to make their voice heard without recourse to violence and threat, a larger truth will emerge from the debate.

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A second important consideration arises from the psychology of social behavior. Freedom and controversy are two sides of the same coin. If people are to be identified with and loyal to social institutions, they must be able to express their convictions freely. Where they are unable to do so, they become alienated from the society.

The power structure of a society tends to work for conformity. The persons who find undesirable features in the institutions are not within the structures of power. To become the conscience of the society they must disturb the existing structures. This will lead almost necessarily to controversy and even to conflict.

Jesus did not shrink from controversy and conflict. He recognized that the people in power had to be challenged openly at certain moments. He did reject certain methods and also had a sense of timing. It seems clear that He did go to Jerusalem with awareness that it would precipitate a controversy and even violence and death.

It is rare when men give up positions of privilege sustained by power without a struggle. Some would contend that they never do. Thus freedom, the right of dissent, will almost necessarily entail controversy and at times conflict. This truth has been most clearly demonstrated for us by the recent civil rights struggle which has been called the Freedom Movement.

Two Alternatives

There are two alternatives to having controversy as a corollary of freedom. One is an enforced conformity. All dissent is suppressed. This method characterized the totalitarian society. We have seen the consequences. The persistent attempt to impose conformity generates an increasingly larger segment of the society which is disaffected and alienated. Such a society eventually must adjust or crumble from within, but we reject totalitarian methods in principle. It would be ironic indeed if we were to adopt the very methods which we claim to oppose and find ourselves defeated from within in an attempt to save ourselves from an enemy without!

A second alternative is indifference and apathy on the part of the members of the society. The student generation of ten years ago gave more cause for alarm by its indifference to injustice than does the current generation with all its extremes in protesting the ills it sees. An indifferent society is close to anarchy. Such a society must operate with at least the tacit assumption of moral relativism where all choices are of equal worth and so there is no real choice. Such a society cannot be healthy and vigorous.

Let us now turn to an examination of some of the issues involved in dissenting from the present U.S. government policy in Vietnam. It is not the purpose here to contend for any specific alternative policy. The purpose is to argue for the value of dissent and the need to give it a careful and fair hearing.

Extreme Forms of Dissent

Certain conditions have worked presently to produce the extreme forms of dissent ranging from the relatively sober and

moderate "teach-ins" to the extreme forms of self-immolation by burning and acts of civil disobedience such as the burning of draft cards.

One contributing factor is the control of the news and the opinion-making instruments. The mass media make it difficult for individual voices to be heard. The government manipulates the news to support its policy. The American people have been poorly informed about developments in Vietnam. Earlier reports exaggerated American successes and were optimistic of early solution of the problem.

Even now it is a deliberate policy to minimize American casualties by reporting them by vague descriptions as light or moderate while maximizing Vietcong losses by giving exact count and calling them heavy. It was especially apparent when the Secretary of Defense said we have stopped losing the war, which we were always told we were winning.

The policy of government by consensus has had the insidious effect of squashing all disagreement. The president is notorious for his arm twisting, for his use of threats, covert and overt, against those who do not fall in line. Such conditions require those who dissent to seek some dramatic and effective means to get the attention of the mass media, to present their point of view to the public.

Not only has the dissent had to resort to dramatic and extreme methods to enable the individual to express his dissent; the nature of the situation demands a proportionately strong dissent. Persons have felt deeply the brutalities of the war in Vietnam. The sufferings of the people have been both extensive and intense. For 25 years the Vietnamese have known nothing but a succession of wars carried on by foreigners on their soil: first the Japanese, then the French, and now the Americans.

If one disagrees with the use of torture by our Vietnamese allies, the forceful movement of people into hamlets, the burning of men, women, and children with napalm bombs, and the bombing of North Vietnam, then some extreme expression of dissent is called for. Any mild protest would be disproportionate to the situation, child's play in a man's world.

Civil Disobedience

One form of dissent which has been strongly criticized is civil disobedience. Civil disobedience is not always an unethical act. Henry David Thoreau was on high ethical grounds when he was put in prison for protesting the Mexican War. He thanked the government for providing prisons and contended that it was the only proper place for a just man in such a state. Dietrich Bonhoeffer and others like him have justly deserved our admiration for their civil disobedience in Germany, even though we might not agree with the methods they proposed to use. The civil rights movement has given examples of the ethical quality of many who have used civil disobedience to rectify injustice in our own country.

Nevertheless not all civil disobedience is to be condoned, even when the right to dissent is respected. The person who would use civil disobedience in an ethical manner would be justified in using it against an unjust law or an unjust system.

He may also be justified in using it as Henry David Thoreau did to protest what he considered to be an unjust act in the Mexican War. But he did not then attempt to evade the consequences of his act.

Such civil disobedience should also be careful not to undermine respect for law and order where they are exercised properly. Deliberate evasion of the draft would not be an ethical form of protest. Refusal to be drafted might. Thus while the right of dissent should be recognized and respected, not every extreme or illegal act is to be condoned. Careful distinctions should be made between the unethical forms of dissent and the ethical protests which may be of a high order by being extreme and even illegal.

The Question of Loyalty

Government officials who insinuate that everyone who protests is a communist or a beatnik and disloyal, when the vast majority are not, only encourage the rise of extreme methods and do a disservice to society. They are irresponsible both with the truth and with the trust vested in them as public officials in a democracy.

Some have questioned the propriety of such protests because they reflect upon the integrity and sacrifice of the men fighting in Vietnam. They argue that we must support the war because we love the boys who are out there fighting. If we do not, we betray them. Such inferences are unwarranted. The responsible dissent may be an equally high form of loyalty to the country. It may be the only proper expression of respect for those making the sacrifice.

It is in no way necessary to diminish the quality of their sacrifice or detract from the sincerity of these men when one tries to change a policy which he is convinced makes their sacrifice futile and unnecessary.

Some have also contended that the protests may be prolonging the war by encouraging the enemy to believe that we do not have the will to fight. But that may be a risk a democracy has to take to enjoy the strength that comes from freedom. It might be equally true that to refrain from protesting would prolong the war by sustaining our own government in the belief that no other options are available or that the military solution is the only option the people will support.

It might also be that lack of any dissent would prolong the war by sustaining other governments in the belief that our government would not be supported in any settlement short of an unconditional surrender. With no hope for negotiations they may see no point in seeking peace short of victory.

Three Kinds of Evidence

Evidence could be presented for the need to support consideration of a variety of options. Only three kinds of evidence will be cited.

1. The military-industrial complex against which Eisenhower warned in the closing days of his presidency is one of the institutions which needs to be challenged by the conscience of the nation. It seems evident that even President Johnson often has little power to deny their wishes. Men from the Defense Department and the Pentagon seem to exercise more influence on policy decisions which properly belong to the

State Department than is good for our own long-range international interests. By the very nature of these men's situations they will think almost exclusively in terms of military solutions for any conflict.

2. A team of five men visited Vietnam in October to study the refugee problem. They represented voluntary relief agencies but went with government support and encouragement. Before leaving, Vice-President Humphrey briefed them in the absence of President Johnson who was recuperating from his operation. In Vietnam top-ranking Saigonese government officials and American military personnel told them repeatedly that the military solution was not the real answer to the need in Vietnam. It would have to be given in terms of economic and social welfare programs of agencies such as those which the team represented.

3. Feelers for a negotiated settlement in the fall of 1964, both through U Thant's office in the United Nations and the French, were refused. The primary reason, though not the official reason, appears to be that President Johnson felt he must maintain a strong image to hold the support of the "hawks" who want an escalation of the military effort instead of a negotiated settlement.

The Right of Dissent needs to be respected and even encouraged, especially in the Vietnamese situation. It is exceedingly complex and no easy and simple answer will be found. We may not have all the information available to high ranking officials. But their information is not adequate for some of the decisions either. Our government has made mistakes—probably serious mistakes.

The bombing of North Vietnam may well be among the most serious, especially in its timing. It may well have served to drive the North Vietnamese into the arms of the Chinese whom they have good reasons to suspect. It drove Russia to take a hardened position at the very moment when Kosygin was in Hanoi apparently trying to find a means of settling the conflict by negotiation, and slowed the alienation of Russia from China as well as progress in arms control agreements. The renewal of bombing early this year shocked many nations and left many in despair, especially in Asia.

Many factors in the Vietnamese conflict are not easy to measure and certainly cannot be fed into a computer. They are the humane, moral, and spiritual factors. One does not have to be a military or political expert to be sensitive to these forces. They have more force than can be controlled by firepower. In ancient Israel a shepherd and tender of fig trees from the hill country could see more clearly the forces shaping the destiny of Israel and Judah in their conflict with Assyria than could the government officials in the capitals. It may well be a teacher from the seclusion of the university or the protester in the street who knows better the real options in Vietnam. The democratic process of freedom should allow possibility for such truth to emerge in the crucible of free expression of dissent.

Our society needs to continue to test all the possible options in the process of free debate. This requires recognition and respect of the right of dissent even when we disagree with the content and would not condone the methods.

No, I Never Attend Prayer Meeting

By A. W. Voteary

No, I never attend prayer meeting, neither the regular midweek service nor a prayer meeting called for any other purpose.

I attend regularly on Sunday mornings and always hear the pastor announce the prayer meeting. Sometimes he exhorts on the need to attend, pointing out that if we are to go forward, it must be on our knees. He urges us to put first things first and be at the meeting. But when I hear the announcement, I automatically decide that I will not be there. The announcement of a prayer meeting means no more to me than an announcement of a missionary convention in Los Angeles, or an announcement that a monkey had been landed on the moon.

I Believe in Prayer

All my life I have heard sermons on prayer. All my life I have believed that it is only prayer that brings revival, that this is the only means to see souls saved. In my heart I believe that prayer is the answer to the spiritual dearth of our nations and of our churches. I believe the only antidote to dry, formal services on Sunday is fervent, effectual prayer during the week.

But in spite of this, when I work all day I am too tired to attend the meeting. Occasionally, though, I go bowling or visiting with friends. Sometimes I spend the evening at my pet project in the basement. Mostly, though, I just sit and watch the wild west programs on TV.

Years ago I used to feel a little twinge of conscience because of my nonattendance at prayer meeting. Long since I have ceased to think anything about it. One day the class leader suggested to me that I should attend. I was surprised and, I must confess, a little indignant. On the surface, I was nice enough to him and politely excused myself. I told him there were so many activities at the church and in my private life that I just could not make it, even though I would like very much to attend. Afterward I felt rather uneasy about the last statement—hardly honest, was it? Really, I have no desire to attend at all.

You see, the real truth of the matter is that, while I have a profession of religion (occasionally I testify on Sunday), I have very little desire deep in my heart to see revival or people getting saved. When I testify, I say I want to let my light shine and win others to the Lord. But the fact is that I never do win others to Him or even make any effort in that direction.

I'm Not Bothered

Actually, I am quite contented to just go on my regular way. The fact that weeks, sometimes months, go by with no one getting saved does not bother me at all. I know this is

caused by the lack of prayer. But I do not care to do anything about it. When I do try to pray and spend five minutes on my knees, it seems like at least an hour.

When revival meetings are planned, I outwardly assent, of course. We have always had revival meetings in the spring and fall. But in my heart I feel somewhat irked. And I wish that somehow the time for them was not so close at hand. Always, in times like these, there are special efforts made to get people to pray. Sometimes even special prayer meetings are called. And my allergy to prayer meetings breaks out again.

I would never admit it to anyone, hardly even to myself, but the truth is this: I do not really want to see revival. It might disturb my routine and comfortable way of life. And then, you never can tell, there might be some fanaticism. Somebody might get blessed. Of course, if I were all prayed up-to-date and enjoying the experience that I used to, I would be delighted with such procedure. But I am just not in tune with that sort of thing anymore. And as for praying with seekers, I am so out of practice in prayer I would frankly be embarrassed.

I Don't Really Pray

I am not usually much interested in missionary meetings either. Almost inevitably the greatest need stressed for missions is prayer. So that puts me out. Occasionally the pastor calls on me to pray during the Sunday morning service. I put words and phrases together and get by. But when we arise from our knees, we do not seem to have touched God. It all seemed so empty, so ineffective.

But I notice that the pastor never phones me during the week to ask me to pray for a special need or emergency situation that has arisen. I must admit it—I am just not a praying man. The other day I read a motto: "A Prayerless Christian Is an Impossibility." It troubled me deeply. Could it be that I am not even Christian?

Other Days Were Different

This was not always the case. When first I found the Lord, the house of God and the prayer meeting in particular were my great delight. When the words of the old hymn, "Blessed hour of prayer . . . O how sweet to be there," were sung, they expressed the very thrill and sentiment of my heart. I loved the place of prayer. To do His will was my meat and drink.

Those were the days when heaven came down my soul to greet and glory crowned the mercy seat. I knew something then of the glory that Moses felt as he came down from the mount with face aglow. I knew what Peter felt like when he

said, "Let us build here three tabernacles."

In those days nothing except emergency prevented my attendance at the place of prayer. My friends soon came to know that on Wednesday night I was not at home—there was a prayer meeting on in my church. If any did come to visit on that night, I invited them along. If they did not care to come, I excused myself and went alone. Some of them came to realize that, since the prayer meeting was of such importance to me, there must surely be something real in religion after all.

Those were glorious days. My soul continually overflowed. Life left little to be desired. Happiness was my continual portion. Communion with God was precious and sweet. I

never thought the day would come when I would be writing a testimony like this.

I feel that I can no longer go on as I am. Like the prodigal son, I am determined what I shall do. I will arise and go to my Father and will say unto Him, Father, I have sinned against heaven and in Thy sight. "Return unto me and I will return unto you," is His promise to me. I will take up the cross just where I laid it down. The happiness and the fruitfulness of the yesteryears will be mine again.

When the prayer meeting rolls around this week, and each week thereafter, I will be found in my place, in the house of God.—Reprinted from *Evangelical Visitor*.

Restoration in Our Church

By Jaye

"We have all said too much and it's a long ways back," Ivan said to the representative of the conference who had come to see if, in some way, he could mediate a troubling church situation that was now going into its second year. "Where do we begin? To whom should we go? Will it work?" Ivan questioned.

"It will take a miracle," the man stated. "It will take love and trust. That is a miracle when feelings run as deep as they do in this type of situation."

We were all tired of the continual bickering. Certainly none of us were proud of what had been going on. Yet we had not been able to take the proper steps to bring about a restoration of peace in our church. The only possible way to settle the trouble seemed to be a division. Some would stay. Others would go.

Priced, we could see that division was very expensive. The scars of it would remain as long as people lived and would even be handed down from one generation to another. Our testimony in our city was not good now and it would be even worse then. It would divide families. So many of our people are intermarried. No matter on which side some individuals went, they would have brothers or sisters on the other side. It would be hard on the missionaries from our church. To whom were they now responsible? Our young people would suffer. Two small churches could not carry on the effective youth program one large church can. Friendships would be estranged and never restored.

Yes, it would take a miracle to avert the pending disaster of a church split.

"If we are really serious about our desire for unity," one lady commented at a church business meeting to discuss the problem, "then we should be willing to come together to pray. Let's meet here at the church in the morning for an hour of prayer."

The people left the church that evening promising that as many as possible would be back in the morning for an hour prayer service. In the evening the entire congregation would gather again—this time to hear a message on some phase of reconciliation given by the conference representative.

Yes, I wanted restoration. Yes, I was willing to pray with others about it. Yet when I arrived at the church the next morning, I just couldn't go in; at least, not immediately. So I picked up the book that was lying on the front seat of the car, flipped the pages to where I was last reading, and read several pages even though I knew that the session was already in progress. Deciding that this was rather foolish because I had come to the church to take part in the service, I got out of the car and walked toward the church. A few feet from the entrance I met Sharon.

"Jaye," she cried, "I don't want any hurt feelings between us. Can you forgive if I've hurt you?"

"But you haven't hurt me," I stammered. "And if you had, of course I could forgive you."

"We used to have so much fun together," she reminded me. "Like Easter breakfast. But now we don't even have anything to talk about."

"I know," I agreed. "But let's not leave it that way. Why don't you and Ralph come over this evening after church? We can talk. Perhaps all that has really happened between us is that we have misunderstood each other."

Together we walked into the church and on up to the upper room where friends and foes had gathered to discuss the real meaning of prayer and spend some time praying. Probably the most striking comment from that session was, "I don't know why God limits Himself to the prayers of His people, but He does."

Concerns for a united church were expressed and the desire that our church once more be a witness in our community was great. More than one parent stressed that his children, though not directly involved, were reaping the consequences of our

strife. Nothing short of a miracle from God would save our church. We pleaded with Him that He would deal with all of us and spare our fellowship.

As the representative talked with us individually and collectively in the remaining time he spent in our community, we were reminded that Christ had forgiven so much. Yet we found ourselves unable to forgive so little in comparison. All of us said, in one way or another, that we could love and accept our church brethren. But attached to that love were demands insuring their love in return. Trust did not come easily. So often we had trusted each other in some small way, only to have that trust broken. Now our love would have to be without demands. It would have to be proved in daily life.

What if our love was rejected? Our trust broken? Not one of us wanted that to happen. Still it was a possibility. It was a chance true love always risks.

Sharon and her husband came for coffee. At first the conversation drifted along the general themes of homelife. Then we asked each other, "Will our church heal and can we make a go of it?" We shared our reasons for feeling the way we did. They expressed their feelings. We discovered that we each had attributed wrong motives to the other. Before they left shortly after midnight, we covenanted together that during the coming weeks we would pray for each other and for another couple. Friendship and fellowship were being restored. True, Sharon and Ralph went home still believing in the same principles with which they had come to our home. My husband and I also felt much the same about our goals. But the understanding and new respect we had for each other would go a long ways toward restoration in our church.

Taking courage from the reconciliation with our friends, we made it a point to contact another family. When we men-

tioned our purpose for coming, that if in some way we had hurt them we were sorry, Margaret told us of their desire to come to us and express the same feeling. Again as we talked and shared our concerns, we gained new insights. God had called them as well as us to be members in our church. His will would not be accomplished in a division. We reassured one another that the church could yet be ours together with all the other members. Before leaving, they, too, offered to join us in praying for another couple.

As the days rolled by, more and more contacts were made. The circle of praying people enlarged. Prayer helped us to take a different attitude toward the other person. In time it would draw us together as we never had been before. The foundation for the future life of our church was being laid upon a firm rock.

One would wish that restoration could be one hundred percent. More than likely it will never be. Here we had to learn that we could not make demands upon the other person. Perhaps the Spirit of God had not led that person in the same way He led us. It wasn't up to us to be the judge of that. In our own hearts we had to forgive, even though it was never asked for, and take the attitude that it was between God and the individual; not between the two of us. Then it could be placed in the back of our minds where it would not be recalled each time we saw that person.

A year ago we couldn't feel sure that God had an answer for the problems in our church. Even after the arbitration had begun, we didn't feel too confident that restoration could happen. But today we know that God has a place in our church for each member. He has the remedy for our church problems. It is one of His miracles—LOVE!

For Discussion

Protestant-Catholic Dialogue?

By Denny Weaver

In order to enter into a truly honest dialogue, one must be willing to sincerely question his ideas. This means laying one's ideas on the line alongside the ideas of others and being ready to pick up that which emerges as most sound, probably not one system or the other in its entirety, but morsels of both. From this kind of questioning, one comes to understand better what he believes. He does not need to be afraid of this kind of experience if his ideas are based on truth, and/or he desires to discover the truth.

During the past several months, I was privileged to enjoy

a series of conversations with a group of Italian Catholic priests. There were no striking conversions from one side of the fence to the other; but we all emerged as different people. For my part, in spite of the many differences which exist and will continue indefinitely to exist, I found Christian fellowship among brothers in Christ.

This raised the question in my mind about Protestant-Catholic dialogue and our position toward it. Should we pursue this Protestant-Catholic relationship? If so, why? How do we approach dialogue, and what kind of results do we expect to achieve? Is the only desirable objective for Catholics from our Protestant viewpoint that of a radical break from Catholicism and an anti-Catholic embrace of Protestantism?

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It is not difficult to answer the question of "why dialogue?" First of all, we have many external facets of Christianity in common. This includes allegiance to a common God and a confessed faith in a common Saviour, Jesus Christ. We read the same Holy Scriptures from translations whose relative differences are minute.

Second, an important fact which must be recognized is that although from our vantage point the Roman Church has left much to be desired throughout history, it was none other than the Roman Church which preserved the faith for 1,500 years until the Reformation. The monks in the monasteries preserved the ancient Biblical manuscripts, and the religious art and culture. If it had not been for the church in its distorted form, Martin Luther, John Calvin, Ulrich Zwingli, Conrad Grebel, and Menno Simons might never have had the opportunity to be reformers. In spite of ourselves, we are indebted to the Roman Church for this preservation of the spark of faith.

A third impelling factor is the change in attitude of the Roman Church since the Vatican Council. Instead of being considered as lost sinners in need of repentance and a return to the security of the breast of the mother church, we as Protestants are now considered as departed brethren. The Vatican is making an effort to dialogue with Protestants, and we have an obligation to take advantage of this opening.

It is perhaps more difficult to say how we go about entering into dialogue and what our attitude should be as we approach Catholics. One assumption that we must make is that Catholics are Christians; at least we must not assume they are not Christians because of the fact that they are Catholics. This removes us from the offensive and the desire to demonstrate that our brother is wrong, which in turn allows our brother to express himself instead of merely defending himself.

Discussions should begin with the elements we have in common as Christians. Take extra precautions to agree wherever possible. And as we grow in mutual understanding and acceptance and continue to find more experiences and ideas in common, the differences will shrink in size and importance, and we will be able to discuss these differences more objectively and with less emotional attachment.

We must approach each conversation with a mind ready to be impressed and changed, assuming that we might learn something. Each time we enter into a conversation, we should stretch and test our faith, placing it in doubt and being ready to replace parts of it with something which proves superior. If our faith is truly rooted in Jesus Christ, it will emerge unscathed from all tests.

Closely involved with being willing to learn is the ability to see that there may be more than one way of saying things, or more than one means of expression. For example, when both people agree that a Christian is someone who has given himself to God to serve Him and keep His commandments, it is safe to assume that our definition of the application of God's commandments is the only acceptable and true interpretation?

What kind of results may we expect for our efforts? First of all, *not* unity of organization. In spite of good intentions

on both sides, there are and probably always will be insurmountable problems such as the hierarchy and papal infallibility and the view of the sacraments. But we should hasten to add that the lack of a church unified in earthly structure does not at all need to prohibit spiritual unity, and cooperation in scholarly and benevolent pursuits. We can see this kind of cooperation in our own Mennonite milieu in the Associated Seminaries at Goshen-Elkhart, Ind., and in the work of the Mennonite Central Committee.

We can expect to arrive at some unity of spiritual thought, if not in external application. We should be able to learn that there is more which unifies than divides. From this unity of thought should emerge mutual acceptance. We need no longer fear and distrust one another from mutual positions of ignorance. We can now accept each other as Christians, sinners saved by the grace of God and therefore brothers in Christ.

It is readily evident that missions are needed among both Catholics and Protestants in all the countries of the world. These missions are needed, not because people belong to one or the other of these churches, but because in all churches there are people without Christ. And this, very simply, is the message of this essay. As Christians, we must see people as God's children or potential children. We must learn to see beyond the fact that someone is a Catholic, to see instead if his Catholic faith has led him to a personal encounter with Christ. The question then becomes not whether a person is a Catholic, but whether he has a living relation with Jesus Christ.

This We Pray

Living God of the living, we address you not brashly nor yet abjectly, but as sons who bear your likeness, a likeness we too often try to live down and to which we too seldom try to live up—sons for whom you have taller ambitions than we have for ourselves.

We do not presume by our praying to lobby in the halls of heaven, nor to make recommendations, nor to present wants for earnest consideration. We have tried all that, only to be dismayed by getting what we asked for.

Now, we ask instead, What do you want of us? What is a fitting errand for a son of such a father?

To us who analyze the motivations of others, give the fortitude to analyze our own. Let us be holders as well as samplers of opinion. Give us always the humility and courage to achieve a decent balance between proclaiming our conviction as if there were no others, and withholding it until the last precinct is safely heard from.

Though we promised not to ask for anything, we do have one modest request. As we strive to keep ourselves in dynamic tension, grant us some small occasional success to give us the elation of divinity; we will take care of the failures that will remind us we are human. Amen.

—Prayer at ACP dinner, Kenneth L. Wilson, Editor of *Christian Herald*.

CHURCH NEWS



MCC Commissioning Service

Thirty-two individuals participated in the fourth MCC orientation school of 1966 held from July 5 to 19. Included were the following:

Ada Beyer, Souderton, Pa., has volunteered to spend the next year serving at Boys Village, Smithville, Ohio. Loren Eash, Goshen, Ind. has accepted a 27-month assignment in Nigeria.

Kenneth Erb, Frazee, Minn., Richard Fulmer, Perkaskie, Pa., Elwood Schrock, Glen Flora, Wis., and James Wenger, Hesston, Kans., will serve two years in Bolivia following three months of language study in Cochabamba, Bolivia.

Harley Kooker, Harleysville, Pa., will spend three years in Vietnam. Dr. and Mrs. Harold Kraybill, Elizabethtown, Pa., have volunteered to work at the Evangelical Clinic in Nhatrang, Vietnam, for three years.

Leo Moyer, Quakertown, Pa., has accepted a two-year assignment in Haiti. Douglas Yoder, West Liberty, Ohio, has volunteered to serve two years in Morocco following three months of language study in Brussels, Belgium. Lois Yoder, West Liberty, Ohio, has accepted a two-year assignment at the MCC Center in Frankfurt, Germany. She will serve as matron.

Overseas Missionary Retreat

"Every missionary who is formulating plans for church extension should ask:

"(1) How shall we proclaim Christ so that men may believe?

"(2) How shall we present Christ so that those who confess may grow to enter Christ's church?

"(3) How shall we train baptized members to become self-propagating members of the church?

"(4) How can we aid young churches to become self-supporting congregations?"

These questions were posed by Donald A. McGavran for Mennonite missionaries recently. The missionaries were among the more than 200 persons, including children, staff, and committee members, participating in a retreat for overseas missionaries July 9-16. Sponsors for the week-long retreat

held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., were the Eastern and General Boards.

Resource persons from outside the Mennonite overseas missionary family included Dr. McGavran, dean of the School of World Missions and Institute of Church Growth at Fuller Theological Seminary, Pasadena, Calif., and Paul M. Miller, associate professor of practical theology at Goshen College Biblical Seminary. Co-directing the retreat were Dorsa J. Mishler, secretary for personnel for Mennonite Board of Missions, and Harold S. Stauffer, administrative assistant for overseas missions for the Eastern Board.

Approximately half of the 202 persons present were overseas missionaries, nearly one third were children of missionaries and

staff members, and the remainder were staff and committee members.

The first period each day was spent in Bible study and prayer under J. D. Graber's leadership. The rest of each morning focused on a missions seminar with leadership shared by Paul N. Kraybill and Wilbert Shenk. These three men are staff members of the overseas missions offices in the two boards. Don Jacobs, veteran East Africa missionary, also gave leadership in the seminar sessions.

One afternoon interest group was for women, led by Helen Alderfer. Another focused on trends in contemporary theology with John H. Yoder. The last afternoon period each day concerned human relations and group dynamics with Paul M. Miller. Evenings were devoted to area sharings by various missionary personnel.

Thursday and Friday featured Dr. McGavran speaking on missionary concerns and strategy. Friday evening's session featured a panel chaired by Jacobs of which McGavran was a member. Paul Erb gave the final address on Saturday morning.

Mishler said following the retreat that it had been planned so that missionaries, staff, and committee personnel could review together from a total Mennonite Church perspective the concepts, strategy, and philosophy of our mission in today's world. "I sensed real unity of commitment to Christ and to the work of the Mennonite Church in making Him known," he observed.

Salung Apointments

Three new missionaries were appointed for overseas service by the Eastern Mennonite Board of Missions on July 19:

J. Landis and Ada Weaver, 426 West View Drive, Akron, Pa., as two-year Mission Associates, developing the Orange Walk Trading Services in British Honduras, leaving in September.

Stella Newswanger, Gap, Pa., for a three-year bookstore Mission Associates assignment in Musoma, Tanzania, leaving in September.

Nine persons were reappointed:

Nevin and Blanche Horst, Akron, Pa., for a three-year term in Ethiopia, going out in August;

Calvin and Marie Shenk, 1916 Lincoln Highway East, Lancaster, Pa., for a four-year term in Ethiopia, going out in September;

Rhoda Wenger, 1089 College Avenue, Park View, Harrisonburg, Va., for a three-year teaching assignment at Musoma Alliance Secondary School Tanzania, going out late in 1966;

George and Dorothy Smoker, 1671 Loma Vista St., Pasadena, Calif., for a five-year term of missionary teacher service in Tanzania, departing date uncertain.

James and Arlene Stauffer, Harrisonburg, Va., for a third term of missionary service in Vietnam, going out in August.



Expansion Program at Menno-Haven

Recently the Board of Directors of Menno-Haven, Inc., gave approval for a 43-bed addition to the existing building. The plans and specifications for this addition are now out for bidding by a number of contractors. Bids were to be opened on Aug. 1, at which time the board would then decide as to the date construction will begin. Menno-Haven, Inc., is a nursing and rest home, owned and operated by the Mennonite church of Franklin County, Pa. The address of the home is: 2075 Scotland Ave., Chambersburg, Pa. Menno-Haven began operating on Sept. 17, 1964, with a capacity of 61 beds. Immediately there was an admissions waiting list which was constantly on the increase, and it was because

of this waiting list that the board was prompted to decide on the addition.

The new addition will be for nursing patients, and is being built in a Y shape, with a therapy and a rehabilitation center between the two wings. Menno-Haven is presently serving the community with a representation of a large number of different church affiliations. The Board of Directors consists of 16 men with an executive committee consisting of: David H. Lehman as president; Omar R. Martin, vice-president; Roy Showalter, secretary; Raymond Martin, treasurer; and Irvin Frey, assistant secretary-treasurer. M. B. Wyse is the administrator of the home.

Strengthen I-W

The General Mission Board's relief and service committee met at Elkhart, Ind., July 21 and 22. At their first meeting of this fiscal year, the committee elected Atlee Beechy chairman in absentia. Beechy is serving in Vietnam as field director for Vietnam Christian Service. He plans to return to his home in Goshen this month (August).

In other actions the committee:

—reviewed concerns for strengthening the service counselors. Service counselors are appointed by district conferences in order to help Mennonite youth think through their service concerns and directions. In order to help counselors, the committee agreed that counselor arrangements should be reviewed with conferences to be sure that counselors are located to be most accessible to youth in need of their services. Counselors should be given tools and helps to be of maximum help whether youth are interested in earning service, VS, or Pax. A set of four filmstrips and a new manual will give new tools for their use. Counselors are available to congregations, youth groups, and individuals to talk and listen about youth service.

—approved the sale of its Cessna 180 plane in northern Alberta to Leo Ulrich, a former VS-er who is staying on in Alberta on a self-supporting basis. Ulrich will be providing flying service for VS and mission interests on a fee basis.

—approved transferring the radio communications network in northern Alberta, formerly operated and owned by VS, to the Alberta-Saskatchewan mission board.

—approved the sale and transfer of clinic equipment and supplies at Slave Lake, Alta., to John L. Rutt, VS doctor who has completed his service and now plans to stay on in that community in private practice.

—approved developing a new boarding facility for Cree Indian children, grades 1 to 6, at Anzac, Alta., if a site and building can be found. The present dormitory belongs to the school and will be closed because the older children are being transferred to McMurray for school.

—authorized the opening of VS units in South Bend, Ind.; London, Ont.; and St. Petersburg, Fla., and authorized further exploration toward VS units in Carlsbad, N. Mex., and the Englewood area in south-

west Chicago. New racial violence has sprung up in Englewood.

—appropriated \$5,000 above budget for a special Mennonite Disaster Service emergency fund with Mennonite Central Committee.

—approved appointments for 56 new persons to long-term VS.

—heard Ken Seitz report on the work of 56 summer VS-ers.

—heard a report on a peace and service display with other Mennonite groups at Winona Lake and authorized a similar display for next year's Youth for Christ Convention at that place the first week in July.

—were introduced to new staff members in relief and service: Leonard Garber, assisting in I-W services; Roy Yoder and Jerry Miller in VS administration and E. C. Bender, director of senior VS.

Two new members of the committee who met with the committee for the first time were Vincent Krabill, Hesston College faculty member, replacing Calvin Redekop from Richmond, Ind., and John Eby, Eastern Board director of VS, who replaces Paul G. Landis.

Krabill has been serving the South Central Conference as peace secretary for some years. During the summer months he has been visiting I-W concentrations in the interests of vocational and educational guidance.



Missionaries of the Week

Paul Z. and Ella Martin are located in British Honduras where he is the director of the mission program under the Eastern Mennonite Board of Missions, Salunga, Pa.

They arrived in British Honduras last April. Paul has operated a 17-acre farm raising pheasants, was a mechanic for five years, and was pastor of the Gehman congregation for 13 years. He also has been a Bible school superintendent and teacher, a Sunday-school teacher, and an evangelist.

Ella has been a Sunday-school and Bible school teacher. The Martins' home address is Mohnton, Pa.

Witness in Capital

Dwight King, Hutchinson, Kans., has been appointed to study the possibility of a stronger Mennonite witness in Washington, D.C. He will conduct the study during August.

Various study conferences of Peace Section constituent groups have expressed a growing concern that witness to the state should be a dimension of the Mennonite's service of Christian compassion.

The establishment of an office in Washington, D.C., would provide a means of implementing a more articulate Mennonite witness to the state and also serve as a source of information to Mennonite churches about legislation and other government developments of concern to the Christian conscience.

King will find out how government officials view the activities of church agencies and how successful these agencies have been in relating their views to government and to their own constituencies.

King is currently completing the second year of study at Harvard Divinity School in Cambridge, Mass. He participated in a month-long seminar in Washington in July which explored the role of religious organizations in the nation's capital.

Witness in Haiti

The Eastern Mission Board is planning to develop a witness in Haiti in response to the invitation from the Council of Mission Board Secretaries on behalf of Mennonite Central Committee. Out of concern to develop a more specific witness dimension to its program, MCC requested that COMBS share in a study to determine the future course of their Haiti program. Orie Miller, Arthur Miller, Edgar Stoesz, and Paul Kraybill made this visit and presented recommendations to their respective agencies. EMBMC will also represent COMBS in coordinating the interests of the several mission boards working in Haiti.

Calendar

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-28.
Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 23, 29.

Completes Seven Years

Mrs. John (Emma) Horst completed nearly seven years of service with Mennonite Broadcasts, Inc., at Harrisonburg, Va., recently. Her husband was partner in this work for MBI until his death in November, 1964.

Mrs. Horst graded student lessons in Home Bible Studies for The Mennonite Hour, grading over 150,000 lessons for more than 10,000 students in the United States and Canada.

Mrs. Daniel Bender, formerly of Iowa City, Iowa, has joined The Mennonite Hour Home Bible Studies staff, replacing Mrs. Horst. Moses Slabaugh heads the correspondence course and counseling work for Mennonite Broadcasts.

For Parents and Pastors

We as an MYF convention leadership team for Estes Park, Colo., ask that you stand with us for a fresh understanding of Jesus Christ for the youth from your family and church. We go into this meeting with openness. The program is carefully planned, but it is open for any changes that the Spirit gives. We have spent hours privately and corporately discerning the way, yet the guidance must be current.

We are counting on something deeper

than just superficial fun. We all want this in abundance but much more. We affirm again our desire that all youth become New Testament disciples in the best of our Anabaptist tradition. Before God we want what Malachi foresaw in the "bringing of fathers and children together again, to be of one mind and heart." This will happen as we are totally open on the Godward and manward side. Let us be thinking and praying together in the Spirit with abandonment this week. —Gene Herr, Coordinator.

Saigon Center Activities

During June students crowded the study rooms of the Eastern Board's Saigon, Vietnam, center cramming for the all-important state high-school and university examinations. Results can literally be a matter of life or death. Those who pass continue studying. Those who fail are subject to the draft. The bookroom monitor, Mr. Luc, was one of the 80 percent of his group who failed. This was quite a blow, and the road ahead is not certain.

Because of tests, English class attendance dropped somewhat. Interest in a new session of classes appears to be great. The Gia Dinh center recently enrolled some 250 in a new session of English classes. The Rang Dong school is progressing nicely with some 200 children enrolled in kindergarten and lower elementary grades.



Focus on Persons

A 79-frame color filmstrip with 15-minute narration, "Focus on Persons," can be obtained from the Mennonite Board of Missions. It presents the scope and variety of the Mennonite Church's involvement in health and welfare services and is intended to help congregations and individuals understand why the church is involved in this type of service. Order from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or contact the administrator of one of the health and welfare institutions. The administrators are available to give a presentation with the filmstrip.

Begins New Assignment

Resigning as secretary for health and welfare for Mennonite Board of Missions on Aug. 1, E. C. Bender has accepted the responsibility of directing senior VS for the Board.

The senior VS assignment is a new one with the Board, although there has been a good deal of active participation among senior adults in VS in various ways over the years. In his new assignment, Bender will check potential locations for senior service, help place senior VS-ers, seek to help congregations to use senior volunteers creatively in their home communities.

Any persons interested in exploring senior VS are urged to write to E. C. Bender, either at Box 370, Elkhart, Ind. 46514, or at Martinsburg, Pa. Bender will maintain his residence at Martinsburg.

Luke Birky, formerly administrator of Mennonite Hospital, La Junta, Colo., now serves as secretary for health and welfare for the Board.

Camp for Retarded

Beautiful Rock Springs Ranch, Junction City, Kans., is the location for a midwest summer camp for the retarded and their families to be held Aug. 28 to Sept. 3.

The camp for retarded is the first of its kind sponsored by Mennonite Mental Health Services for families of the midwest. MMHS initiated this type of camping program in 1965 at the Laurelville Camp, Mt. Pleasant, Pa.

Rock Springs Ranch will accommodate 450; however, the sponsoring committee has limited the size of this first camp to 20 families who will be accepted on first come, first served basis.

Side trips will be taken to various points of interest in the area: Eisenhower Home and Museum, historic Council Grove on the Santa Fe Trail, and Indian burial grounds at Salina.

Camperships of financial aid amounting to \$30 per family are available upon application.

Application and further information may be received from Armin Samuelson, Prairie View Mental Health Center, Box 467, Newton, Kans. 67114.

Camp Florida

If camps were given an integration rating, we would not expect to find the church's most integrated camp in the South. Yet, if camps were ranked thus, Camp Florida would be near the top of the list. One week 74 rural and city youth of Indian, Negro, white, and Spanish extraction

coming from the churches and missions of five Mennonite conferences lived, learned, played, and worshiped together in an atmosphere prophetic of another world.

Consolidated also describes Camp Florida—perhaps the most consolidated camp in the Mennonite Church. Those 74 campers plus their counselors were crowded onto a rented ten-acre tract. The Southern Men-

nonite Camp Association is determined to remedy this unfortunate situation by developing a Mennonite-owned campground for youth and family camping for the Mennonite Church of the South. Request for information or contributions may be mailed to S.M.C.A., 1909 E. Wilder Ave., Tampa, Fla., 33610.

FIELD NOTES



Wayne Miller, administrator of the Conejos County Hospital, La Junta, Colo., has completed a course in basic hospital administration at the Columbia University School of Public Health and Administrative Medicine. The course involved one year of study

and included two two-week sessions on the campus of the school. The hospital is operated by the Mennonite Board of Missions, Elkhart, Ind.

Paul H. Martin, of La Junta, Colo., is to become pastor of the Mennonite church at Aspen, Colo., and chaplain of the hospital there. The new duties are effective Sept. 1.

A Midwestern I-W retreat will be held Aug. 26-28 at Camp Friedenswald, near Cassopolis, Mich. The retreat is especially for those I-W men in Illinois, Indiana, Michigan, and Ohio. Edward Stoltzfus, Goshen, Ind., is to be the speaker.

A I-W retreat for Indianapolis fellows will be held Aug. 21 at McCormick's Creek State Park, with Leon Stauffer as the speaker. It will also be a time to meet Richard Yoder and his family. Yoder is assuming the duties of I-W sponsor and pastor of the First Mennonite Church of Indianapolis. He has been located at Nappanee, Ind.

Ronald Collins and family lived at the Mennonite House of Friendship (Bronx, N.Y.) parsonage for a part of the summer while looking for a permanent location. He is assuming the responsibilities of pastor of the Bronx Spanish Mennonite Church and college teacher in Manhattan.

Jesse Adams, Chattanooga, Tenn., has been in New York for the summer working with an Inter-Protestant Voluntary Service Team at Grace Church. This involves distributing Gospels, teaching Bible school, and guiding recreation.

A family Bible camp attracted approximately 150 persons for part of a week this summer at Bloomfield, Mont. Participants included members of the General Conference and Mennonite churches. Nelson

Kauffman and Jacob Enz, both of Elkhart, Ind., served as speakers.

Vacation Bible school this summer at the First Mennonite Church, Canton, Ohio, was the biggest they have had. Enrollment was 220, with 109 of these having perfect attendance. Average attendance was 190, with an additional 28 teachers and helpers.

The Dr. Harvey Mast family arrived in the States July 17 for a two-month furlough from British Honduras. Their address is c/o Alvin Mast, Greenwood, Del.

The Chester Wenger family returned to the States on July 14 after completing three terms of missionary service in Ethiopia. Their address is 60 Main Street, Salunga, Pa.

The address of the Dr. Joseph Burkholders, on furlough from Ethiopia, is 274 Erskine Avenue, Toronto, Ont.

Mary Ellen Umble is living at Sadsburyville, Pa., during her three-month furlough from Ethiopia. She arrived July 5.

James and Rhoda Sauder and family left Pennsylvania on July 21 to return to Honduras for their second term.

Mary Leaman, Columbia, Pa.; Ruth Sauder, Manheim, Pa.; and Vivian Beachy, Harrisonburg, Va., left for their first terms of missionary service in Honduras on July 28. Mary is a nurse at Tocoa, Ruth is a teacher at Pine Grove Academy, Tegucigalpa, and Vivian is serving as principal at Pine Grove Academy for one year.

Anna Mary Yoder, literacy worker in Honduras, is at home in Wellman, Iowa, for three-month furlough. She arrived on July 6.



William Meyers, Easton, Pa., left this summer for a two-year term of service in Vietnam with International Voluntary Services, Inc. Meyers is a regional team leader in the delta region of Vietnam and is involved in agriculture, education, and community de-

velopment work. Meyers graduated with a BA degree in mathematics from Goshen College, Goshen, Ind.

J. Allen and Erma Brubaker and children, Harrisonburg, Va., left July 22 for their first term of missionary teacher service in Somalia. They are stationed at Mahaddei.

Kenneth and Elizabeth Nissley, Harrisonburg, Va., were scheduled to leave the States on July 29 for their first term of service in Somalia.

Miriam Buckwalter returned to the States July 16 for a one-year furlough from Tanzania. Her address is 2352 Old Philadelphia Pike, Lancaster, Pa.

The Dr. J. Lester Eshleman family returned from Tanzania on July 14 for an extended furlough. Dr. Eshleman will be taking further training in surgery. Their address is Parkesburg, Pa.

Omar and Anna Kathryn Eby and daughter, Harrisonburg, Va., left the States July 21 for a three-year Mission Associates teaching assignment at Musoma Alliance Secondary School.

The Dr. Richard Weaver family, York, Pa., were scheduled to arrive in Nairobi, Kenya, on July 30. After a month of language study they planned to go on to Shirati, Tanzania, for their first term of medical missionary service.

Harvest Home and Sunday-school meeting, Columbia, Pa., Aug. 21. Instructors are J. Harold Forwood, Manheim, Pa., and James R. Danner, Hanover, Pa.

Vernon Gerig, Wayland, Iowa, brought the message, and **Peter Kennel**, Shickley, Nebr., gave the charge at the installation services for **John Willems**, at Beth-El, Milford, Nebr., July 10.

Mahlon D. Miller, Pinto, Md., has accepted the call to serve the Yellow Creek congregation, Goshen, Ind. He will assume his new pastorate the middle of August.

The MYF Office staff will be out of the office after Aug. 12. Anything pertaining to the Convention should be mailed c/o MYF Convention, Estes Park YMCA Conference, Association Camp, Colo. 80511.

The Presidium of the Eighth Mennonite World Conference met in extended business session in Filadelfia, Chaco, to finalize plans for the Amsterdam 1967 Conference, to acquaint the South American brotherhood with Mennonite World Conference, and to worship and study together with the congregations on the theme of the eighth Conference, "The Witness of the Holy Spirit." Meetings and discussions were also held in Brazil, Uruguay, and Argentina.

Young People's Institute, Hanover Mennonite Church, Hanover, Pa., Aug. 13, 14. Instructors: Wilmer R. Martin, Chambersburg, Pa.; J. Irvin Lehman, Chambersburg, Melvin B. Delp, Baltimore, Md.; Norman G. Shenk, Mt. Joy, Pa.; Earl R. Graybill and Noah L. Hershey, Parkesburg, Pa.

J. C. Wenger, Goshen, Ind., will be speaking on "God's Word Written," in the Leontonia, Ohio, area on Aug. 12-14.

Personnel Needed

Two nurses are needed immediately at the Conejos County Hospital, La Jara, Colo. The hospital is located in the Colorado Rockies. Contact the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or Wayne Miller, Conejos County Hospital, La Jara, Colo. 81140.

Aden Gingerich, Plain City, Ohio, was ordained to the Christian ministry on July 17, to serve as associate minister with Loyal Troyer at Zion Chapel, Unionville, Ohio. Fred Hostetter, Roman Miller, and Valentine Nafziger officiated. The ordination took place at the Bethesda A.M. Church, because of larger accommodation.

The tenth annual fellowship of Conservative Mennonite churches was held at the Hiland High School, Berlin, Ohio, July 9, 10. The theme of the fellowship was "The Church Triumphant." Zion and Bethany congregations of Benton and Holmesville, Ohio, were hosts to approximately 2,000 people.

The Steelton Church, Steelton, Pa., will observe its thirtieth anniversary with a homecoming on Aug. 14. All who attended in the past are invited.

A reunion of Philhaven staff and alumni will be held Saturday, Aug. 27, at the hospital picnic grounds.

New members by baptism: thirteen at Yoder, Haven, Kans.; three at Doylestown, Pa.

Personnel needed: A self-supporting young woman to help in club work in Youngstown, Ohio, churches. Work is available in five hospitals, in schools, in homes, etc. Rooms are available with Martha Hertzler, a schoolteacher, in a Mennonite home. Interested women contact

Pastor Fred Augsburg, 1321 Lansdowne Blvd., Youngstown, Ohio 44505. Phone: 216 747-1741.

Daniel Slabaugh was ordained as minister and pastor of the Ann Arbor Church, Ann Arbor, Mich., on July 24. E. J. Leinbach officiated, assisted by Lloyd Miller. This new church was organized on May 29, 1966, with 21 charter members. Bro. Slabaugh's address is 8265 M-36, Whitmore Lake, Mich. Telephone: 313 449-4183.

Bro. and Sister Bernard B. Kautz, Andrews Bridge congregation, Lancaster, Pa., celebrated their golden wedding anniversary on July 26. On Sunday, July 24, their seven children and 20 grandchildren had open house for them at their home. They also have two great-grandchildren. After the celebration they took a trip through Nebraska and Missouri to visit relatives and friends; this retraces part of their honeymoon taken in 1916.

Change of address: **T. H. Brenneman** from 1301 S. Eighth St., Goshen, to 602 College Ave., Goshen, Ind. 46526 (effective Sept. 1). **B. Charles Hostetter** from Harrisonburg, Va., to 101 S. Main St., Harleysville, Pa. Phone: 215 256-8610.

Myron Augsburg, president of EMC, Harrisonburg, Va., will be speaking at special meetings and conducting evangelistic crusades as follows: Aug. 14-21, Ocean City, N.J.; Aug. 27, Church Men's Retreat, Fort Wayne, Ind.; Aug. 28, Winona Lake Bible Conference, Winona Lake, Ind.; Sept. 4, North Park College, North Park, Ill.; and Oct. 2-9, Du Page County Crusade, Wheaton, Ill.

"Talk of Philadelphia" radio program, Aug. 3, carried a panel of four Mennonites to inform the public of the beliefs and practices of the Mennonites and their manner of living and witness in the world. Panelists were Paul N. Kraybill, Salunga, Pa.; Richard C. Detweiler, Perkasie, Pa.; Lois Clemens, Lansdale, Pa.; and John E. Lapp, Lansdale.

Sunday-school meeting and Harvest Home services, Slate Hill, Shiremanstown, Pa., Aug. 14. Speaker: Ben F. Lapp, Watons town, Pa.

Annual meeting at Williamson Church, Williamson, Pa., Aug. 27, 28. Speakers: Richard Bartholomew, Youngstown, Ohio, and John Henry Kraybill, Bronx, N.Y.

William Miller, North Liberty, Ind., in special meetings at Herrick, Clare, Mich., Aug. 7-14.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to call attention to a statement that appeared in the I-W issue of the *Gospel Herald* (June 7 issue). This statement appears in the article, "Conscientious Objectors and



Jesse Glick (right), associate director of I-W services, talks with two persons viewing the peace display at a Youth for Christ convention in Winona Lake, Ind.

the Draft," that was reprinted from an NSBR0 leaflet.

Under "Selective Service Classifications and Their Meaning," the meaning of the I-Y classification as stated in the leaflet and the article is no longer correct. The word "military" should be dropped from the definition.

When the I-Y classification was begun slightly more than two years ago, it was only for fellows who were eligible for military service. Since then the law has been changed and fellows who take the CO position can also accept the I-Y classification. So the definition and meaning of I-Y should now be stated as "qualified for service in time of emergency." CO's can now accept this classification without jeopardizing their CO position.

I should mention some other factors about the classification. Fellows with this classification will be eligible for service only when the president declares a time of national emergency. Even then they may not be called but at least they will be eligible. Some local boards may send a fellow with a I-Y classification for one or more additional physicals to check and see if his physical condition improves or changes so that he can be taken out of the I-Y category and given a higher classification. At this point such action is not the rule, but I know of a few Mennonite fellows who have faced such a situation.—Jesse Glick, Associate Director of I-W Service, Elkhart, Ind.

* * *

In "Why I Do Not Vote in Political Elections" (July 12 issue) we are urged to pay our taxes cheerfully to such a benevolent state as ours. But of all the uses to which our tax money is put, the war machine, which takes by far the largest percentage, is not mentioned. Many of us are convinced that in the present situation our Caesar is using this money for purposes beyond the legitimate use of his authority. What is our obligation? What about the statement in the same article pointing out that the Anabaptists felt that "The Christian does not need to render to the state the oath, nor military service, nor war taxes?" Shall we continue to pay such taxes "cheerfully?"

—Willis G. Horst, Goshen, Ind.

* * *

In the article, "Why I Do Not Vote in Political Elections" (July 12 issue), Bro. Lapp rightly says that "the state is not Christian," and quotes from the Schleithelm Confession, "The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good." But then he says that Menno Simons "clearly gave his testimony that in God's sight it is wrong for the state to mete out capital punishment."

The reason Menno spoke as he did was because the Roman Catholic state church was using the sword to mete out capital punishment, which certainly was wrong for them if they were Christians as they claimed to be.

In Menno Simons' Complete Works, Part I, page 198, he says, in speaking of the state church using the sword, "Christ has now given us a new command and another sword. I do not speak of the sword of the judge, for that is quite different."

He did not expect the state to be nonresistant. But he taught that church and state must be separate.

Pilgrim Marpeck wrote, "The worldly government is not one which shows mercy, but is a revenger (Rom. 13), as one breaking the law of Moses died without mercy (Heb. 10), and this law today outside of Christ stands unannulled by Christ for vengeance and discipline over the wicked."

Our Anabaptist forefathers believed in capital punishment for the state as taught in God's Word. Why does the Mennonite Church of

today utterly disregard the Bible on this point?
—Elwood H. Halteman, Sellersville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, David and Mabel (Yoder) Grantsville, Md., third child, second son, Lamar Dale, July 3, 1966.

Cerda, Emile and Anna Belle (King), Wauseon, Ohio, first child, Carmela Lee, June 28, 1966.

Chupp, Leroy and Shirley (Brandau), Elkhart, Ind., fifth child, fourth son, Gordon Vernon, June 30, 1966.

Conrad, James and Mary Alice (Schantz), Perkasee, Pa., second child, first daughter, Ann Renae, June 28, 1966.

Duerksen, John D. and Belle (Detweiler), Ailsa Craig, Ont., first child, Jodi Michelle, June 18, 1966.

Frederick, Charles R. and Sara Lu (Graber), Iowa City, Iowa, fifth child, second son, Peter Graber, June 28, 1966.

Groff, Elias R. and Marian (Mohler), Holtwood, Pa., second son, Myron Dean, July 17, 1966.

Leatherman, Daniel and Kathryn (Shantz), Goshen, Ind., second daughter, Rebekah Louise, born July 7, 1966; received for adoption, July 15, 1966.

Lutz, Walter and Inez Mae (Kauffman), Holden, Alta., first child, Dale Allen, July 16, 1966.

Martin, Ellis and Blanche (Landis), Shippenburg, Pa., sixth child, fourth son, Curtis Lane, June 11, 1966.

Miller, Glenn and Carolyn (Hershberger), Shipshewana, Ind., first child, Marlin Dean, born June 11, 1966; received for adoption, July 18, 1966.

Miller, Lester and Edna (Dike), Wauseon, Ohio, fifth child, fourth son, Logan Luke, July 13, 1966.

Nair, Donald T. and Diane (McCool), Hyattsville, Md., first child, Shawanna Ellen, April 21, 1966.

Plank, Kenneth and Eloise (Thomas), Hagerstown, Md., first and second children, Jennifer Lynne and Rebecca Dawn, July 3, 1966.

Resh, Kenneth and Grace (Yoder), Grantsville, Md., third daughter, Annetta Faye, June 10, 1966.

Rude, Lars and Gladys (Lehman), Tofield, Alta., fifth child, fourth daughter, Cindy Lou, June 30, 1966.

Sauma, Paul E. and Ruth (Schlabach), Goshen, Ind., first child, Jerrol Devlon, May 11, 1966. (Paternal eighth child, third son.)

Shetler, Marlin and Marlene (Rychener), Davidsville, Pa., third son, Bradley James, June 2, 1966.

Yoder, Samuel L. and Ruth (Peachey), Altonville, Pa., third son, Darl Lamar, June 27, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blucas—Lopes.—Anthony Blucas, Scottsdale (Pa.) cong., and Jean Lopes, Scottdale, Baptist cong., by Rev. Amond, July 15, 1966.

Bowman—Lichty.—Wilbert Bowman, Elmira (Ont.) cong., and Mary Ann Lichty, Waterloo,

Ont., St. Jacobs cong., by Glenn M. Brubacher, June 4, 1966.

Busenitz—Birkey.—William Busenitz, Emmaus cong., Whitewater, Kans., and Grace Birkey, Watford cong., Goshen, Ind., by John S. Steiner, July 16, 1966.

Cabrera—Hensley.—Joseph R. Cabrera, Franconia, Pa., and Pamela S. Hensley, Quakertown, Pa., both of Upper Skippack cong., by Daniel Reinford, July 23, 1966.

Halteman—Shawalter.—Claude Halteman, Harrisonburg, Va., Zion Hill cong., and Karen Shawalter, Harrisonburg, Chicago Avenue cong., by Harold G. Eshleman, June 10, 1966.

Loewen—Lichty.—Gerhard Loewen, Winnipeg, Man., Springstein cong., and Ferne Lichty, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, July 9, 1966.

Miller—Hartzler.—Melvin James Miller, Alden (N.Y.) cong., and Karen Louise Hartzler, Clarence Center (N.Y.) cong., by Howard S. Bauman, June 11, 1966.

Ropp—Albrecht.—Robert Ropp, New Hamburg, Ont., Hillcrest cong., and Sharon Albrecht, Tavistock, Ont., East Zorra cong., by Henry Yantzi, June 10, 1966.

Sommers—Swartzentruber.—Roger Sommers, Indianapolis, Ind., Bon Air cong., and Clarence Swartzentruber, Amboy, Ind., Howard Miami cong., by Clayton Sommers, July 9, 1966.

Thatcher—Kauffman.—Charles J. Thatcher, Brinkhaven, Ohio, and Lois Kauffman, Millersburg, Ohio, both of the Millersburg cong., by Paul Lantz, June 25, 1966.

Troyer—Yoder.—Mose Troyer and Ruth Yoder, both of Colon, Mich., South Colon cong., by Ora D. Schrock, July 1, 1966.

Zehr—Friesen.—Howard Zehr, Jr., Hesston, Kans., and Ruby Friesen, Halbstadt, Man., by Howard J. Zehr, father of the groom, June 18, 1966.

Zimmerman—Brubaker.—LaMar Zimmerman, Ephrata, Pa., Martindale cong., and Ruth Arlene Brubaker, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eshbach, June 25, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Hannah A., daughter of Tarvin and Martha Williams, was born at Herndon, W. Va., Aug. 9, 1904; died of cancer at Akron, Ohio, July 19, 1966; aged 61 y. 11 m. 10 d. On May 19, 1931, she was married to Talmadge Beachy, who survives. Also surviving are one brother (Walter) and 3 sisters (Mrs. Rose Sommersville, Mrs. Maude Stewart, and Mrs. Amanda Smith). She was a member of the Hartville Church. Funeral services were held at the Eckard-Baldwin Funeral Home, July 21, with Edward Diener officiating.

Birky, Mary, daughter of Joseph and Katie (Stalter) Good, was born at Hopedale, Ill., Oct. 28, 1874; died at the Geneva (Nebr.) Hospital, July 10, 1966; aged 91 y. 8 m. 12 d. On Feb. 14, 1915, she was married to John J. Birky, who died July 28, 1942. Surviving are 5 stepchildren (Lula Boshart, Elsie Roth, Ella Augustine, Ruth Horsch, and Elmer Birky), one sister (Sarah Bellar), 20 grandchildren, and 32 great-grandchildren. Preceding her in death were 4 sisters and 2 brothers. She was a member of the Salem Church, where funeral services were held July 13, with Jake Birky, Lee Schlegel, Fred Reeb, and Peter Kennel officiating.

Bowman, Otilla May, daughter of Martin A. and Catherine (Shank) Lahman, was born Aug. 11, 1891; died at the Rockingham Memorial Hospital, Harrisonburg, Va., July 1, 1966; aged 74 y. 10 m. 20 d. On May 11, 1910, she was

married to Luther A. Bowman, who died May 10, 1952. Two daughters also preceded her in death. Surviving are 3 daughters (Brownie—Mrs. Irvin Burkholder, Lelia—Mrs. James Heatwole, and Vada—Mrs. Dwight Swartz), 8 sons (Millard L., Durward L., Roy S., Howard A., Paul D., Joseph A., Wade M., and Linden R.), 46 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Joseph Bruuk, Mrs. Walter Hartman, and Mrs. Emory Coakley), and 2 brothers (John C. and Weaver). She was a member of Weavers Church, where funeral services were held July 4, with Mahlon Blosser, Lloyd Horst, and DeWitt Heatwole officiating.

Cook, Iria A., daughter of Solomon and Mary (Myers) Long, was born in Ogle Co., Ill., Sept. 18, 1868; died at the Pleasant View Home, Kalona, Iowa, July 6, 1966; aged 97 y. 9 m. 18 d. She was the last survivor of seven children. On Feb. 9, 1892, she was married to G. W. Cook, who preceded her in death. Surviving are 3 daughters (Mamie—Mrs. Clark Wenger, Nona Reade, and Edna—Mrs. Raymond Summers), 7 grandchildren, 17 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Liberty Church, South English, Iowa. Funeral services were held at the Union Church, South English, in charge of S. J. Horst and George Miller; interment in the Brethren Cemetery.

Detweiler, Edna A., daughter of Jacob H. and Sallie (Alderfer) Kulp, was born in Bedminster Twp., Pa., Feb. 10, 1905; died at Souderton, Pa., July 9, 1966; aged 61 y. 4 m. 29 d. She was married to John O. Miller, who died in 1940. Later she was married to Alfred A. Detweiler, who died in 1963. Surviving are one daughter (Anna—Mrs. Howard Rice), one son (Paul K.), one stepdaughter (Mrs. Norman Godshall), 8 grandchildren, one sister (Annie A. Kulp), and 2 brothers (Joseph A. and Irwin A.). Three sons and 2 daughters preceded her in death. She was a member of the Rockhill congregation. Funeral services were held at Deep Run, July 13, with Clinton Landis and Merrill Landis in charge.

Kaminski, Michael Anthony, was born at Detroit, Mich., Sept. 8, 1941; died at the Napoleon, Ohio, Hospital following an auto crash near Ridgeville Corners, Ohio, July 2, 1966; aged 24 y. 9 m. 24 d. On July 7, 1962, he was married to Virginia Seiler, who survives. Also surviving are one daughter (Lois Denette), his mother (Mrs. Peter Kuzdai), one sister (Joan), one half sister, 2 half brothers, 2 step-sisters, and 2 stepbrothers. His father and one brother preceded him in death. He was a member of the Lockport Church, where funeral services were held July 6, with Walter Stuckey and Donald Seiler officiating; burial in Pettisville Cemetery.

Kile, Katie, daughter of George and Elmyra (Mengle) Kile, was born in Rapho Twp., Pa., Dec. 20, 1881; died at the Pickell Convalescent Home, Columbia, Pa., May 14, 1966; aged 84 y. 4 m. 24 d. She was a member of the Landis Valley Church, where funeral services were held May 17, in charge of Mahlon Zimmerman and Levi M. Weaver.

Lauver, Florence B., daughter of Jacob and Salina (Yoder) Byler, was born near Elverson, Pa., June 2, 1894; died at the Osteopathic Hospital, Lancaster, Pa., May 7, 1966; aged 71 y. 11 m. 5 d. On Sept. 26, 1920, she was married to William G. Lauver, who survives. Also surviving are 5 children (Lois, Paul, Glen, W. Elton, and Mary Lou—Mrs. Lester A. Blank), 11 grandchildren, and one sister (Mrs. Corinne Hartzler). She with her husband spent 24 years in mission work in Argentina, and after returning to the States, they worked among the Spanish people in Texas, Iowa, and Lancaster Co., Pa., where she was active, until two weeks prior to her death. She was a member of the New Holland Church, where funeral services were held May 10.

Items and Comments

Some 150 Catholic professional men and women in Canada have joined 500 Catholic intellectuals in other countries in petitioning the pope and all Catholic bishops for an end to the church's traditional ban on birth control.

* * *

Some 200 members of parliament, senators, and government officials attended the third annual National Prayer Breakfast at Ottawa. Scriptures were read by Prime Minister Pearson and Opposition Leader Diefenbaker. Speaker was Rev. Denton Massey, a former member of parliament who is now an Anglican priest. Guests included Governor General Vanier, who attended for the first time, representatives of eleven churches, and diplomats.

* * *

A recent traveler in iron curtain countries has stated that a Bible behind the iron curtain "costs \$200 on the black market."

* * *

Iowa Presbyterians have severed all ties with Parsons College at Fairfield, ending an 87-year-old relationship. Delegates to the annual meeting of the Iowa Synod of the United Presbyterian Church voted the action by resolution at its 116th annual meeting at Ames. The vote was 78 to 21.

Parsons College, said the resolution, "has chosen to take a direction not compatible with the church's concept of higher education in a church-related context."

* * *

Evangelist Billy Graham said at New York on his return from London that young people in Britain and the United States constitute "the most religiously minded" generation of this century.

But in Britain, where Mr. Graham had conducted the largest evangelistic crusade of his career, there is a widespread youth-

ful reaction against the "institution of the church" but not "against God or Christ."

The Southern Baptist clergyman said he had told the Anglican Church Assembly that the institutional church "is going to have to readjust its methods" to meet modern young people.

The evangelist said his criticism of the church as an institution was well illustrated by some of the statistics of his London Crusade which attracted more than one million people.

Some 60 to 70 percent were under 25 years of age, he said. A survey showed that of all those attending, 31 percent said they had no church relationship at all, and another 20 percent did not attend church although they might have had an affiliation.

* * *

A near-riot erupted at the Roman Catholic Church of Our Lady of Peace at Rio de Janeiro when, for the first time, "beat" music was used in a service especially planned for teenagers. Some 3,000 boys and girls went into a frenzy as soon as a group of Brazilian "Beatles" made their appearance and what was to have been a religious event featuring music popular with young people turned into pandemonium.

Several teenagers fainted. Girls in mini skirts swarmed around the altar, pushing aside priests who tried to remind them they were in a house of God.

Quiet and order were restored only after police were called to clear the teenagers from the church. The service was to have featured the reading of excerpts from addresses by Pope John XXIII, Pope Paul VI, and the late President John F. Kennedy.

* * *

Soviet Russia's top communist youth organ took sharp exception to a "new fashion" among Russian girls—wearing a cross and chain around their necks. *Komsomolskaya Pravda* said it had conducted an investigation and discovered that the new fashion had been started by two 20-year-old girl clerks named Ina and Valya



Can Love and Sex Be Separated?

GROWING UP TO LOVE

By H. Clair Amstutz, M.D.

Here is practical help in understanding the relationships between love and sex. Attitudes toward sex are discussed. Guidance is given to parents on how to teach their children the subject. Insights are given to teenagers on the difference between love and sex and how together both become a part of wholeness. *Growing Up to Love* is now available in paperback only at \$1.00



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in a government-run store in Moscow.

"Both girls," it said, "found that when customers saw them wearing crosses and chains, they wanted to imitate them. When the customers inquired where they could buy crosses, the girls found a supply and sold them to thousands of customers."

The paper said it had tried to locate where the crosses came from, but without success. It said its first inquiries led it to state-controlled jewelry manufacturers, but they denied producing crosses.

Komsomolskaya Pravda noted that neither Ina nor Valya was a religious believer and, in fact, both were members of the Young Communist League.

It expressed surprise that the girls did not "realize the harm they were doing by selling crosses," although "no one has to be told that the Red Star is the symbol of freedom and the cross the symbol of slavery."

* * *

The expulsion of foreign missionaries from Burma will not end Christian work there, according to an American Baptist who spent 25 years in Burma. The Reverend Herman Tegenfeldt, a 1940 graduate of Bethel Seminary, St. Paul, Minn., and one of the last two Protestant missionaries to leave Burma, said the Burmese Christian community of 600,000 is strong enough to carry on by itself.

The Burmese government gave no reason for its expulsion order, but Mr. Tegenfeldt said he felt it was part of the desire of the Burmese "to stand on their own feet completely."

Burmese Baptists have had responsibility for denominational work in Burma since 1958, he reported. "At the time we left, no missionaries were serving as heads of institutions or in administrative positions," he said. Missionaries were teaching, counseling, advising, and doing Bible translation work.

* * *

Membership in the Masonic Lodge has been declining annually for several years in both Canada and the United States. In Ontario the order has lost 2,000 members in the past four years. At one time ambitious office seekers or businessmen thought it good politics to be a Mason. This is no longer true. And the old antagonism between Masons and Roman Catholics has all but disappeared.

* * *

Dr. Edgar N. Jackson of Corinth, Va., author of *Telling a Child About Death*, told a seminary in Minneapolis recently that adults who try to protect children from learning about death may do them emotional harm. In one instance a boy was told his dead father had gone on a trip and would not return. Concluding his father had gone away because he (the boy) had misbehaved, the boy developed an overwhelming sense of guilt and had to undergo treatment.

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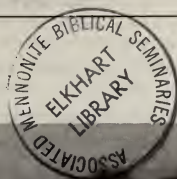
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Pacifism's Small Band

By Martin H. Schrag

How have Christians reacted to war? The crusade, the just war, and pacifism (or nonresistance) have been three attitudes.

Let us give our attention to that small band of courageous people who followed pacifism. They were convinced that the Christian ethic was not consistent with the saber.

Before the Days of Constantine

Our story begins with the early church. Christian pacifists have sometimes over-romanticized. We have no evidence of Christians in the armed forces before 170. Between 170 and 313 Christians served in the Roman army. At first the number was small, but it gradually increased.

Christian participation in the army varied in the different parts of the Roman Empire. As late as 250 Origen says no Christians served in the army. He lived in Egypt and Palestine. But as early as 170 men identified as Christians were serving in the eastern extreme of the empire. Pacifism was strongest in the interior of the Roman Empire.

Individual Christians reacted in different ways to military service. Some refused any relationship. Others left the army upon conversion. Some left the army when required to take part in pagan rites.

But others enlisted after conversion. Some stayed in the army as long as it involved only police duty but left when war was declared.

But what was the attitude of the leaders of the church? "All of the outstanding writers," says Roland Bainton, "of the East and West repudiated participation in warfare for Christians."

War was not a major issue in the life of the early church. The Church Fathers were not confronted with conscription and total war and therefore did not write much about warfare. The Roman army was relatively small. It was filled with volunteers and largely reserved for Roman citizens.

At the same time Christians had relations with the military and so when the Fathers wrote on war they took a negative attitude. None of them approved participation in battle. Many condemned war as unchristian.

The Faith of the Early Church

The attitude of these men is best understood if we know their faith. The early church was deeply convinced that the meaning of history was in the church. Promised and prepared for in the Old Testament, God's new age had dawned in Jesus Christ and the church and was to be consummated beyond history. The church of the first three centuries was not tempted to identify God's redemptive work with a given

culture or a particular nation. They did not relate God's saving activity with the land of the free and the home of the brave.

The early church understood the love ethic as the means of breaking down the barriers between peoples and thereby contributing to the new age begun in Jesus Christ. The Berlin walls and iron curtains would tumble because of the reconciliation effected by Jesus Christ.

Justin Martyr, the second-century Church Father, said, "We who hated and killed one another and would not share our hearth with those of another tribe because of their different customs, now after the coming of Christ, live together with them and pray for our enemies."

In another instance Justin referred to this reconciliation effected by Jesus Christ as the fulfillment of the Isaian prophecy of beating swords into plowshares.

The early church understood the danger of giving unqualified consent to the demands of the state. The imperial cult was strongly represented in the army, and the ceremonies and sacrifices performed in the army were viewed by many Christians as idolatrous. When they openly defied the emperor, the absolute demands of state became clear. The Christian Church reacted against such a call for ultimate allegiance.

Today our rulers do not ask to be worshiped. Yet we note that Christians have been fighting one another in all the major Western wars since the conversion of Europe. Apparently the states have gained from their citizens more than qualified allegiance.

The quality of love as set forth in the New Testament ethic was not lost to the early church. They saw the incompatibility of love and bloodshed. Tertullian wrote, "If we are enjoined to love our enemies, who have we to hate? If injured, we are forbidden to retaliate. Who then can suffer injury at our hand?"

With the reign of Constantine, the church and state entered into a close relationship. The Christian attitude shifted toward the just war concept. This understanding has had strong influence in the church, both Protestant and Catholic. In the medieval period the crusade was a part of the Christian strategy.

Pacifism, although a decided minority view, was not without its voices in the Middle Ages. We note this in such movements as monasticism, the Waldenses, the Franciscans, Wycliffe, Peter Chelciky of the Hussites, and others. Even the Renaissance humanists showed some pacifist leanings, but a fuller flowering of Christian pacifism came in the Anabaptist movement.

Early Anabaptist Ideas

The sixteenth-century evangelical Anabaptists were deeply committed to the way of love and the cross. Several motifs in their understanding of nonresistance are worthy of our attention.

The Anabaptists firmly rooted their pacifism in the New Testament. The New Testament was clear: no war. In Christ a new age had dawned in which love was to determine human relations. Jesus Christ was Lord, placing the disciple under the example and teachings of his Master. Jesus taught and lived love with its way of suffering. All parts of life came under the lordship of Christ. This meant a loving of an enemy rather than retaliating against those who harmed you. The cross by the power of God was the supreme means of meeting and overcoming evil. Nor was love only an individual response; it was to be followed by the church as life was lifted from selfishness and hostility to brotherhood and love. In the fellowship of believers life was shaped by love.

Secondly, the Anabaptists realized the distinction between those committed to Jesus Christ and those not so committed. Their distinction was not between the monk and the layman as in Roman Catholicism, nor between the private and public sectors of life as in the teaching of Luther, but between the children of light and the children of darkness. From this we can learn that in our day the basic distinction is not between East and West but between the forces of Christ and the forces of evil—a distinction that runs through both East and West.

The Anabaptists proclaimed the use of spiritual tools to gain spiritual ends. "The world uses the sword; Christians use only spiritual weapons," was an Anabaptist statement. They believed that through love and suffering their foes would be overcome. As Christ was victor through His cross and suffering, so the suffering church would be victorious with Him in its cross and suffering. The eternal kingdom would come when the suffering was complete.

The Anabaptist attitude toward war has been carried on by their direct descendants, the Mennonites, and also has had a strong influence in the shaping of the views of the Church of the Brethren and the Brethren in Christ Church.

A century after the rise of the Anabaptists, the Quakers appeared on the stage of history. Founded with a belief in the inner light of Christ, Quaker pacifism has made a contribution to the Christian understanding of peace and war.

The Quaker Inner Light

Quakers believed, as do their followers today, that harmonious relations are possible between people because the same light is potentially within all men. This light enables them to see the truth. The light in one man can answer the light in another man. The proper methods will appeal to the inward sense of rightness in every man. The light is in all men and the closer men come to it, the closer they come to one another. The aim is not that of one person enforcing his will on another but that together the two may find the truth. The result is a unity of understanding achieved voluntarily. This

meeting of minds which has characterized the Quaker Meeting can radiate out into the social order enabling men to live together harmoniously. Here is a guarded optimism regarding the possibilities in the social order if men proceed aright.

Believing it possible to appeal to the inward sense of rightness in every man, Quakers throughout their history have tried to remove the causes of war. Some of their men wrote essays on how peace might be established between nations, such as William Penn's "Essay Toward the Present and Future Peace in Europe." Quakers have continually sought to arbitrate between nations as illustrated by John Bright's successful efforts between Denmark and Schleswig-Holstein in 1950 and recent efforts between India and Pakistan.

The power of love to reach people has also been manifested in Quaker social service. Pioneering in prison reform, mental hospital work, abolition of slavery, and relief work in modern wars, they have shown Christendom creative ways of expressing Christian compassion.

Modern Peace Movements

Modern peace movements began after the Napoleonic wars. Interested individuals banded together seeking peace through various means such as world government. Such movements were not always based on Biblical grounds exclusively. They were often indebted to humanitarian, philosophical, or political ideas.

In the United States this peace movement gained considerable strength from Protestant liberalism and its belief in the potential of man and his ability to perfect the social order. Severely tested by World War I, the peace movement rebounded with great vigor. Its effort to make the world safe for democracy almost became a mass movement for peace. War was depicted as a most hideous and ghastly undertaking. Pacifists were confident that civilized man seeing the irrationality of war would not succumb to Mars again. Efforts were made to reduce armaments and conferences were held to outlaw war. Churches passed strong resolutions condemning war and urged peaceful ways to settle disputes. The number of pacifists in America grew by leaps and bounds and one study indicated that the majority of ministers in America opposed war.

Reinforcing the belief in the ability to settle differences through nonviolent means was the work of Gandhi in India. That little man loomed large in the ideals of those who were pushing for a new world.

Karl Barth and Reinhold Niebuhr signaled the end of popular pacifism, but Pearl Harbor entombed it. Barth, the theologian, and his followers, revived the belief in human perversity. World War II proved them correct. Modern pacifism was sentimental and unrealistic. Man was not on his way to a warless world. Was he on his way to any kind of world?

While peace movements and modern wars were growing, the historic peace churches were biding their time. With the exception of some Quaker efforts, the practice of their peace teaching was largely nonexistent. World War I caught them napping. The Sermon on the Mount stood, but where was the

evidence of its living reality? The light had not gone out completely. Soon creative efforts were made to incarnate the peace witness in programs of war-sufferers' relief and voluntary service. The search for adequate and relevant expression of Christian pacifism continues to grow among the historic peace churches.

What about peace on the larger Christian scene? A new evaluation of the Christian attitude to war was ushered in with the atomic bomb. Never before have theologians and scholars given such serious consideration to the Christian ethic on war. The indiscriminate killing of people and the possibility of blasting civilization out of existence have called for new thinking.

Nuclear Pacifism

Three positions have emerged: the nuclear realist (nuclear weapons should be maintained for their deterrent value and for use in limited nuclear warfare), the nuclear pacifist, and the absolute pacifist.

The absolute pacifist continues to argue that all war is wrong because of the revelation of God in Christ, although he might argue the case on humanitarian or philosophical grounds also. He sees the nuclear development as a proof of the position he has always maintained. Some absolute pacifists feel they are now the ones who are realistic.

But the significant development in the post-Hiroshima era has been the rise of the nuclear pacifist. The nuclear pacifist believes the use of nuclear weapons is contrary to Christian morality and condemns their use under any circumstance. Allowing for war with conventional weapons for a just cause and by just means, the nuclear pacifist points to the following factors: The indiscriminate killing of people is immoral. The evils of a nuclear war far outweigh any good that may come from it. Nuclear efforts may result in the genetic disturbance of the human race. Nuclear war threatens the existence of civilization. The nuclear arms race virtually makes creative efforts toward harmonious international relations impossible. The use of nuclear weapons is playing God with mankind. For these reasons some theologians are becoming nuclear pacifists.

Even though Christian scholars are taking a more positive attitude, pacifism has limited appeal to the mass mind because of the cold war psychology under which we live. However, two exceptions must be noted.

The first are the efforts by men like Clarence Jordan and Martin Luther King, Jr., to make the Christian ethic relevant to the race question in America. The second area is the contemporary movement for cooperation and unity among the churches. Few things so vividly portray the dividedness of the church as the tragic spectacle of Christian fighting Christian. It is obvious that loyalty to the state transcends loyalty to the church. The unity of the body of Christ is rooted in its supernatural nature and cannot be realized apart from the recognition of the singular ethical norm given in the revelation of Jesus Christ.

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The Publican

*Dear God,
I confess
It's difficult
To pray today.
I've swung a hazy
Business deal.
I was tempted into thinking
That competition compels
A fellow
To be shady sometimes.
But, when I come
To you—Now
I see it's better
To be righteous
Than rich.
Grant me the cleansing
Which comes through Christ,
And the gumption
To come to my customer
In confession.
And be merciful to me
A sinner.*

Amen.



Maple Grove

The Maple Grove Church, Belleville, Pa., was organized by "meetinghouse" Amish as a congregation in 1863. Services in the new building were held for the first time on Aug. 9, 1868. The congregation was then affiliated with the Eastern Amish Mennonite Conference, but is now affiliated with the Allegheny Conference. The present building was dedicated in 1956. Waldo E. Miller is bishop and pastor. Membership is 293.

Inward Confusion

There is a growing concern over the vagueness and weakness of American Protestantism. The concern is well founded but often poorly expressed. We are looking for the causes of weakness and disintegration in some external foe or rival. The fact is that there is an inward confusion which confounds. And that inward confusion comes clearly from the loss of confidence in certain foundations.

For the original Protestantism of the Reformation, the Word of God was all-important. Nothing could stand beside it or in its place. The Word was the revelation of God's will. It was the Gospel. The Gospel was the "deed-word" of God, done and spoken in Jesus Christ incarnate, crucified, risen from the dead. Through Christ came new life. The Gospel was the decisive event in human history which alone could give significance to anything of this world. Time and eternity, man and things found their meaning in what the Gospel proclaimed.

Today, too often, the impression is given that the Scriptures are secondary and set aside. Something else, such as relevancy, or secularization, or even the institutionalized church, is brought to the forefront.

Are we to get accustomed to the fact that even clergymen can deny and ignore the Scriptures and still call themselves Christian? The other day one theologian even warned against "dependence upon (Biblical) revelation for authority." Another theologian said, "The state of religion is such that we are questioning our laws and it is impossible to say, 'This is right.'"

When we lay aside the Scriptures, we are at sea. Take, for instance, the statement by Richard N. Waugh, Presbyterian minister and Director of Communications for the Synod of Ohio's United Presbyterian Church, U.S.A. In his article, "A Christian Interpretation of Sex," it is difficult to see how he comes to the conclusion that what he says is Christian. He writes of cases where premarital and extramarital sex may be more right than marital sex, depending on the circumstances.

After he discusses the regular run of the new morality, he says, "When maturing people are given their heads and are capable of weighing their responsibilities in light of premarital or an extramarital sexual experience, then given their situation, their decision *may* be moral . . . yes, even the Christian thing to do."

Now, the statement isn't new, but to hear a minister mimicking such moral judgments seems doubly serious. What is more plain than Jesus' warnings against adultery and fornication? How can one come to such a conclusion? Can a person be more Christian not following Christ than following Him? Or as Dale Francis rightly asks, "Is nothing objectively true? Is everything to be reduced to emotions, sentimentality? For

make no mistake about it, the contextual moralists are talking about emotionalism and sentimentalism even if they deny it." Rational, intellectual decision is made before the event, not in the heat of burning flesh.

The Apostle Paul speaking to a sexual revolution in his day says clearly to the Ephesians that they should not let anyone fool them into taking a light view of sexual immorality, for it is because of these things God's judgment descends.

When people lose their way and purpose, they become absorbed with sex. When theologians lay aside the Scriptures, they gather and say they cannot deal effectively with sex ethics because all is relative. It is true, as Gibson Winters writes, that old "notions of chastity and threats of disease, pregnancy or censure no longer suffice to establish a morality of sexual relationships." But these old notions were never Scriptural teaching. The Scriptures are infinitely higher.

Today is a day to once again set before people the Biblical view of the sanctity of sex and the meaning of true love. It is time to turn to strong, stalwart examples such as Joseph as heroes rather than "America's sexpots." Today we must go to the Scriptures for the ground of conviction and for the foundation of faith and practice. Love and law are the two wheels of a two-wheel cart. If either wheel is absent, we are going in circles.

Premarital sex relations are defended as an expression of love. But true love does not take advantage of another person. It does not run the risk of bringing another to shame and heartache. Those who say we cannot go to the Scriptures for standards of morality seem woefully lacking in providing any other standard which lifts people higher than a life of lust and shame.

This is a plea that as "people of the Book" we come to the Scriptures, believing the truth about God and ourselves. It is a plea to not let the world write the church's agenda or answers. One of the worst ways to seek to help the world is to agree with it.

Some time ago a minister, in speaking of the church's impotence in the face of social and political rottenness, mentioned that the trouble was the minister's hopelessness and futility. Ministers no longer have a base from which to preach or reach people.

Suppose the church were to put the Gospel, with its double note of judgment on sin and salvation for the sinner, foremost, what would happen? I submit that the Gospel is the power of God unto salvation also in our time when the earth quakes, when nations rise and fall, when men's hearts fail, when life loses meaning for whole peoples, when chaos replaces order. The Gospel can still stem the tide, point direction, and give purpose, as it did in the days of Wesley, when it wasn't safe to walk the streets.

The Living Word can make us more than sympathetic, helpless doctors by the bedside of a dying world. We are all too silent on what the Scripture has to say to our day. We must begin at the beginnings again. Then we shall see more clearly the city of God which He is building right now in the very ruins of our stricken world, that city wherein alone true healing for and among men is to be found.—D.

The First Few Months in Israel

By Nancy Martin

In these past five months we have experienced the transitions from American culture to Arab culture; from English to universal sign language, and more recently to stammering Arabic; from looking to feeling; from shock to beginnings of understanding; from seeing the masses to finding a person; and from doubt of God's leading to a sureness that we are where He wants us presently.

These transitions were and are being made with relatively little pain, but only after we asked God to help us to *want* to make these transitions. When He's sure we want to, He's always there to supply the needed strength, courage, perseverance, and humility.

Our life in Israel began in the midst of bustling but often painstaking activity in the business section of the old town of Nazareth. We lived in what would normally have been the parsonage apartment of a local church. Here we felt in the midst of Arab life, and had Arabs for our closest neighbors to watch our every step and stumbling.

Because we lived in the "parsonage," we felt responsible to affiliate with this Protestant work, but we felt downhearted, frustrated, and ashamed at the feeble efforts of man connected with a building called the church.

Indeed there was an edifice, but we found it hollow. We found ourselves being tourist agents to those who came to admire this fine structure in this "holy" town. And all of this was being prayed for and paid for in the name of "mission"! But here we first sorted and settled our thoughts and feelings and thus began to reach out. It was in this context that we began meaningful relationships with Arabs and with our fellow missionaries.

"The Schedule"

In January we moved to the hospital grounds and the new three-story doctors' building where we occupied the middle flat, the first to near completion. And what a wonderful home we're finding it to be! It has three bedrooms, living-dining room combination, kitchen, and bath, plus balcony and nice patio for children's play.

We feel privileged and happily settled in our new home. Among our first guests were Roy Kreiders and Margaret Dyck, when she returned to Israel. By now she seems quite back in the Israeli groove of things. We're happy for her casual drop-ins to see us.

Our life is scheduled primarily by the demands of the hospital work. "The Schedule" can be found posted in our

kitchen and near the phone. All the rest of our life and activities are fitted around this, and rightly so. Bob's day begins at 8:00 a.m. and usually ends at 6:30 p.m. He works every weekday and Saturday with Thursday afternoon and evening free. He's on 24-hour duty and first call two days every week and occasional weekends.

We have more free weekends than on-call ones. He spends most of his time in the outpatient department, medical wards, and children's ward. He sees much gross pathology, is sent digging into books for things he has not previously encountered, and is growing in the challenge and satisfaction of all his hospital work. It's a wonderful experience in itself just to be a member of a Christ-spirited medical team.

The Christian nurture element of the hospital community is not small. Most evident are the weekly organized meetings created and carried out for this purpose. Every Monday evening there are several Bible study groups for staff. Every Thursday there is a staff prayer meeting where we find our prayers circling the globe, every Saturday morning staff chapel, and every Sunday evening there is a service in the hospital chapel for anyone who will come.

Because of our own needs for Christian fellowship, we've become a part of the greater fellowship of the Baptist church in Nazareth. In the service each Sunday there is less than five minutes of English spoken, and the "tempter" is very strong at times when asking us, "Is it worth all the effort needed just to *feel* the fellowship of believers?"

We are appalled again and again at the real disunity and multiple divisions seen in the Christian work here in the Holy Land. This is another real reason we feel a need to contribute to the efforts of an established Christian church here.

The mission outreach of the hospital is in proportion to the nurture of Christians, we feel. There are weekly Bible studies held with Arab nursing students and led by staff, daily morning prayers and devotions on each hospital ward, weekly village visits to homes of former patients with the Gospel message presented by hospital staff members, Arab women's meetings every fortnight under the direction of doctors' wives, and a Sunday school held each Friday afternoon here at the hospital for all the children of the community. In most of these outreaches we find ourselves involved.

Learn to Know People

Apart from participation in these programs, we find our time being spent in attempting to learn to know the peoples to whom we've been sent. This takes various forms. Language study, though slow and difficult, possibly holds the greatest

Dr. Robert and Nancy (Rudy) Martin arrived at Nazareth, Israel, in October, 1965. In sending this article, written earlier this year, Nancy says she no longer feels like a tourist, but she still "knows very really the slow and tedious process of ingrafting."

opportunity to this end. Unfortunately, we've been having only one hour of language instruction per week, which is far too little to demand a study discipline or to remind one of its real priority. But we're finding that even though our communications in Arabic at this point are very simple, we're thrilled each time that we are understood and that a degree of communication has taken place. This indeed is our greatest source of encouragement.

As often as we can we visit Arab homes—people who work at or have been patients in the hospital and neighbors—and have them come to our home too. The Arabs love to visit, and visiting them in their homes is one of the first steps to building meaningful relationships with them.

An enjoyable part of life here, as it is wherever we find ourselves, is the fellowship with those of similar interests, values, and purpose—and this we find for the most part with our fellow missionaries, often in the warmth and security of a home. To be able to gripe, to criticize, to struggle, to share, to pray and praise, and to grow together and then to leave each other as renewed persons is a *real joy!*

We share in this way with some of the others of the staff here, but more with those of our beloved Mennonite team here in Israel. In the past month John Wenger and Roy Kreider stopped with us on their business trips to Nazareth several times and did just this with us concerning Nes Ammim. Their concerns, frustrations, and prayers have become ours because of such times together. The three Pax boys lived with us for a weekend in February. Again we received from each other.

And then there are those "forget all the problems and just enjoy each other times" in a totally different setting. One night three couples enjoyed the Italian opera by Rossini, "Cenerentola," at the Frederick Mann Auditorium in Tel Aviv, and afterward found ourselves tackling the problems of the world in the Kreider living room till 1:00 a.m.

"Most Wonderful Gift"

Our contact with the Hebrew world, so near and yet so far from us, is finding primarily to business, although we do have social contacts with three Jewish couples which we value much. Two of these couples we met en route to Israel on the *Shalom*.

But possibly the greatest thing that has happened to me since I've come here is that I've come to know what it means to have redemptive friendships and to really covet a soul for Christ. Here, apart from my old familiar Christian ghettos, I've come to see what a difference Christ really does make in my life—any life, and have really come to want this wonderful difference to be known personally by especially a few whom God has pointed out and led us to. It's a wonderful feeling to be the bearer of the world's most wonderful gift.

IN QUEST OF ZION . . . is a 91-frame color filmstrip with a 21-minute taped narration. It presents a vivid picture of modern Israel in its historical setting and a glimpse of the Christian Church there. Order from Audio-Visuals, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or Provident Bookstore, Box 334, Kitchener, Ont.

Nurture Lookout

A Fire of Our Own

The Mennonite Church urgently needs a clearly focused denominational sense of purpose. What is it that God has called us to for such a time as this? What is the one consuming passion that every Anabaptist could give himself to in this decade?

Without a central purpose, early Anabaptism would have died on the vine. I refer not to quickly formulated slogans, biennium themes, or official banners, but a common fire that burned in the heart of every Anabaptist because he was an Anabaptist. As was said of the Anabaptists in a 1542 Hutterian Chronicle, "The fire of God burned within them. They would die the bitterest death, yea, they would die ten deaths rather than forsake the divine truth which they had espoused. . . ." H. S. Bender summarized that truth in the "Anabaptist Vision" like this: (1) a new conception of the essence of Christianity as discipleship, (2) a new conception of the church as a brotherhood, (3) a new ethic of love and non-resistance.

Visions cannot really be recaptured—not even the visions of one's own forefathers. Even if they could be captured and caged, they would not be useful as first conceived by our ancestors. That fire was theirs. We need our own. It might be similar, but it must be the fire of God lit amidst the rubble that makes up our twentieth-century world.

We stand now at a point in Mennonite history where the dikes of our cozy farming communities have been washed out; the floods of urbanization, education, cybernation, along with the new leisure, the new morality, and numerous other waves, will radically reshape our communities and our world. Is there a word from the Lord that is ours to say both to ourselves and to others, at such a time as this? Is there one consuming passion that would shape our Christian educational curriculum, the required courses in our colleges and seminaries, the priorities of our publishing ventures, the programs of our mission boards, and the things that are to be taken seriously in our congregations and our own personal lives?

It is not the task of Christian educators to posit a denominational purpose. That must somehow emerge as a common fire from God burns in the midst of life where we live it. But without a vision there is no purpose in education. Without a vision the people perish. And one might add, *with* a vision the less important purposes which we have raised too high will fall back into lower significance where they belong.

—Arnold W. Cressman.

The Care of Your Minister

By William E. Hulme

The Current Crisis

We are experiencing a growing casualty list in the ministry. Why are so many ministers on the defensive? What can the laity do in this complex situation?

The office of the ministry has its occupational hazards. Unlike other professions, however, this office is complicated by its organic involvement with a social body. The minister's occupational hazards are critical today because this social body—the church—is on the defensive.

Our society is undergoing a process called secularization. God was once considered indigenous to our culture. Today He is being moved out of the culture. He is a sectarian symbol in a pluralistic society. This church, therefore, is feeling the pinch of being just one institution among others attempting to justify its existence.

This may all be to the good. When God is considered indigenous to a culture, He may cease actually to be the living God. Deference paid to Him by such a society may be more polite than genuine. Privileges given to the church may compromise the church's witness to this society. The God who is really God is above and beyond the culture. As the unlimited One He cannot be limited to a cultural understanding of Him. Otherwise how could He be that culture's judge?

When believing in God is considered a characteristic of being an American, we may question whether this sort of belief is what is meant by having *faith* in God.

Nevertheless, this transition of God's removal from our culture has been difficult for the church, and the clergy feel it most. The reason is obvious—the clergy in contrast to the laymen have made a *vocational* commitment to the church. Not only is their "church" life affected, their workaday world is in the same straits.

I believe this is largely why we are experiencing a growing casualty list in the ministry. When a person's profession is on the defensive, it is easy for him to feel sorry for himself.

The minister is usually a man. As such he feels the vocational pressures that plague the professional and business man in our socio-economic world. He, too, has a need to succeed—to establish his worth through his work. Because of the defensiveness in which he now finds himself, he can easily develop a sense of professional inferiority.

Alongside of the physician, the psychiatrist, the lawyer, and the engineer, the minister can feel like the low man on the professional totem pole. These other professions seem to be more needed in a scientific and industrially oriented culture. By the very nature of their tasks they do not have to

justify their existence. But the minister feels the pressure to prove himself necessary.

As a layman you probably say he should not feel this way. I agree. I heard a university educator say just recently that it took a better man to be a pastor than to be a PhD in the teaching profession. His work of ministry demands more personal flexibility and more diversified talents. A minister himself put it this way: "I challenge any young man to find a profession that provides more opportunity for using every capacity of the human personality than being the pastor of a congregation."

If the minister feels professionally inferior, however, our simply saying that he should not feel this way does not change things. Yet there is something that you can do that will help to produce a change.

You are to the clergyman what fielders in a baseball game are to the pitcher. Whether the team wins or loses, the pitcher gets the credit. It goes on his record. Yet this statistical tabulation of the pitcher's wins and losses does not tell the story of the interdependence of the team members. So the minister's success or failure, his discouragement or encouragement, is dependent upon the layman to a degree that both you and he may be reluctant to admit. In this period of transition from a God-accepting to a secularized culture there are two specific problems in which your assistance is greatly needed.

The Problem of Culture Patterns

Not only is God being removed from our cultural patterns, but our cultural patterns are infiltrating our churches. While the former may be a blessing in disguise, the latter is definitely a corrupting influence. Whenever we identify the church with a particular cultural orientation, it becomes "of the world" rather than simply "in the world." The minister has his own peculiar susceptibility to this acculturation process. Were I addressing myself to pastors, I would discuss this particular problem. But I am addressing myself in this instance primarily to laymen.

Because our congregations have tended to become congregations of the middle class we are intent on preserving the status quo. Most of us are relatively well situated in our society and understandably do not care to see any change that may threaten our position. We have our vested interests in society and naturally want to protect them.

Yet we are in the midst of social change—even revolution—in which the status quo is being strongly challenged. The civil rights—or better, human rights—movement is one example of this challenge. Perhaps the most pertinent question facing us today is the one put to Jesus, "And who is my neighbor?" Most of us want to reserve the right to select our

William E. Hulme is the widely known author of a variety of books dealing with counseling.

neighbor. It is our freedom, we say. Yet it is not our *Christian* freedom. We give up this freedom when we follow Christ.

Our segregation is as much social and economic as it is racial. We are congregations largely of self-made men who have what we have by hard work and ingenuity. Because of this, we like Cain ask, "Am I my brother's keeper?" Like Cain also we may wish we could answer *no*. "Let him work for it like I had to work for it!" Instead of being our brother's keeper, or even our brother's brother, we have become our brother's judge.

It is this attitude that frustrates any ministry in the name of Christ. A very subtle justification by works—yes, by hard work—has entered in to crowd out justification by grace. The words of St. Paul hit their mark: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (I Cor. 4:7)?

The minister has the advantage in this period of social change because his vocation is not directly bound up with the economic structure at the core of our culture. For this reason he is more vocationally free to see what is happening in the culture. In fact, it is his vocation to evaluate our cultural patterns by the standard of God's Word. He is called to exercise leadership in this regard.

On the one hand he cannot allow the church to identify the human rights movement with the kingdom of God as though one were the equivalent of the other. We have here no lasting city. The greatest good is potentially the most devious idol. On the other hand, if he is going to be guided by the Word of God, he cannot ignore the exploitation inherent in our status quo. In the name of Christ those of us who are privileged in our society are called upon to sacrifice some of this privilege so that others may share in it.

On one occasion I angered an otherwise charming woman by taking this position. "The trouble with you ministers," she said, "is that you can't deal with these problems like any other person—you always have to bring in the Bible!" Ironically she was right. It is the pastor's vocation—his calling—to bring in the Bible.

It is never easy to move over and make room for others. But it is Christian. When the minister runs into strong opposition to this call to sacrifice—not from the world where he expects it, but from his own congregation—he is face to face with an occupational hazard. He is tempted either to give in to the pressure and soft-pedal his witness, or to get out of the ministry altogether. Either case is tragedy. Your support at this moment, not simply of your minister but of the witness of the Word of God, may be the crucial element in preventing either tragedy.

The Problem of Loneliness

The pastor and his wife know more people than most others in the community and yet they have fewer friends. The pastor and sometimes also his wife are more involved in the lives of people than most others, and yet they have fewer confidants. Laymen who desire to talk to someone about their problems can see the pastor, but whom does the pastor see regarding his

problems? Also what about the minister's wife? What does she do when she wants to talk to a pastor? Go to her husband? What if he is part of her problem?

Because of their unique position in the congregation the pastor and his wife may be in an interpersonal vacuum regarding their own intimate needs. Some may think that like the Cabots of Boston they can talk with God. Yet God is not a substitute for people. He chose to manifest Himself through a church which is a communion of people. It is through our fellowship with other people that we fellowship with Christ. This is why we are called members of Christ's body of which He is the Head. The minister may have less access to the reciprocity of the church's fellowship than has the layman.

Although the pastor is everybody's friend—even being tabbed "Mr. Friendly"—he has a serious shortage of friends in the full sense of the word. By this I mean that he has very few people with whom he can be just friends. For example, one pastor and his wife had formed a mutual friendship with a neighbor couple. The minister, however, was apprehensive about the relationship. "They're talking about joining my church," he said. "For the sake of our friendship, I'm just hoping they won't."

The limits may not only be on the friendship side of the relationship. The pastoral side may also be curtailed. In misfortunes, like sickness, the pastoral role is normally unaffected. However, in marital and other family problems where there is a sense of shame, the mutuality of friendship can be a psychological block to pastoral care.

When a certain husband shared his guilt over adultery with his pastor, the pastor encouraged him to tell his wife. "Talk it over together," he said. "You may even want to discuss it with a counselor if you both agree that it is necessary. I'm available. Or, I can refer you to a marriage counselor, if your wife prefers."

The pastor later had mixed feelings over what he had said. Although he left the door open for them both to come for counsel, he did not encourage it. Why? "Probably since my wife and I and this couple are pretty close friends," he said. "I may have felt some embarrassment in counseling both of them." It was something of a relief—and incidentally no surprise—to the pastor when they did not ask for counsel.

This shortage of close friends is particularly hard on the pastor's wife. The minister's professional challenge takes up much of the void. Although some ministers' wives make their husbands' ministry their vocation also, the majority of ministers' wives are first of all wives and mothers. They are more than *pastors'* wives; they are persons with needs like all other persons. When these needs are not met—when the parish is her exile from intimate friendships—the pastor may have the problem of an unhappy wife, and unhappy wives make for unhappy ministers.

Here again you as a layman can give encouragement to your pastor. The congregational structure allows for the mutual caring for one another of pastor and people. As the pastor becomes involved in the needs and concerns of his people, he ministers to them in a most meaningful moment.

By the same token, the congregation also cares for the pastor. As the laymen show an interest in his interests, a concern for his concerns, offering their love to him and his family, they are fulfilling their pastoral responsibility in ministering to their needs.

The friendship offered to the parsonage family should have no strings attached to it. The minister is not called "Father" by some churches without reason. In a sense he is like a father. Members of a congregation can also be like children and want to be the father's "onliest" or at least "most favored" child. Because of this, close relationships between the pastor and certain parishioners may turn sour. When the pastor turns his attention to other members or fails to support their pet projects, they feel betrayed.

There will be times when you may not feel appreciated by the pastor or his wife—but really you are. We often take our friends for granted because we know we can count on them. This is particularly true when one has responsibilities for many people, and his attention is drawn more to those with whom his ties are less secure.

You can also help by recognizing that your minister and his wife may desire friends outside of the congregation. He has his need not only for a circle of intimacy but also for a life apart from his work. There is nothing that can provide this needed diversion better than intimate socializing. If you accept this fact, he will feel more free to recognize his needs realistically.

No Double Standard, Please!

When he sees his profession on the defensive, his people bogged down in cultural corruption, and his family life in need of more attention, the pastor becomes discouraged. He became discouraged in former years also, but he made his adjustments to his profession because he was "wedded" to it. Today the stigma of quitting the ministry has lessened, and an increasing number of ministers are taking this way out. The minister quits because he honestly feels he can do more for the Christian cause as a layman. Again you would disagree—and so would I. If the church is to have a lay witness, we need a strong and vigorous clergy. When the ordained ministry declines, it is only a matter of time before the lay witness also declines.

Yet the parish system has abuses that are in need of correction. The congregation whose laymen believe that they hire a minister to do the work of ministry for them is out of line with the New Testament. The minister is a leader in ministry and not a substitute for the layman. He is to equip the laymen to minister—to lead his congregation in bearing witness to the Gospel in his community as they go from the pew to the marketplace. We seem to have a double standard in the church for the clergy and the laity as phony as the double standard in morals for men and women.

A study has revealed that the minister may spend from 30 to 50 percent of his time oiling the wheels of the church organization so that it works in harmony. He is like a coach who spends so much of his time trying to get his team to play together that he never is able to take them onto the field of

competition. This is why we may become discouraged with the parish ministry.

The local congregation is not "your church" or "our church" but Christ's church. Institutions tend to be slow in recognizing changing situations and the church is no exception. When clergy and laity work together to overcome this time lag, the clergy's morale goes up and the church's ministry to the community becomes more effective.

How to Murder a Preacher

By Elmer H. Gray

The first recommendation on "How to Murder a Minister" is to *shoot him*. This method requires little ingenuity, although premeditation is a help. It simply calls for one to keep his gun loaded and his trigger finger itchy.

Fire at the preacher at every opportunity. He may prove quite agile at dodging your shots, but don't give up. Oppose him at every turn. You will get him if your shot doesn't backfire.

A method that requires slightly more is that of *stabbing in the back*. It is a little difficult to slip up behind a minister and stab him. Usually he has people working with him that are apt to give warning, unless you can get them in on the conspiracy.

The easiest way to stab him in the back is to approach him from the front. He is inclined to be overly trusting and will permit you to come quite close to him, unless he has had narrow escapes before.

Many ministers *drown*. It is suspected that not all of these tragedies are accidents. One could quite easily drown a pastor. Load him with all kinds of responsibilities and shove him overboard.

He may be able to swim a long time with a tremendous load; so to hasten his demise tie his hands and feet by giving him inadequate help. Deprive him of secretarial and other staff assistance.

Some prefer to *gas* or *asphyxiate their minister*. They loose a poison odor of gossip. Usually many others get hurt in this attack besides the pastor. If the murderer is sadistic, he may enjoy the prospect of injury to many.

This is a dangerous method because the wind might shift. It doesn't always kill, but it may befoul a preacher with such a stench that he can no longer serve effectively.

You will need the help of most of the group if you set out to *hang* him. A minister sticks his neck out often enough that it ought not to be hard to get a noose around it. All you have to do then is to knock the props out from under him. Don't support him. He may kick for a while, but soon the suspense will kill him.

You can even help in his murder *without doing a thing*. Stand by and watch him being pulled apart. Horses used to be used for this purpose. Then in the medieval era special

machines were built for this type of torture. Nowadays pressures and manifold responsibilities will accomplish it.

If you do want to participate in his torture, remind him constantly of phases of the program that need attention. Ministers are tough and can stand a lot of this, but eventually they will go to pieces. Sometimes, though, their wives will collapse before they do.—*Biblical Recorder*.

Our Minister's Sermons

Suppose that on the day of Pentecost the apostles had been criticizing Peter, do you think that the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning"; and James replying, "I am disappointed myself. This is a representative audience, and he lacks polish and finish!" Suppose Andrew had turned to Matthew and said, "Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things on which we can agree, I do wish that he would avoid all controversial subjects!" Do you think that if that had been the attitude of the apostles, there would have been any conversions? Suppose we try the effect of sympathy and prayer, instead of criticism, upon our minister's sermons.

—D. L. Moody.

There Goes Jacob T.

By Willis Breckbill

My first employment away from home was for Jacob T. Harnish. He was a man. A man of strength, both in body and in will. I was close to the man in at least two ways. He was our closest neighbor and he was minister of my church. My family always called him "Jake" or "Jacob T."

I was twelve years old when he asked me if I thought I was strong enough to bag the wheat at his threshing machine. I was proud to be part of such a big operation. Maybe it was because Jacob T. took pride in his work. It seems like yesterday that I saw him standing on his Case belt tractor, engaging the clutch while the smoke spurted from the coughing exhaust. The top belt tightened while the bottom one almost sagged to the ground. When the Case was purring and the threshing machine was humming at proper speed, a smile of satisfaction and accomplishment formed on Jacob T.'s face.

From our kitchen we could see our neighbor's lane. Frequently at mealtime someone would say, "There goes Jacob T." Oftentimes it was in the middle of the week in the middle of the day and we knew he was about the work of the church. The farm work was bent to fit his church assignment.

I can't specifically remember any particular sermon that Bro. Harnish preached during the early part of my life. But I do remember his strong moral and spiritual influence. When I was sixteen, he baptized me with water in the name of Jesus Christ.

Years later I attended college and seminary. I received a call to serve the Bethel Mennonite Church near Gettysburg, Pa. When I asked him for a church letter, he said he was disappointed because he had hoped I would serve in the home church. The letter was granted. We prayed together before I left that day, mutually requesting God's blessing on the other's ministry.

My first return to the Willow Street Mennonite Church following my assignment at Bethel will always live in my mind. When Bro. Harnish, by this time a bishop, saw me in the audience, he requested the deacon to ask me to come to the pulpit. I was to read the Scripture and lead the prayer. When I arrived on the platform, he greeted me and said that he would like to have me bring the message but that he was scheduled to preach a certain sermon in all the churches in his district. Following the sermon he talked to my wife, Ina Ruth, and myself and said that he hoped we were not offended by anything he said in the sermon. Then he said, "We're all working at the same job, only at different places."

A high spot in my younger life was to eat at his table. He always sat at the head of the table, with the threshers sitting down each side. I felt honored if I could sit next to him. He had concern that the "little helpers" got enough to eat. But more important than this in my memory is the grace he would say at the beginning of the meal. It would always end, "and when Thou art through with us here below, be pleased to take us home. May we hear our Master's voice saying, 'Well done, thou good and faithful servant, enter thou into the joys of thy Lord.'"

I believe "Jacob T." heard the words, "Well done."

Anticipation

By Merle Zane Bagley

When the fading of the sunset
Brings the splendor of new day
And the passing of my spirit
Leaves this house of useless clay,

I shall know the secret meaning
Of the sea, the hills, the sky,
And will find my great adventure
In seeking things that never die,

While I joyously go winging,
In response to urgent call,
Far across the span of vastness
To the One who made us all.

Willis Breckbill is pastor of the First Mennonite Church, Canton, Ohio

Mennonite History—Let It Speak

By Levi C. Hartzler

"You twelve men go back to the middle of the Jordan where the priests stood with the ark and each bring out a large stone, the size you can carry on your shoulder," commanded Joshua.

"But, general," protested Ahiezer, the Danite, "the people have all crossed the river and the water may be pouring downstream most any time now."

"Son, do you doubt the command of God?" replied Joshua. "Those stones will become a monument to God's leading Israel into Canaan, reminding your children, grandchildren, and generations after them that God cares enough for His people to dry up the Jordan when necessary."

That evening Joshua had the monument built at Gilgal, the first encampment of the Israelites on the west banks of the Jordan, a monument which commemorated the achievement of God rather than men.

This incident illustrates the Biblical concept that God works in history. He works through people, people who have the intelligence to learn from their forebears. In fact, both Old and New Testaments record God's dealings with men and women in history.

However, in the New Testament, the Gospels and Acts only begin the story of God working through the church. Did God stop working with Acts 28? Church history shows that He did not. Therefore, today's Christians can profit from a knowledge of God's dealing with His children in the intervening years between the close of the Bible and today.

Since Mennonite General Conference attempts to keep such a record available through its Historical and Research Committee, I went over to Goshen the other day to interview Melvin Gingerich, executive secretary, chief researcher, and archivist for that committee. After listening to him explain his activities and the work of the committee for an hour and a half, I was so enthused about what the church provides for all of us in keeping contact with the past that I wanted to sing "Praise God from Whom All Blessings Flow."

When Bro. Gingerich began talking about interesting our people in God's dealings with the church in past generations, he handed me the January, 1966, *Mennonite Historical Bulletin*, a publication of the committee. There on the front page was an article by the daughter of my old college roommate about her great-grandfather, an Amish Mennonite pioneer in Iowa. This was a prize-winning essay in the high-school divi-

sion of the John Horsch History Essay Contest for 1964-65 sponsored by the Historical and Research Committee among students in our church schools. The economic conditions under which those early pioneers needed to practice their faith reminded me again that the affluence of modern Mennonites certainly carries with it a tremendous responsibility for the world's needy.

The Historical Committee has also found ways to help local congregations. For example, if you are planning an anniversary for your congregation soon, you can get assistance from the committee for program ideas and for an anniversary publication. The Martin's Creek Church, Millersburg, Ohio, and the South Union Church, West Liberty, Ohio, have utilized these services in recent years.

Furthermore, Bro. Gingerich has prepared a pamphlet on "The Work of the Local Church Historian" which every congregation should make available to its historian. The pamphlet deals with keeping, collecting, and preserving records and contains research procedure in case you want to prepare a local congregation history. Nelson Springer, curator of the Mennonite Historical Library, has also edited a pamphlet on "The Duties of the Conference Historian."

But if you really mean business about your duty to posterity by keeping good records, send for the slide lecture recently prepared by Bro. Gingerich. Or better still, have him come and give the lecture himself. The slides include a few on Mennonite history, but most of them deal with the services the Historical Committee renders the church and how you can benefit from these services.

After we had talked a while, Bro. Gingerich took me into the archives room which contains rows of shelves like those in a library, only instead of holding books, these shelves contain stacks of little green boxes, each capable of enclosing approximately 300 letters or documents of regular letter size. Here the committee preserves records for General Conference, district conferences, local congregations, various church boards and organizations, and the private papers of church leaders. From March 1, 1965, to March 31, 1966, 155 different collections were accessioned, bringing the total materials in the archives since its beginning to 1,671 collections, or 2,930 boxes. Many more collections await processing, but the annual number accessioned is limited by lack of staff.

Accessioned materials are available to students, researchers, or other persons wanting to use them for historical purposes. A small room near the archives containing six booths, each with a study desk, has been set aside for the use of such persons. A doctoral candidate from a German university, one

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from an American university and a research professor from another American university are working there this summer. These and other scholars are given advice on their projects and aid in finding historical facts.

In addition to collecting records and private papers, the archivist also collects pictures of church leaders, church buildings, and important church events. These are then available for local congregation or family histories. More recently the committee has authorized the collecting of tape recordings of messages by church leaders, thus preserving for posterity the actual voice tone of these leaders.

For persons especially interested in church history, the committee sponsors the *Mennonite Historical Bulletin* for the amateur historian and gives editorial assistance for the *Mennonite Quarterly Review*, a scholarly journal published by Goshen College.

Another important service of the committee to each of us involves research on topics of general interest. A "History of the Sewing Circles" was completed in 1963. Bro. Gingerich has just completed a study of Mennonite costumes which shows how practices have changed over the years. Other projects recently completed include "History of Mennonite Relief Work," "Church Councils in the Mennonite Church" (1960), and "Mennonite Family Census of 1963." Projects now in progress include "A Study of Mennonite Extension," "The Mennonite Church in World War I," and a study of church architecture. Do you have copies of the available completed studies in your church library?

A final service which puts the capsheaf on the work of the committee for me is their checking all books published by the Mennonite Publishing House for historical accuracy. Indeed, any author or publisher using facts relating to the Mennonite Church can use this service. In addition, the committee provides regular bibliographies of published materials relating to Mennonite history both in Europe and America. I for one am grateful to this General Conference committee for helping me understand God's dealings with past generations of Mennonites so that I can profit from their experiences.

Missions Today

This Is Our World

By J. D. Graber

The Apostle Paul spoke to his generation. Our Anabaptist forefathers spoke to and lived among theirs. William Carey and those who followed him during the Colonial period communicated in their particular setting. Today we are in a world quite different from that of any previous generation. What kind of world is this? All descriptions are piecemeal and incomplete, but the following are a few pertinent facts. If we know our times, we should be the better able to make clear the Gospel to our contemporaries.

An unforeseen increase in population is a disturbing fact. Every year the population of the world increases by more than the population of France. By the year 2000 it is estimated that there will be more than five billion people in the world. More than half the world's population lives in Asia. Economically and politically these facts are explosive. Spiritually they are no less disturbing. Who will evangelize this growing mass of persons and how can it be done?

The world is unequally developed. A recent writer has reported that "the average density of the agricultural population varies according to the region from as little as 3 to as many as 450 per square mile." There are approximately four acres of cultivated land for every person in the United States but only half an acre in South and East Asia. According to the United Nations there is ten times as much land available for cultivation in the United States, in proportion to the total population, as in Egypt, and 40 times as much in proportion to the agricultural population. Is it, therefore, because we are wiser and more industrious than other people that we have a surplus of food? God will hold us responsible.

There is great inequality in life expectancy. Infant mortality is lowest in Sweden where in 1957 there were only 15 deaths per thousand live births. The comparable figure in the U.S. is 25. But in Asia and some Southeast Asian countries the comparable figure is 200 to 225!

There is great inequality in the face of disease. Poor people are more prone to disease because they are poorly nourished and are otherwise ill-equipped to combat the spread of disease. Ratio of population to doctors and hospital beds tells a disturbing story. In Indonesia the population per doctor is 71,000. In Niger it is 96,000. In France the figure is 930; in the U.S. it is 790. Hospital beds available vary from 1,300 to 2,200 people per hospital bed in some parts of Africa and Asia as contrasted to 65 in France, 77 in Canada, and 101 in the U.S. Can we understand why mission hospitals might be needed?

Nearly half the human race is constantly hungry. This is the normal situation. In times of famine or other crisis, matters become much worse. Average calorie consumption in India is less than 2,000 per day. Other Asian countries yield similar figures. In the U.S. and Europe the figure rises to an average of a bit over 3,000. The intake of proteins, a fact perhaps of greater significance than total calories, varies from 18 ounces per day in undernourished populations to 36 or more in Europe and the U.S.

What a challenge to human compassion! Besides the famine of bread there is the still greater famine of the Word of God. Dare we merely say, "Be ye warmed and fed," and not share of our abundance? They will believe that Jesus cares only if we as the representatives of Jesus upon earth care.

SHARING

*Our sleep is sweeter
Since we have shared our blankets
With those who had none.*

—Ida M. Yoder.

On Saying Good-bye

By H. L. Swartz

The door of the plane closed with the bang of finality, then the steps rolled mercilessly to the runway to stand as mute witnesses to the scene of departure. A wet white handkerchief waved from the observation deck; a hand moved across the middle window of the plane; soon all was lost in the roar of the jet engine. To part is to say, Good-bye.

At the beginning of a term of overseas service the good-byes of friends and loved ones are underlined with the possibility of not meeting again, while being buoyed with the expectancy of meeting upon return after a predetermined number of years. The consciousness of a spiritual link which unites those who are geographically distant is only felt as the ache of the broken physical link is healed. Any adjustment to another home is relatively complete when the reality of a new geography and culture is accepted.

The willingness to leave . . . for His name's sake . . . is a prerequisite for acceptable discipleship which, Jesus assured His followers, would be rewarded a hundredfold. While only a few understand their call to service in the sense of geographical isolation, all ought to grapple with the meaning of the radical breaks in life which are involved in following Jesus Christ. For some serving with MCC, an overseas assignment is a commitment in response to His "Follow me." Like a young child's first steps, this initial break can act as the agent to temper a life of service in another place.

However, for most this term overseas is a hiatus in a life of service within the church community of their birth and upbringing. They then have the opportunity and responsibility upon return to enter into the church's program at home and abroad from an enlightened vantage point. To return to one's former home without a radical break in comprehension and compassion is to bury the talent entrusted by the Lord. In a real sense one is to become a part of all that he meets, and saying good-bye may break a physical link but should not hinder the growth of a spiritual link.

For those who have remained at home the opportunity to welcome the return of an overseas volunteer also carries the responsibility of comprehension and compassion. Some of the returnee's new thought patterns and behavioral traits may be confusing; while his desire to critically analyze the accepted traditions may be irritating; and his restlessness at the old pace of life may be frustrating. But, hopefully there is a willingness on the part of the church to listen and to learn.

As the plane glides to a stop in front of the same air terminal which was shadowed in the rosy light of evening at departure a few years ago, enthusiastic welcomers wave from the observation deck. A lump in the throat settles; the silent swoosh of the opening door and the open-armed welcome of the moving stairs announce, This is it. The Arabic "*ma-assalameh*," "Go in peace" is only a memory now.

The Leper Speaks

By Richard D. Hostetler

Leprosy. It was a dreaded word, a word to shrink from. But one day I was told that I had this dreaded disease. I couldn't believe that it could happen to me, but it did. I cried to God for help, but it seemed as though He was far away and could not hear me.

I had to leave my family—my wife and the children. We had never known such sorrow as the day I had to leave home. I would rather have died than to leave everything that was so dear to me. But I couldn't run the risk of infecting the rest of the family and the law said that I must leave. So I went out. An outcast of society. People who had been my friends now turned their backs on me. One day I made my way toward a rabbi thinking that he might give me some word of encouragement—but he picked up a stone and threw it at me.

Then I heard rumors about a man by the name of Jesus who seemed to possess great power. He was healing the sick,

causing the blind to see, the deaf to hear, and the lame to walk. One day a man came toward me. I was surprised that he came as close as he did. He had a look of joy on his face and he told me that he had been blind but that Jesus had opened his eyes. He said he believed that Jesus would have the power to heal me.

I thought about it. Is it possible that Jesus could heal me? Yes, if He could open the eyes of the blind, then perhaps He could heal leprosy. But, would He want to? Would He dare get close enough so that I could be healed?

I decided to give it a try. I had nothing to lose. So I made my way to where Jesus was. Some of the people shrank back when they saw me coming, but Jesus did not seem startled at all. I threw myself at His feet and cried, "Lord, you can cleanse me, if you are willing to do so."

Then He did something which I never expected Him to do. He touched me. What a thrill it was to know that He cared enough to touch me—a leper. The law said a leper could not be touched. But it became clear to me that compassion was more important to Jesus than obligation to the law. He had only one law—the law of love.

As soon as He touched me I knew I would be healed. But it didn't really matter. What really mattered was that He cared enough to touch me. I felt the healing begin in my body and then I was whole. The leprosy was gone. I could go back to my wife and children, and to all the people I loved. I was clean again.

I wanted to leave immediately and tell everyone what had happened. But Jesus cautioned me about this and told me to go to the priest and receive a certificate showing that I was clean.

I'll never forget what happened that day. My heart is filled with joy and thanksgiving for a body that is strong and healthy. But more than that I rejoice that Jesus cared enough to touch me. Now my own heart is filled with love and compassion for others. Whenever I see someone who is sick of body or sick with sin, I reach out my hand to his or put my arm around his shoulder because I want him to know that someone cares for him even as Jesus cared for me.

For Discussion

Nonresistance: "For Mennonites Only"?

By Curtis E. Burrell, Jr.

Recently I heard of a Mennonite woman (not of Mennonite background) who said that she has a brother who enlisted in the Armed Services. She said she is proud of him and does not see any reason why she should not be. This lady went on to say that she can see nothing wrong with Christians going to war and that her conviction is strengthened by the fact that she never hears any reasons given from the pulpit contrary to this.

I ask you, my brothers, Do we seriously believe that *no* Christian is justified in going to war? Do we really believe that being a fighting-man is inconsistent with and opposed to the Gospel message and the life which that message calls us to live? Or are we content with the favor the government has shown to us in granting us "Conscientious Objector" status, to remove the "love-thy-enemy" call from this Gospel which is for all men? Is the C.O. position for *all* Christians, or is it only for Mennonites? Are we careful to limit nonresistance to ourselves, lest we rock the boat and lose favor with Uncle Sam?

My contention is that the latter is the case. The reason why little is mentioned from our pulpits on the relationship of nonresistance to the Gospel is that we don't see it as an integral part of the Gospel—nor do we want to see this. We are content that *our* sons don't have to go to war. And to see this relationship would mean that our responsibility would extend beyond the "alternate service" programs. It would mean that we would lose this "good thing" we have going for us. It would mean the alteration of our growing love of this present world and its goods. Therefore, for the sake of *our* comfort and security, we have "chickened out" before the Lord and man.

There are several observations which have led me to this conclusion:

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(1) The most obvious is that the so-called "alternative service" program is a "good thing" as compared to the military service, to which it is in no way an alternative in terms of sacrifice, discipline, or zeal.

(2) Another thing is that "alternative service" is for "a limited time only." After two years, we are through "doing our service," having sacrificed very little. More often the case is gain rather than loss.

(3) Our "witness" within that two years is tightly defined. It is directed and institutionalized. Therefore, if there happens a charismatic witness against war among those who are forced to burn their draft cards—not having the favor of C.O. status with the government—we get all shook up that they will make it difficult for the "real pacifist." Could the opposite be the case?

(4) By "doing their service" our young men have vicariously done *our* duty to God and country. Both we and they are now justified before God and man in increasing economically in houses, lands, automobiles, trips to Florida, etc.

I ask you, my brothers, What do we mean by "conscientious objection"? Do we object to hating the enemy, as much as the disruption of our comfort? Do we object to the fact that, being not of this world, we are asked to kill to defend it, as much as to the fact that we can't enjoy the comforts of this present age on the terms of our own bartering, i.e., "alternate service"?

I think it is far, far past the time that we should have stopped living off the reputation of the creative and courageous spirit and discipline of the early Anabaptists, Clayton Kratz, and Daniel Gerber! It is high time that our evangelists and every conscientious Christian begin to see that our responsibility to preach and witness is *not* complete when we leave out the call to nonresistant Christian-living. We must witness to our brothers of other faiths that the "weapons of our warfare are not carnal." And this is so because the kingdom age has begun. Hallelujah! Hallelujah! Hallelujah!

A Witness in Death

By Dan Harman

Stephen gave one. So did Socrates and Jesus Christ, the Son of God. Some kind of message: a witness to something even at the hour of death.

"I regret that I have but one life to give for my country." Now there's a witness to go down in history—and it has!

And many would agree with the poet Tennyson, "Sweet is death who puts an end to pain." The sigh of one who has suffered greatly and welcomes death is a witness to the fact that many things are worse than dying.

There are three witnesses that need to be noted in each death that comes to a community—each one that comes near your home.

First, there is the witness of the person who is departing from this life. What has he said in his life, and in his death? There are many who are so very quiet all their lives, yet leave a loud testimony in death: their deeds and their example shout out as their lips never did.

"The Lord is my rock, and my fortress," was the way the psalmist phrased his strength. There are hundreds of people who lose loved ones each day. They can take great comfort in the thought that the quality of life always looms larger in the judgment of God than the speaking voice.

The second witness that needs to be heard when someone passes from this life to the next is the witness of the family that is left behind. Sorrow is natural at the loss of a loved one, but the overriding testimony of the people who knew the dead one is vital. The psalmist speaks again: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Psalm 36:7).

What a testimony that would make for a family whose loved one has passed on! If we can bring ourselves to have that kind of witness to the world, what a great boost to the Christian teaching of life and death and things of value.

The family says: "We will miss our loved one, but we take this opportunity—at a time when something has happened that we cannot reason out—we take this chance to reaffirm our complete trust in God. He is in control. He knows best and will help those of us who are left to patch back the life we have and help us to fully appreciate the love of the Father."

Can we give such a witness when a loved one passes? It can mean a lot to non-Christians and a lot to the family itself if we can.

The third witness that is vital and necessary at the time of death is the witness of God Himself. What does He say about the passing of the loved one? How happy is He with the life that has gone on before and with the family that is left behind?

John quotes Jesus as saying something that we might all

wish for God to say when one of our loved ones passes. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Jesus is saying that the loved one is still alive and that the family that stays behind can taste of water that will never require continual refilling to satisfy. God tries to keep death in its place. It is merely a changeover from one form of living to another; unless there is that which is displeasing to Him in the life, there is no need for undue sorrow. The family misses seeing and speaking to the loved one, but there is that firm knowledge that a reunion is coming. God wants to underline and emphasize the fact that a well of everlasting life is planted in the life that is in His keeping. That's His witness at the time of death.

What things have you witnessed at the time of death? Have there been people who have misunderstood the meaning of the occasion and the implications of the family and friends? The place of the loved one who has passed on is not in the ground, but in the sky. The attitude of the family is not one of unending sorrow, but of the sadness of parting that is only temporary.

What witness will you leave? What witness will your family leave when you pass on? How are you preparing them for it?

More important, what witness will God send at the time of your passing?

Money

By Harold L. Mast

Money can buy a king-sized bed,
but not restful slumbering sleep.
Money can buy drugs,
but not release from tension and anxieties.
Money can buy financial securities,
but not peace of mind, heart, and soul.
Money can buy amusement for a night,
but not real joy and happiness.
Money can buy a relationship with a prostitute,
but not the blessings of the intimacies of marriage.
Money can buy a marriage license and extended honeymoon,
but not a happy marriage relationship.
Money can buy gifts for children—even bail them out
of trouble,
but not their respect and loving obedience.
Money can build a new brick house,
but not a home where love and acceptance prevail.
Money can build a church building,
but not genuine brotherhood fellowship.
Money can build a superhighway to any of our great cities,
but not even a footpath to that heavenly city,
the New Jerusalem.

CHURCH NEWS



Ailee Beechy examines one of the many loaves that came from the Tien Hoa bakery oven. These loaves will be distributed for school lunches, for hospitals, and for individual families in the Saigon area.

Meeting Needs in Vietnam

By Ailee Beechy, Director, Vietnam Christian Service

A recent press release stated that U.S. B52's dropped 70,000 tons of explosives on Vietnam during the past year. I tried to comprehend how many persons — men, women, and children, military and civilian — were maimed or killed in this action. I could not, but the number is substantial.

Neil Sheehan, writing about civilian casualties in the June 6, 1966, *New York Times*, says, "They are not listed in the battle statistics published by Hanoi, Saigon, or Washington as evidence of alleged military success. These are the Vietnamese both sides exploit but neither consults. Since there is nothing to be gained by boasting of the wounds inflicted on them, they are officially ignored."

Vietnam Christian Service is attempting to meet five types of needs in this battered country:

1. Emergency type needs—food, clothing, housing. The government of South Vietnam and USAID are distributing large quantities of these basic supplies. There are, however, pockets of substantial need which agencies such as ours can supply. Vietnam Christian Service is operating a selective material aid program stressing

special items which are particularly needed and which are not a part of governmental programs. These include selected food items such as meat, certain types of clothing, blankets, sheets, towels, soap, cloth and health kits, water and sanitation supplies, and tools. These items are distributed to refugees and other needy people as available.

The school bread feeding program now covers seven large schools located in the poorest sections of Saigon. It benefits an estimated 32,000 pupils. There are plans for a pilot maternal and child feeding program through the schools in a heavy refugee concentration area with the possibility of expansion of the program if this seems advisable. Assistance also is given to selected institutions which are visited regularly. This is done on the basis of need to stimulate self-improvement. Our material assistance program also serves needs discovered by our medical and community development teams.

2. Medical and health needs. Vietnam Christian Service, in cooperation with the Evangelical Church, operates a clinic-hospital at Nhatrang. Last year over 48,000 patients used the clinic services. General

medical services with some special emphasis on TB treatment and eye surgery make up the Nhatrang program. A second medical service is beginning in Pleiku. This project is to serve both the tribespeople and Vietnamese, with priority given to the tribes. Three additional medical and public health projects are in various stages of planning and development. These will supplement existing inadequate district health services where the needs are greatest.

3. Emotional needs caused by cultural and community dislocation. Ministry to the suffering human spirit, the individual caught in the disintegrating impact of the breakup of family and community structures, demands the highest type of personnel. Living in fear creates distrust and leads to a dwarfing of the human spirit. Vietnam Christian Service asks its personnel to relate to those in need with sensitivity and compassion. This approach is central to all that we do. Quality relationship in service is the primary vehicle. This requires competent and dedicated persons. There can be no shortcut here. Healing is fostered through acceptance and understanding without undue sentiment, pity, or condescension. This need for a sense of hope and security must be met on the personal level through caring persons.

4. Family and community needs. Continued warfare over the past decades has weakened existing family and community structures and has prevented needed resources from being available for the rebuilding and extension of these services. Helping persons achieve a better life for themselves and their neighbors through improved family and community services leads to an awakening of hope.

Specifically, Vietnam Christian Service is doing everything possible to strengthen the family. Day care centers are being supported with material assistance and plans call for our own teams to operate some such centers. Assistance to mothers is planned. A family-child assistance program is projected along with other family strengthening projects. Two social workers are in the field and four are currently in language study. These and some child welfare workers will give leadership.

Vietnam Christian Service has begun community development projects at Quang Ngai and Pleiku. When fully developed, these teams will include public health personnel, an agriculturist, a home economist, and a child welfare worker. We are also making personnel available to the World Relief Commission for a community development and vocational training program at Hue. Three other training centers are being planned by WRC, while Vietnam Christian Service is planning for an additional two or three community development teams. The emphasis in this facet of the program is for team members to iden-

tify with the people, to help them review their needs, and to assist them as they seek to meet needs.

5. Need for educational opportunity and trained personnel. We plan to meet needs in these areas by (a) providing informal educational experiences through our public health and community development teams, (b) assisting in a limited way in establishing schools in refugee camps, (c) providing several persons to relate to the formal educational program of the communities where we are working, and by (d) organizing a small nursing education program. In-service training for Vietnamese personnel is going on at various levels. Consideration is being given to a possible small short-term training program for assistant welfare workers.

The foregoing summaries represent our program as well as our hopes and plans. In some instances the programs are under way. But we are still waiting to see if the "hopes and plans" can be translated into action and program. Forty workers are ready to be expended for this purpose. The 15 persons scheduled to arrive in the coming few months will bring additional competence and dedication to the work.

In the final analysis this is a work of faith. We invite your continued prayers that this effort will remain under the discipline and direction of God's Spirit.

(Ed. Note) Vietnam Christian Service is a conjoint effort of Church World Service, Lutheran World Relief, and Mennonite Central Committee, administered for the various groups by MCC. Altee Beechy has been director since February, completing his service this month to return to his faculty position at Goshen. Paul Leatherman, Akron, Pa., has been appointed director.

Araguacema Witness Expands

The attention of the Mennonite Church first focused on the interior of Brazil when the first workers arrived in Araguacema in 1956. In the intervening decade Araguacema's population has increased five times.

Richard Kissell says, "A continuous stream of new faces appears here (in Araguacema) and in nearby areas. Both federal and state governments (Brazilian) are encouraging interest in Brazil's vast untouched interior. This also encourages private national and foreign investments, in addition to the interest our own country is showing in Brazil."

Mission and church activities are moving forward actively. The Araguacema congregation has 48 members, a new building, and an active program. In Morro do Mato, more recently called Goianorte, a small group of believers continues its worship with monthly missionary visits.

During the past year, Mildred Eichelberger, self-supporting missionary who arrived home for a year of furlough this June, made monthly visits up into the hill

country. On one of these 120-mile jaunts, eight persons were baptized in June, 1965.

Three miles downstream from Araguacema is a small village where 40 to 50 adults and children meet under the direction of John and Isabel Blough and Evelyn Kinsinger. Several persons have committed their lives to Christ and are awaiting baptism.

Medical work is an expanding and valuable witness in Araguacema. Nurses Esther Reesor, Ruth Gamber, Evelyn Kinsinger, and Caroline Nebel treated more than 10,000 persons in clinics, in addition to providing public health services, education, and helping people to get to the nearest hospital 150 miles away by Missionary Aviation Fellowship plane. People come to

the clinics for miles, traveling up to four days by foot, horseback, canoe, or in a few cases by jeep or truck.

Educational services are provided by a Christian day school under the direction of Alfredo Trinck, with two other Christian Brazilian teachers. One hundred and six children attended in four grades. A school for missionary children operates with Joyce Eberly as teacher.

Coming into this situation as the new missionary pastor is Arlin Yoder. During Richard Kissell's furlough, Nelson Litwiler has been serving in this capacity. In light of other dimensions of the program, Kissell will turn his attention elsewhere to become part of an economic development concern.



Leandro Hernandez (back row, 5th from left) says, "It was through your program I was converted. . . . I am now pastoring a small church."

Broadcast Helps Him

Several years ago, sick in body, spiritually lost, and financially drained because of medical expenses and money spent on witchcraft, Leandro Hernandez, Tierra Colorada, Mexico, was at the "end of his rope."

"Cry unto the Lord; perhaps He will heal you," said his wife. Leandro kneeled and as best he could—he wasn't accustomed to praying—called out to God telling Him that if He saved him from physical death he would serve Him with his whole heart.

And . . . the Lord answered, for soon he began to feel better and shortly after that was contacted by a minister who gave him a New Testament and recommended a certain radio program.

As he began to read the New Testament, Leandro was convinced that here was the

message of salvation he needed.

One day, dialing to find a radio program, he tuned in HCJB, Quito, Ecuador. The following day, tuning in Quito again, he heard Mennonite Broadcasts' *Luz y Verdad* (Light and Truth) for the first time. The Holy Spirit, who was already at work in his heart, used the program as the final touch in bringing him to a decision.

Light and Truth Bible courses, along with other correspondence courses, strengthened Leandro in this newfound faith and prepared him to serve the Lord.

Today, Leandro Hernandez is pastor of a small congregation of believers. Healed in body and in spirit, he now shares with others the good news that changed his life.

Spanish Light and Truth, with Lester T. Hershey as speaker, is heard throughout Mexico over the powerful 10-station XEX network.

Evangelism Institute—No Vacation

By James Lapp

"So you are going on a vacation for two weeks," some members of our congregation remarked—after an announcement appeared in the church bulletin that I would be going to Eastern Mennonite College for an Evangelism Institute, June 27 to July 8. But looking back on the institute now, these two weeks were not my idea of a vacation.

After being in the pastorate for three years, I felt the need for a brief refresher course to renew my perspective for work in the congregation. Those weeks at EMC provided just the balance of academic involvement and spiritual stimulation to point the way to a more fruitful ministry. And they were far too intense, much too disturbing, to be considered vacation.

The thirty or so of us who attended the institute regularly came from widely scattered communities. Pastors from Pennsylvania, New York, Ontario, Manitoba, Michigan, and Virginia; missionaries representing Japan, Tanzania, and Jamaica; and students, laymen, and future missionaries made up our group of participants. Some earned two hours of college or seminary credit for their study during these two weeks, while for others the course was audited. For most of us the academic credit was almost incidental to our primary purpose of being present, that of making "a serious and depth study of evangelism in our contemporary world."

Instructors

The main lecturers for the two weeks included President Myron Augsburger of EMC, lecturing on "The Theology of Evangelism"; Dr. Rufus Jones, General Director of the Conservative Baptist Home Mission Society and present chairman of the NAE, lecturing on "Evangelism in the Inner City"; and Don Jacobs, missionary and bishop in the Tanzania Mennonite Church since 1954, lecturing on "Contemporary Missionology." Each of these men, qualified in his area of lecture, offered some real grist for our coffee breaks and informal times of discussion that followed each morning's lectures. The exclusiveness of Christ, the nature of sin, indigenizing theology, social structures and church growth, evangelism in the Orient, racial prejudice, affluence and poverty, etc., were just some of the subjects that formed the content of our lectures. Outstanding in all our minds was the wit and skillful handling by Don Jacobs of some of the anthropological and sociological issues that must be considered in our contemporary witness.

My sixty pages of notes taken during these two weeks are simply too much to be

condensed into a brief article. But the ideas discussed, the testimonies shared, and the serious reflection all of us were forced to do, will not leave us the same people. For as much happened to us as persons that is of eternal value as we gained intellectually from our lectures each day.

We were unanimous in our response of approval when Myron Augsburger announced that arrangements have been made with the Eastern Mennonite Board of Missions and Charities for Don Jacobs to spend three months of each year for the next three years in the States lecturing in institutes similar to this one. Certainly any pastor, missionary, or serious-minded Christian can afford two weeks focused on a matter so central to our heritage and faith. Who knows, maybe I will meet you at the institute next summer.

Quality of Persons Needed

Don Jacobs summed up the spirit of these two weeks quite well when he concluded his last lecture by noting the quality



Missionary of the Week

Kenneth D. Reed arrived in Japan in late July of this year to begin a three-year assignment as an English teacher. He is serving as an Overseas Missions Associate under the Mennonite Board of Missions, Elkhart, Ind.

Ken is located at Sapporo on the island of Hokkaido. He graduated this spring with a BA in English literature from Eastern Mennonite College, Harrisonburg, Va. He attended EMC for four years after graduating from Lancaster (Pa.) Mennonite High School.

Ken is the son of Mr. and Mrs. Daniel Reed, Fredericksburg, Pa. He is a member of the Meckville congregation.

of men needed for evangelism in the future. (1) Spirit-filled men will be needed in missions in the days ahead; (2) men consumed with a Christlike compassion for people; (3) men willing to take the consequences of carrying the Gospel to a world where American Christians are fast losing their previous status and esteem; (4) men well trained, not only theologically, but also in the dynamics and structures of society and the psychological ways of people; and (5) men who are ready to pray, plan, suffer, and repent in the mission of Christ.

When the Evangelism Institute terminated, there was a feeling of being one in Christ as the result of our fellowship and study. Now the opportunity is ours to be one in the mission of our Lord in the world in which He has called us to serve. Within each of us was a new commitment to be that evangel of the good news of redemption in more courageous ways.

La Ceiba Church Grows

Manuel Medina, pastor of the Mennonite church in Sava, conducted evangelistic meetings in La Ceiba, Honduras, the first week in July. Twelve persons made decisions for Christ, and three reconsecrated their lives to Him.

Juan Peraltha was received into fellowship upon confession of faith on July 24. Juan had been in contact with the church for a number of years and has at last been willing to surrender completely to Christ.

George and Lois Zimmerman returned to the States for a two-year furlough on Aug. 2. George plans to finish his college work at Eastern Mennonite College. The Amzie Yoder family replaces the Zimmermans.

Schools Open

Schools opened at Mahaddei, Johar, and Jamama, in the Somali Republic, in July. Mahaddei is bursting at the seams again with nearly 100 students in two grades.

At Johar, the new facilities built under Chester Kurtz's direction provide accommodation for 150 dormitory students. Five classes fill it almost to capacity.

In Jamama community reaction to the fee increase cut enrollment somewhat, particularly in the first grade.

Mary Ellen Leaman and Viola Dorsch teach sewing to older girls in elementary and intermediate schools in Jamama. A women's class meets every Wednesday afternoon. They are also learning English, but this progresses much more slowly than the sewing!

Kreider Addresses Commissioning

Thirty-seven Teachers Abroad Program volunteers participated in a two-week orientation at the MCC headquarters in Akron, Pa., Aug. 2-16. The teachers will serve in high schools and colleges in the Congo, Kenya, Malawi, Nigeria, Tanzania, and Zambia.

Robert Kreider, president of Bluffton College, addressed a special commissioning service Aug. 14 at 7:30 p.m. in the Christopher Dock High School, Lansdale, Pa., sponsored by the Mennonite Central Committee.

Dr. Kreider served the Mennonite Central Committee as special assistant for international education while on a leave of absence from Bluffton College during the 1961-62 school year. He implemented plans for an Africa Teachers Abroad Program after spending ten weeks in Africa assessing educational needs there.

55 in Summer VS

Fifty-five persons have worked at eleven different locations this summer in summer voluntary service with the Mennonite Board of Missions.

Summer VS differs from long-term voluntary service principally in the length of time that the young persons are able to serve—the objectives of the two programs are the same. Many VS-ers work at assisting with various needs instead of taking a summer vacation.

Other types of service being performed by VS-ers include summer camp work, migrant ministry, and work in the inner city, in children's homes, and in Puerto Rico. The persons serve from New York in the East to Colorado in the West.

Summer voluntary service began when four persons taught Bible school in 1944 in Chicago. Long-term VS began two years later, and today there are nearly 300 persons serving in this program under the General Mission Board.

Semester Ends at Montevideo

A major first semester event of the 1966-67 year at Mennonite Biblical Seminary, Montevideo, Uruguay, was the visit of John Howard Yoder. Yoder is professor at Goshen College Biblical Seminary. Yoder spoke on "The Anabaptist Vision."

Thirty-three students from various Latin American countries, primarily Argentina, Brazil, Paraguay, and Uruguay, finished the semester which ended July 6.

Mennonite Biblical Seminary at Montevideo is operated cooperatively by groups in both South America and North America. A South American board representing several Mennonite bodies operates the school. In North America, Mennonite Board of Missions, Elkhart, Ind., and the Board of Missions of the General Conference Mennonite Church, Newton, Kans., cooperate

financially and also in appointing faculty members.

Missionaries of the Mennonite Church on the faculty are B. Frank and Anna Byler, Daniel and Eunice Miller, and John and Bonita Driver. The Drivers are still studying at Dallas, Texas, but it's expected that they will go to Montevideo this winter for the opening of the new school year.

FIELD NOTES

The Meserete Kristos Church in Addis Ababa, Ethiopia, held a farewell tea for the Chester Wenger family on July 7. Ato Beyene Chichiabelu, in behalf of the entire Meserete Kristos Church, presented the Wenger family with an engraved bronze plaque in appreciation for their 16 years of service in Ethiopia, along with other gifts.

Joseph and Edith Shenk and daughters and the **Omar Ebys** arrived in Nairobi, Kenya, on July 29. After one month of language study there, they will go on to Bukiroba and Musoma, Tanzania, respectively.

Betty Louise Hershey and **Janice Senenig** were scheduled to leave Aug. 5 for teaching assignments at Good Shepherd Academy, Addis Ababa, Ethiopia.

Commissioning services were held Sunday evening, Aug. 7, at Ephrata Mennonite Church (Pa.) for the Nevin Horst family and at Trissels Mennonite Church (Va.) for the James Stauffer family. The Stauffers were scheduled to leave for Vietnam on Aug. 15, and the Horsts for Ethiopia on Aug. 16.

New missionary addresses: **Mrs. Amos Swartzentruber**, c/o Mrs. W. A. Rife, R.R. 2, Galt, Ont.; **Lloyd and Evelyn Fisher**, Box 647, Enugu, Nigeria; **James and Pauline Miller**, United Mission to Nepal, Box 126, Katmandu, Nepal; **Don and Barbara Reber**, 401 Gray-Road Drive, Goshen, Ind.

Mrs. Richard (Novelda) Kissel underwent surgery at Johnstown, Pa., on July 27. She was expected home the following week and was recovering normally.

Cyril and Ruth Gingerich returned July 12 from Nigeria where they are missionaries under the Mennonite Board of Missions, Elkhart, Ind. Since 1960 Gingerich has served as administrative secretary of the Akahaba Abiriba Joint Hospital, a 77-bed facility in Abiriba, East Nigeria. His wife helped part time as a registered nurse in the hospital and worked in community health education.

Paul and Bertha Swarr and family returned about June 15 from Israel where they have served as missionaries under the Mennonite Board of Missions, Elkhart, Ind., since 1957. Swarr was manager of

Sharon Tours International, Ltd., Ramat Gan, Israel, a newly organized Christian travel agency geared mainly to the interests of the evangelical Protestant tourist. They plan to return to Israel Sept. 6.

Thirty-six volunteers participated in orientation for voluntary service at the General Mission Board office at Elkhart, Aug. 2-12, 1966. Orientations are also scheduled for Sept. 13-23, Oct. 11-21, and Nov. 8-18. For information about voluntary service or to apply to serve, interested persons should write to Delvin Nussbaum, Box 370, Elkhart, Ind. 46514.

VS particularly needs unit leaders, registered and practical nurses, and girls of any skills. The draft has accelerated men's volunteering so that in order to maintain balance as units grow, additional women are needed, along with leaders.

The 480-mile Trans-Chaco highway in Paraguay, which links the Mennonite colonies in the Paraguayan Chaco with Asuncion and extends to the Bolivian border, is one of two Paraguayan roadways to be studied for improvement to first-class standards. The study will be made possible by a \$741,000 loan from Canada through the Inter-American Development Bank. The 250-mile section of the Trans-Chaco roadway connecting Asuncion and Filadelfia, the center of Fernheim Colony, was completed in 1961 after 4½ years of work. The Paraguayan government, the United States Operations Mission to Paraguay, the ranchers in the Chaco, and the Mennonites joined hands in this road-building project.

Samuel Weaver, Harrisonburg, Va., formerly of Denbigh, Va., was ordained to the ministry at Warwick River, Denbigh, on July 24. Mahlon Blosser, president of the Virginia Mission Board, preached the ordination sermon, and Ward Shank led in the devotional period.

Melvin Nussbaum, Johnstown, Pa., has accepted a call from the Goodwill Mennonite Home, Grantsville, Md., to serve as administrator, beginning Nov. 1. He will continue as pastor of the Glade Mennonite Church near Accident, Md.

Roy Otto, Springs, Pa., concluded 20 years of service as bishop of the Pinto, Md., congregation on July 31.

Melvin Hamilton was installed as pastor at Pleasant View, Freeport, Ill., on July 31. Donald Blosser, Dakota, Ill., preached the installation message.

John F. Garber, Des Moines, Iowa, spoke on "The Pastor's Study" program, KRNT-TV, each morning, Aug. 1-5.

Harold Esleman, for 19 years pastor of the Chicago Avenue Church, Harrisonburg, Va., has accepted a call to the pastorate of the Park View Church, Harrisonburg, effective Jan. 1, 1967. Ira E. Miller, dean of Eastern Mennonite College, and former pastor of the Park View congregation, will serve as assistant pastor.

Earl and Rose Buckwalter, Crystal Springs, Kans., formerly from Hesston, left for Los Angeles, Calif., Aug. 1, where they will visit four of the Buckwalter brothers and sisters. On Aug. 8 they flew to Japan for a sixty-day visit with their son Ralph and family, and to visit the Mennonite churches in Japan.

New members by baptism: one at Hicksville, Ohio; one at Forks, Middlebury, Ind.; one at Scottdale, Pa.; one at Salem, Oreg.

Fannie Groff, Route 2, Willow Street, Pa., observed her 94th birthday on Aug. 13.

Change of address: **J. Irvin Weaver** from Harrisonburg, Va., to Route 1, New Holland, Pa. 17555. **Robert and Nancy Lee** from Goshen, Ind., to 110 Holden Green, Cambridge, Mass. (effective Sept. 1). **John M. Lederach** from Hubbard, Oreg., to 1008 College Ave., Goshen, Ind. 46526. **Cleo Mann** from Indianapolis, Ind., to 1665 Oak Patch Road, Apt. 222, Eugene, Oreg. 97402.

Special meetings: **Herman Glick**, Atglen, Pa., at Glade, Accident, Md., Aug. 17-21. **Glen Sell**, Columbia, Pa., at Haycock, Quakertown, Pa., Aug. 27 to Sept. 4.

New telephone number for **Ralph Yoder**, Hicksville, Ohio, is 542-5983.

J. N. Kaufman, Goshen, Ind., former missionary to India, passed away July 31. Obituary will follow.

Personnel urgently needed at Adriel School: Christian administrator to direct the school program. One classroom teacher for a special education class for young, slow-learning students. Houseparents to live in and to care for the same type of children. Anyone interested in any of the above positions contact **Adriel School**, West Liberty, Ohio, giving personal history and qualifications.

Calendar

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In reply to **John E. Lapp's** article (July 12) on "Why I Do Not Vote in Political Elections," I'm a little nonplussed by his six reasons for not voting.

First, he said that he can't vote "because I am a member of the heavenly kingdom." But the fact that he must eat, sleep, and earn a living should remind him sufficiently that he is also a member of an earthly kingdom.

Second, he stated that "like Nehemiah, I am doing a greater work and cannot come down." But God's great work of redemption is sometimes revealed by a "coming down."

Third, he said that he can't vote because "I want to see the separation of church and state continue." I want to see it continue also. And the reason we've had it more successfully in this country than in many other countries is because someone voted for it.

Fourth, he stated, "I believe that prayer is the way to exercise a greater power than by way of the polls." True. But the greatest power may be a combination of faith and works. God's prophets not only pray, they persuade!

Fifth, he said he can't vote because "I do not want to suffer any defeat." What about the defeat of justice for his own neighbor—the minority group, the small farmer or the small businessman?

Sixth, he stated that "I do not want to jeopardize the possibilities of myself or any other persons in times of war." I am not aware of this jeopardy involved for the conscientious objector who votes. But in any case, is the Christian to avoid jeopardy?—**Calvin King**, Greensburg, Kans.

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Arnold Cressman, concurring with **Harold Bauman** (Nurture Lookout, July 19 issue), states: "I'd like to see a continuing group of Spirit-filled men discerning together what creative frontiers the Lord would like to lead the Mennonite Church into."

Have we no such men? May God help us if we don't.

On the other hand, might it be possible that the Lord is just as concerned that we be withdrawing from some frontiers we have willfully pushed into as that we be entering new ones? To suggest a few:

1. Our growing inclination to political involvement; attempting to gain spiritual ends by political means; identification with partisan politics, which cannot help raising barriers and tension among the brotherhood and thus hindering us in fulfilling our God-given mission.

2. The snowballing move to openly embrace the cultural practices and values of this world and the companion move to "reinterpret" the Bible to justify it. In other words, moves which are making us feel quite at home in this world instead of helping us to be strangers and pilgrims with no continuing city.

Are we in danger of suggesting, by our expressions, that the "establishment" and the "status quo" are carnal and those rebelling against them are spiritual?—**Wayne C. Yoder**, Mountain Home, Ark.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Carpenter, Sidney M. and **Lena** (Kurtz), Pensacola, Fla., eighth child, fourth son, Daniel Kurtz, July 29, 1966.

Graber, Gary D. and **Ada** (Stoll), Washington, Ind., third child, second daughter, Gina Lynette, March 31, 1966.

Horst, Charles L. and **Bernetta K.** (Eby), Hagerstown, Md., first child, Marvin Jay, July 21, 1966.

Horst, I. Chester and **Martha** (Diller), Greencastle, Pa., fourth child, third son, Merle Duane, July 19, 1966.

Horst, Mervin C. and **Aletha** (Diller), Waynesboro, Pa., fifth child, third son, Darrel Lynn, May 4, 1966.

Leaman, Paul M. and **Lillian L.** (Martin), Terre Hill, Pa., second daughter, Pamela Sue, July 23, 1966.

Lengacher, Fred and **Norma Jean** (Stoll), Cannelburg, Ind., third son (one deceased), Kevin Bruce, April 28, 1966.

Oswald, Wesley W. and **Mary Jo** (Cender), Sacramento, Calif., second child, first son, Gregory G., May 8, 1966.

Sensenig, Donald and **Doris** (Mellinger), Saigon, Vietnam, third daughter, Jean Louise, June 25, 1966.

Yeager, Martin and **Betty** (Alleman), Chambersburg, Pa., third child, first son, John Edward, July 11, 1966.

Yoder, Delmar R. and **Marjorie**, Atlanta, Ga., third child, second daughter, Juel Marie, June 1, 1966.

Zook, Byron and **Zelda** (Peachee), Mill Creek, Pa., third child, second son, Darwin Earl, July 29, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiler-Kaufman.—**Paul M.** Beiler, Elverson, Pa., Conestoga cong., and **Leanna Kaufman**, Harrisonburg, Va., Lindale cong., by **Moses Slaubaugh**, July 30, 1966.

Detweiler-Martin.—**Donald** Detweiler, Souderton, Pa., Rockhill cong., and **Nancy Martin**, New Paris, Ind., East Goshen cong., by **Irvin Detweiler**, June 25, 1966.

Greider-Eberly.—**Benjamin** Greider, Harrisonburg, Va., Pike cong., and **Doris Eberly**, Mt. Crawford, Va., Bank cong., by **Lloyd S. Horst**, July 4, 1966.

Heatwole-Morris.—**Stanley** Heatwole, Dayton, Va., Bank cong., and **Jacqueline Morris**, Stanardsville, Va., Temple Hill Mennonite cong., by **Lloyd S. Horst**, June 11, 1966.

Herr-Metzler.—**John** Herr, East Earl, Pa., Weaverland cong., and **Joann K. Metzler**, Manheim, Pa., Erisman cong., by **Elam W. Stauffer**.

Herr-Weaver.—**David L.** Herr, East Earl, Pa., Weaverland cong., and **Norma Jean Weaver**, Akron, Pa., Metzler cong., by **Amos H. Sauder**, July 23, 1966.

Huber-Shawalter.—**Lester** Paul Huber, Cincinnati, Ohio, Hildebrand cong., **Waynesboro, Va.**, and **Goldie Ann Shawalter**, **Waynesboro, Va.**, Springdale cong., by **Oscar T. Schrock**, July 2, 1966.

Kaufman-Fegels.—**Darrel** Kaufman, Salem (Oreg.) cong., and **Valerie Fegels**, Friends cong., Tigard, Oreg., by **Orville Winters**, June 11, 1966.

Kurtz—Leffever.—Raymond H. Kurtz, Oley (Pa.) cong., and Vera B. Leffever, Kauffman cong., Manheim, Pa., by Omar A. Kurtz, July 16, 1966.

Mast—Miller.—Edwin A. Mast, Nappanee, Ind.; and Mary Miller, Burton, Ohio, both of the Maple View C.M. cong., Middlefield, Ohio, by Ervin Miller, July 16, 1966.

Moyer—Henderson.—Laaden A. Moyer, Saxtons River, Vt., Bartonville cong., and Annie Henderson, Bellows Falls, Vt., United Church, by Kenneth Benner, July 3, 1966.

Nafziger—Stamm.—Lowell Nafziger, Archbold, Ohio, Tedrow cong., and Dianna Stamm, Archbold, Central cong., by Charles H. Gautsche, July 9, 1966.

Peters—Shaum.—Lyle Peters, Wymark (Sask.) cong., and Norma Shaum, Goshen, Ind., Hudson Lake cong., by J. Robert Detweiler, June 25, 1966.

Petersheim—Zook.—Jonas R. Petersheim, Honey Brook, Pa., Cambridge cong., and Annie B. Zook, Oxford, Pa., Lincoln University cong., by Clayton L. Keener, July 30, 1966.

Ressler—Nolt.—Sylvan G. Ressler, Quarryville, Pa., Oakwood cong., and Nancy Jean Nolt, Manheim, Pa., Erb cong., by H. Howard Witmer.

Sangrey—High.—J. Nelson Sangrey, Strasburg, Pa., Byerland cong., and L. Jane High, Ephrata, Pa., Graftdale cong., by Amos H. Sauther, July 2, 1966.

Seifert—Smith.—John Seifert and Anna F. Smith, both of Elizabethtown (Pa.) cong., by Clarence E. Lutz, July 14, 1966.

Short—Richard.—Peter Short, Archbold, Ohio, Central cong., and Suzanne Richard, Seville, Ohio, Oak Grove cong., by J. Robert Detweiler, July 9, 1966.

Snyder—Garber.—Steven Snyder, Canby, Oreg., and Sherry Garber, Woodburn, Oreg., both of the Zion cong., by Allen Miller and John Lederach, June 18, 1966.

Springer—Beechy.—Jay Springer, Hopedale (Ill.) cong., and Barbara Beechy, Wooster, Ohio, Martins cong., by J. Robert Detweiler, July 29, 1966.

Stuckey—Staley.—Richard Eugene Stuckey, Archbold, Ohio, Lockport cong., and Judith Ann Staley, Elkhart, Ind., Prairie Street cong., by J. Robert Detweiler, July 23, 1966.

Yoder—Becker.—Gene Yoder, Pammel (Iowa) cong., and Bonnie Becker, Wellman (Iowa) cong., by Gideon G. Yoder, June 11, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersole, Laura G., daughter of Andrew B. and Barbara (Gingrich) Hertzler, was born near Centerville, Pa., June 24, 1893; died at her home near Mt. Joy, Pa., July 13, 1966; aged 73 y. 19 d. On Nov. 27, 1919, she was married to Benjamin S. Ebersole, who survives. Also surviving are 2 sons and one daughter (Seth H., Ruth H.—Mrs. Paul R. White, and Andrew H.), 7 grandchildren, and one brother (Elmer H.). One daughter preceded her in death. She was a member of the Erisman Church. Funeral services were held at the Landisville Church, July 16, with Barton Gehman, Norman Shenk, Howard Witmer, and Homer Bomberger officiating.

Egli, Grace E., daughter of John and Emma (Good) Egli, was born at Hopedale, Ill., Dec. 25, 1915; died at the hospital, Peoria, Ill., July 13, 1966; aged 50 y. 6 m. 18 d. Surviving are her father, stepmother (Rosie Good Egli), 5 brothers (Arthur, Ivan, Lester, Glenn, and Joe) and 3 sisters (Gladys—Mrs. Milo Zehr, Florence, and Lois). Her mother and one brother

preceded her in death. She was a member of the Hopedale Church, where funeral services were held July 15, with Ivan Kauffmann officiating.

Gehman, Gertrude, daughter of Peter R. and Harriet (Garber) Nissley, was born near Mt. Joy, Pa., Sept. 4, 1899; died in her sleep of a heart ailment at her home near Harrisonburg, Va., June 25, 1966; aged 66 y. 9 m. 21 d. On June 24, 1926, she was married to Ernest G. Gehman, professor of German at Eastern Mennonite College, who survives. Also surviving are 3 sons and 2 daughters (Huldah—Mrs. John Pierre Claude, Daniel, Rachel—Mrs. James E. Metzler, John, and David), 10 grandchildren, 3 sisters and one brother (Alice, Esther—Mrs. John R. Kraybill, Simon P., and Rhoda). She was an active member of the Morning View Church, where her husband is pastor. Funeral services were held at the Lindale Church, July 1, with J. Ward Shank in charge, assisted by Moses Slabaugh, Myron Augsburg, and J. Otis Yoder.

Nafziger, Vernon, son of Mr. and Mrs. Daniel Nafziger, was born in Wilmot Twp., Ont., Sept. 6, 1917; died suddenly at his home near West Zorra, Ont., June 1, 1966; aged 48 y. 8 m. 26 d. He was married to Elda Marie Helmut, who survives. Also surviving are 2 sons and 4 daughters (Richard, James, Lorna—Mrs. John Roth, Shirley, Joan, and Judy). He was a member of the Tavistock Church, where funeral services were held June 5, with Henry Yantzi and David Schwartzentruber officiating.

Schrock, Erma Kathryn, daughter of Elmer and Sarah (Blank) King, was born at Garden City, Mo., May 5, 1909; died of cancer at her home in Harrisonville, Mo., July 12, 1966; aged 57 y. 2 m. 7 d. On April 16, 1933, she was married to Albert Schrock, who survives. Also surviving are 2 sons (Lyle Kent and Philip Ray), 2 grandchildren, and 4 sisters (Mrs. Archie King, Nellie King, Mrs. Glen King, and Mrs. Ralph Stutzman). She was a member of the Sycamore Grove Church, where funeral services were held July 14, with Leonard Garber and Earl B. Eberly officiating; interment in Clearfork Cemetery.

Schwartzentruber, Elver, daughter of Joseph and Elizabeth (Albert) Zehr, was born at Tavistock, Ont., Oct. 24, 1902; died at the Stratford (Ont.) General Hospital, after a brief illness, July 12, 1966; aged 63 y. 8 m. 18 d. She was married to Edward Schwartzentruber, who died April 18, 1963. Surviving are one son (Gordon), one brother (Emory), one sister (Clara—Mrs. Amos Brenneman), and 2 grandchildren. She was a member of the Tavistock Church. Funeral services were held at East Zorra, with Henry Yantzi and David Schwartzentruber officiating.

Snyder, Andrew Grant, son of William H. and Clara (Bender) Snyder, was born in Washington Co., Iowa, March 29, 1912; died at the Memorial Hospital, Colorado Springs, Colo., June 17, 1966; aged 54 y. 2 m. 19 d. On Nov. 29, 1936, he was married to Dora Alice Kempf, who survives. Also surviving are one son and one daughter (Dwane Monroe and Thelma Marie Gragg), 5 grandchildren, his mother, 5 brothers and 6 sisters (Lucille Snyder, Arvilla—Mrs. Floyd Zook, Darlene—Mrs. Merle Peer, Ruby—Mrs. Leo Greazel, Paul W., Verton, John F., Magdalene—Mrs. James Boudreaux, Nellie—Mrs. Kenneth Vitosh, William H., and Delbert W.). One son, his father, and one brother preceded him in death. He was a member of the First Mennonite Church. Funeral services were held at the Chapel of Memories Mortuary, June 20, in charge of E. E. Showalter; interment in Memorial Gardens.

Spicer, Marvin Dale, son of Eldon and Helen (Reist) Spicer, was born at Didsbury, Alta., Feb. 5, 1949; died by drowning while swimming in Little Red River, July 15, 1966; aged 17 y. 5 m. 10 d. Surviving are his parents, 2 brothers (Larry and Warren), and 3 sisters (Judy, Carol, and Joyce). He was a member of the Calvary Church, Westward Ho, Alta. Funeral services were held at the Youth for Christ Center, Sundre, Alta., with C. J. Ramer officiating, assisted by C. Cornish and C. J. Hallman; interment in West Zion Church Cemetery.

Witmer, Daniel C., son of John and Lydia Witmer, was born in Beaver Twp., Ohio, July 15, 1870; passed away in his sleep on his 96th birthday at the Hutton Nursing Home, Salem, Ohio, July 15, 1966. On Jan. 28, 1896, he was married to Anna Martin, who died Aug. 2, 1947. In June, 1916, he was ordained to the ministry. Surviving are 2 daughters (Mrs. Frank Vanpelt and Mary Witmer), one son (Enos), 28 grandchildren, and 88 great-grandchildren. Preceding him in death were 3 sons, 4 grandchildren, and 3 brothers and sisters.

Yoder, Agnes E., daughter of Michael S. and Amanda (Kurtz) Kauffman, was born near Atglen, Pa., Nov. 13, 1913; died instantly in a car accident near Ephrata, Pa., July 10, 1966; aged 52 y. 8 m. 27 d. On Dec. 12, 1935, she was married to John I. Yoder, who survives. Also surviving are 7 children (Gladys—Mrs. Wilmer R. Martin, Vernon C., Carol Jean—Mrs. Melvin L. Belter, Fern E., Mary Jane, John D., and Glenn R.). She was a member of the Millwood Church, Gap, Pa., where funeral services were held July 14, with Reuben S. Stoltzfus and M. S. Stoltzfus officiating.



What's It Like to Be Migrant?

RAMON'S WORLD

By Dave Hill

What's it like to be a member of a migrant family? to always be on the move? to work, work, and work? to live in shacks and be hated for it? to never have enough money? Here is life as one migrant youth saw it. He writes for youth but adults can appreciate the story too, for each community has its Ramons.

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Items and Comments

If you'd like a preview of what the state of morality could become in the United States, then you should look up a recent Reuters dispatch from Stockholm.

In Sweden, sexual freedom is complete. Not only is fornication accepted, it is promoted by parents who, according to the dispatch, think it quite normal if their daughter's boyfriend stays overnight with her after the dance.

The story says that official statistics say that only 5 percent of girls and 2 percent of boys have not had sexual experience before their wedding day.

A preview of the United States? It could be. The advocates of a new morality are the ones who are speaking most loudly; the people who believe in the old morality are almost quiet.—Operation Understanding.

"Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

These words were penned by John Wesley in 1761 as part of his preface to a collection of hymns "for the use of the people called Methodists."

But the problems of congregational singing appear to change little through the centuries; so the committee which produced the latest revision of *The Methodist Hymnal*, just off the presses, reprinted Wesley's admonition in the new volume.

Wesley's "Directions for Singing" covers all bases:

"Sing all," the founder of Methodism urged. "See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing."

But at the same time he counseled: "Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

Also, "Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first."

Wesley's final point: "Above all, sing spiritually. Have an eye to God in every

word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven."

Hundreds of Rexall drugstores now have signs inviting customers to let them know if they find any objectionable magazines on

their stands, with the promise that they will be removed. Harry Powell, Rexall president, puts it like this: "Do we have any more right to allow the poisoning of the mind than we do the poisoning of the body?"

The life expectancy of the average native in New Guinea is 34 years. Though newborn babies usually appear healthy and chubby, one third of the babies born each year die within 12 months. Only three out



A NEW EDITION OF—

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To be released at the Mennonite Youth Convention. Here are some of the highlights:



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of five reach five years of age. The main causes of death are ignorance and superstition, along with malaria, pneumonia, dysentery, and tuberculosis.

* * *

The Danish Baptist Union voted at its 102nd annual session to conduct a lottery in 1968 to help reduce a \$20,000 deficit in foreign mission work.

Plans call for the printing of 50,000 tickets to be sold at 2 Kroner each (about 33 cents), with the holder of the winning ticket receiving a trip to Africa.

Knud Wampelmann, the Union's general secretary, explained that a lottery in Denmark is not considered gambling, but a method of raising funds widely used by charitable and church groups in the country. "Gambling makes you buy more than you want to, out of greed," he said. "On the other hand, people who buy these tickets think of their money as a gift."

* * *

Even "anti-religious" professors favor factual courses in religion and departments of religion in state universities and colleges, Protestant Chaplain John A. Buerk of the State University at Buffalo reported.

He said professors generally concede that human history and development cannot be fully understood without knowledge of the role of religion.

Mr. Buerk said a survey of large universities in the U.S. showed students extremely interested in religion—not from the viewpoint of the varying beliefs of religious bodies but from the broader aspect of how religion has influenced people now and in the past. At some universities as many as 1,000 students a year choose such courses, he added.

* * *

A Roman Catholic writer claimed that by the early twenty-first century "white" South Africa will become a predominantly Catholic country, "much like Portugal, Spain, Italy, or Austria."

Layman Bernard Venter's comments appeared in the Catholic Afrikaans newspaper, *Die Brug*. His theme was devoted largely to the growth of Catholicism among white residents, although today the Catholic percentage of the population is greater among non-whites.

* * *

Celebration of the 450th anniversary of the Protestant Reformation is being planned as a year-long event in 1967 under the sponsorship of an inter-Lutheran committee headed by Dr. Malvin H. Lundeen, secretary of the Lutheran Church in America. The celebration will be related to the historic event of Oct. 31, 1517, when Martin Luther posted his 95 theses on the door of the cathedral church at Wittenberg, Germany. In these theses, Luther objected to certain sixteenth-century church practices and teachings.

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Church School Day, August 28

Sent to School

By Marion G. Bontrager

Education is big business in America. Direct and indirect spending on education and research helps guide the economy. Education is part of the whole defense spending program of over fifty billion a year in the United States. Universities vie with each other for government and research grants.

For some, the purpose of education today is primarily to fight communism and perpetuate democracy. For others, education is to skill people to continue our technological progress. For still others, education is viewed as the development of the whole person with all aspects of truth. What is the church's view?

The church must view education in light of the purpose of man's life and the priorities that come from that purpose. The Christian is born again to reproduce. Evangelism becomes the Christian's purpose for living. The church continues the mission of Christ. The priorities of Christ become our priorities. The Christian looks at education as at all else, remembering the words of Jesus, "For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life" (Matt. 16:26)?

Limiting the Secular

As the church sends her youth back to school, what shall she say about education? At one time education was the task of the church alone. Except for some solid small communities, the public school today is a part of the secular establishment. We hear repeatedly that the schools are the saviors of our communities. Education will solve our problems. At a recent meeting to push passage of a school tax levy, the chairman closed with an evangelistic call for all who believe that education is *the* answer to join the force. "If you don't believe education is *the* answer, we can't use you." The church must speak to herself and to others that education is not *the* answer—Christ is the basic answer to man's need.

The church's message is a message that points out the limits of secular power. Limiting the secular is not a popular message, but it must be spoken lest our silence betray our youth. Whenever the church fails to limit the secular institutions, she has found herself without a prophetic message. The church in Nazi Germany is a modern example.

The secular school is not only limited spiritually, but morally and prophetically. Our youth need to know that the public

school is a part of the nation's establishment and thus cannot really assume a prophetic role in history. For instance, high-school students in several Cleveland school systems were threatened with expulsion because they wore black armbands protesting the Vietnam War policy. But in other schools the faculty and students joined forces to make pro-war posters for the community. In still other schools the music program included the ballad of the "Green Beret."

Priorities—Conflicts—Strategy

The often overextended school program today tends to dominate the youth's total life. School tends to become "life" for the youth. With penalties and contests, attendance at extracurricular school events is literally forced upon the students in some schools. The church must say that the secular school or even the Christian school is not "all of life" for the Christian. There are home loyalties and responsibilities. There is more to life than school and education.

When school and church program conflict, then what? Several alternative attitudes are possible on the part of the church. These conflicts ought to be discussed frankly and openly in the local congregation, and along with the youth, some understanding be reached as to what "following Christ means this year." Several alternatives appear: (1) The church may demand that loyalty to Christ mean attendance at all church functions with a resulting withdrawal of the youth from extracurricular activities that conflict. (2) The church may abdicate to the school as she has done in many communities. (3) The church may clearly point out the limitations of school and send the youth to participate in school with a vision and purpose to witness and evangelize. When the secular world is seen as persons to evangelize, attitudes and values fall into place regarding church and school loyalties. After having made the commitment of giving up all for Christ, the youth then goes back to the world to penetrate. Needless to say, Christian young people will obviously not participate in some school activities because of their convictions.

But says Pastor Miller, "Some of our baptized young people don't have anything to witness about and so we can't use the approach of sending them out to evangelize." This is all too true in every church. However, the strategy of sending them out to witness will still bear more fruit in the long run than the church and the school assuming the constant stance of locked horns ready to fight.

Marion G. Bontrager, graduate of Hesston College, Hesston, Kans., and Goshen College Biblical Seminary, Goshen, Ind., is pastor of the Friendship Church, Bedford Heights, Ohio.

The Positive Message

The church sends her youth back to school, having guided them to the positive purpose of life. Only then will the church's message pointing out education's limitation make sense. Life is to live for Christ—to continue His mission. Phil. 1:21. To follow Christ is the Christian's vocation or calling. Accepting the centrality of evangelism automatically relegates all else to second place. Will academic excellence ever conflict with the Christian's continuous purpose of evangelism? Usually not, but it may at times. It is encouraging, in the day of glorified education, to hear of students who cut academic loads in order to do more redemptive relating on campus.

Priorities of Eschatology

The church needs to hold before the student the priorities that eschatology brings to life. Life on earth is a battleground for men's lives. The church's priority is not to make a comfortable place for herself, but to engage in the spiritual struggle. Spiritual realities are ultimate! Christ is returning! The priorities of Christ must be the church's, every Christian's, and the student's. Just as we cannot and dare not make a man's earning work primary, so we dare not give education the place belonging only to Christ and His mission. As a church, having rejected education for some time, we may be tempted now to compensate and give it too large a place.

Students who are "sent" away to school as evangelizers are a part of a "sent" group in the church long before a farewell and commissioning service in August. Students who assume the priorities of Christ in service and evangelism during college will have been a part of that kind of congregation before college.

Sent Away to College

The college freshman leaves his home church for school. He leaves it literally. In the next forty-eight months, he will spend only three short periods of three months in the home church. During these forty-eight months the student will be changing and so will the church. How may any relationships be continued? But the more crucial question is, Will the student find a "church" where he really belongs and to which he commits himself at college?

Education's Threat

The threat college has to the church today is not intellectualism, new ideas, or cultural change, but the inherent possibility of a student being uncommitted and belonging nowhere spiritually for four years! This is not only a threat to personal Christianity but to our understanding of the nature of the church.

One cannot turn off the Christian life of commitment and service for four years while he concentrates on studies and then turn it back on again. The Christian life is a product of the Spirit, not something that we control. Four uncommitted years spell disaster for the purpose and mission of a young person's life. Being committed to Christ must express itself in some form of group life and service.

Some say that one's commitment to Christ is being com-

mitted to one's studies. But is being committed to education and study for four years any different from being committed to one's work or business for four years? It is no substitute for engaging in service and evangelism. The Christian's calling is continuously central. The calling cannot be turned off and on, nor substituted. Except for possibly graduate studies in the fields of biology, sociology, and psychology, education's threat to the church is not an undermining of faith, but the result of years of uncommittedness to the mission of Christ.

Will committedness during school result in lesser academic achievement? It need not usually, but it may. Conflict may arise especially in the field of the creative arts where great achievement seems to come from those who have made the discipline their passion and religion.

Following the Sent Ones

One of the questions I often ask young people is, "Does anyone in your home church besides relatives and the pastor really care what happens to you in life, whether you fail or succeed?" If the answer is yes, that student knows something of what it means to experience church. That student will speak well of his home church in the dorm sessions at college. Though there may be differences between student and home church, there is still affection, gratitude, and appreciation.

Some rural churches literally send away their youth for good when they send them to college. This kind of church multiplies herself many times elsewhere as she dies because of socioeconomic changes. This student still needs the prayers and backing of his home church.

Which School?

The college a student attends ought to be a careful and prayerful choice, not some assumption. The pastor ought to carefully assist the student in selecting the college the student feels he is best suited for. If the Christian youth is deeply interested in the mission to urban America, he may choose a Christian college in a large urban setting. One of the mission disadvantages of Christian colleges is that the majority of them are in small town America.

There are advantages to both public and church school for Christian youth who view education with a proper perspective. You can't attend both public and church school at the same time. You can experience only so much of life and one side of life at a time. This calls for sober decision. A youth grows up only once. Chunks of life cannot be cut out and relived. The past is gone and cannot be redone. A person "socially uncomfortable" in the world is fairly useless as an evangelizer.

The local church can never delegate Christian education to an institution. The church's voice about education must be both negative and positive—negative in pointing out the limits of secular education; positive in relating education to one's purpose for living as a Christian. But if the local church wants to be heard, she must assume the priorities of Christ in her own life. When these priorities are present, the church will send missionaries, not victims, back to school.

Making the Mystery of Estes Meaningful

Ron Alderfer, MYF president, in an article entitled "Convention Preview" in GOSPEL HERALD three weeks ago, concluded with this statement:

"The overall program and schedule for this Convention are now formed. *What remains unknown* at this point, and will remain so, *is how Christ will move and act in the lives of persons attending.* It is with this sense of dynamic mystery that speakers and leaders move to Estes Park."

By now, Aug. 23, the young people of your congregation will be in the very middle of a week-long experience which may be a major spiritual milestone in their lives. When those young people return to the community which is their context for discipleship, they will be tempted, like all disciples coming down from the mountain, merely to pick up life where they left it. They will tend to forget how Christ was transfigured before them. They will be tempted to shut off further thought about the meaning for their own lives of what happened in the mountain.

The mystery and meaning of a transfigured Christ is too easily lost. The new insight can become blurred and remote if I decide to "tell no one the vision." I must share what I saw, what I heard, and what I experienced so that my brothers can help me understand how the vision must shape my life in concrete ways. Here parents and youth leaders in congregations have a major function to fulfill in extending the value of this year's MYF Convention in the lives of youth. Every congregation should have a specific plan to help returning youth articulate the meaning of what they have experienced. The ordinary reaction of youth when asked, "How was it?" will be to give an answer as glib as the question. They will reply, "It was great." "It was neat." "It was exciting." (That's the "let's build three tabernacles" response.)

The Secretary of Youth Work, Gene Herr, suggests that individuals sit down with young people who experienced Estes and listen to them. Such persons should do their best to help young people release for personal discipleship all that impressed them at Estes. "How will the things Richard Detweiler said make your life different from here on?" This is the kind of question the young person should be asked. And its implications should be explored openly with adults.

Congregations should also make plans for the returning Peters and Jameses and Johns to articulate their experience publicly. There could be a Sunday evening program wholly devoted to making the mystery of Estes meaningful to the whole congregation.

—Arnold Cressman.

The Publican

*O God, forgive
When I've turned
My ears and eyes
To noisy, spectacular forces
Rather than to Christ.
Give me a mind
To seek Thee,
Eyes to see Thee,
Ears to hear Thee,
And feet
To follow Thee.
Grant firmness of purpose
And depth of understanding.
Remove the obstacles
Of my clouded vision.
Give me a quiet adherence
To Thee
And to truth.*

Amen.



Black Mountain Mission

Black Mountain Mission congregation, Chinle, Ariz., after worshipping in a hogan church for a number of years, built a new church building. The Navaho Christians made the plans and did the work. The new building was dedicated the evening of June 27, 1966. Although other Christians, particularly a congregation in Franconia, Pa., helped with the financial needs, the local Christians did the work and took care of as much of the cost as they possibly could. Naswood Burbank, pastor, had charge of the construction. There are 22 members here.

Don't Write Him Off

There is a serious malady which no doubt, at times, affects and involves us all. It is doubly serious when it strikes a brotherhood. Symptoms are similar to the following: A brother does or says something which is not quite the way we desire or think. He may even cut across certain rather sacred organizational or institutional structures. Or he may express himself rather freely in opposition to something said or done. The next thing which can so easily happen is to "write off" the brother. From now on we simply "put up" with him. Communication is broken down. And we don't really seek to keep communication open.

Now I know, of course, the usual pattern of one who disagrees with a predominant opinion in a community or church. He either tends to withdraw into a corner and complain that no one will listen or develops some sort of platform, usually crying heresy, and strikes out to rally all on his side possible. Such a one also "writes off" all those who do not agree, declaring such "heretics," "apostatizers," or similar labels. He further feels called to start his own program or set up his own standards, which, if others do not meet, means that he must withdraw from fellowship.

Those on the other side write such off by such simple phrases as "dissenter," "conservative," "liberal," "authoritarian," etc. Really the labels mean so little they can be used on one side as properly as on the other. The easiest way to escape dealing with one another as Christians is to attach a label to another person. This method seeks to shift all blame on another and seems to set one free from behaving as Christian. A little thought tells us how sinful it is.

But with such labels we "write off" our brethren. It is so much easier to dismiss our concern with this than it is to seek and keep conversation open and hear what our brother is saying. We so often don't bother even to take time to hear what he is saying. If we would, we would probably learn something helpful and needful.

May I submit that when a separation takes place, it is a problem of the ego. I did not say when differences are expressed. There will always be difference of opinions this side of glory. Unity does not require uniformity any more than a family, to be a family, means that everyone must have the same color hair and eyes and be the same in height and weight.

Whenever we "write off" our brother, it is a rather clear indication that we want to follow our own way without any hindrance from anyone else. We feel that we have the final answer and do not need the light which our brother may have us share. Because neither shares, all are losers.

Now may I suggest that one of the best tests of the true church is the ability and openness of members to discuss freely any subject. Immaturity is manifest in fear of one

another. But love casts out fear. Where the Spirit of the Lord is, there is liberty.

We never avoid or solve problems by refusing to talk about them. And we cannot talk about our problems if we write off a brother before we listen to him. Yet this happens and is happening today in the church. May God grant that before we experience additional divisions we may become spiritually mature enough to talk together as brethren and love as Christ loves and forgive as Christ forgives.—D.

Jesus Christ Is Lord!

The creed of the church was, is, and forever shall be, "Jesus Christ is Lord." These are the four words which rightfully divide the world into two camps. Nothing else dare. Jesus clearly stated this when He said, as recorded by Luke, "He that is not against us is for us." Both Mark and Matthew bear witness to this.

John witnesses to the heart cry of Jesus as He the night He was betrayed prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe . . . that they may be made perfect in one; and that the world may know. . . ."

Paul testified in Ephesians to the divine power of reconciliation when he wrote, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

John, in I John 1, gives us no room for debate when he states, "If we walk in the light, as he is in the light, we have fellowship one with another." Perfection is not the question. Can any belief be truly Christian if it separates a man from his fellow Christian? If we are truly walking in the light, will not our fellowship one with another increase? Can we deny fellowship and still claim to be the church of Christ? Does not fellowship contribute to the blood of Jesus Christ constantly cleansing us from all sin?

Might this especially cleanse us from the sin of self-righteousness and hypocrisy? Are we saying we have no sin, especially when we point our finger at our brother's sin? Dare we stand naked before God, stripped of all that makes us self-righteous, and confess our sins? Do we have the faith and the courage to break down the walls and experience the dynamic cleansing power of God?

I believe that as Christians we must end the jaundiced eying of other Christians, the comparing of our strengths with their weaknesses, and the closedness of our fellowship. Together in total fellowship we must shout, "Jesus Christ is Lord!"—James Payne

India's Worst Drought in Seventy Years

By Larry Kehler



The plight of millions in India is seen in the face of a hungry child and in the drought-cracked ground.

As the passenger train pulled into a village in the Indian state of Andhra this spring, the engineer blinked with surprise at the large crowd which quickly swarmed around the puffing steam engine.

Villagers said they had no water to drink and demanded that the engineer give them water from the engine tanks. He refused, but the crowd opened the water cock to fill their pots before they allowed the train to proceed.

A similar holdup occurred several days later, reports the *New York Times*. Later special police rode shotgun on the engines to protect their water supply.

The holdups are evidence of the paralyzing water shortage which has gripped a large section of India during the last year. The hardest hit area is a strip about 150 miles wide running east to west through central India. Seven large states have been severely hit. Fifteen to 20 million children under 14 are especially vulnerable.

Mission Areas Involved

The famine belt cuts directly across Mennonite Brethren, General Conference, and General Mission Board areas.

John Friesen, Mennonite missionary at the Shantipur leprosy homes and hospital, reported in April about the precarious food situation. The hospital's food quota for 300 patients was 12 bags of grain per week. In May, Friesen wrote, "Things keep getting tighter and tighter."

The drought is considered by some to be India's worst in 70 years. The country had hoped for grain production of over 90 million tons this year, but it will probably get only 75 million tons—20 million tons less than its consumption last year. Twenty percent of India's 480,000,000 people are being severely affected by the food shortage. Eleven to 12 million are in danger of death by starvation.

Monsoons Fail

The food crisis was brought on by last year's failure of the monsoons, the rains on which India mainly depends for its harvests of rice, wheat, and other grains.

June, July, and August are expected to be the really critical months. This is the time of the monsoon. Planting for the fall harvest cannot take place until the rains come. Missionaries reported recently that this year's monsoon rains have been disappointing, adding to fears for another year. Monsoon weather also means storms and floods when bridges may be damaged and roads made impassable, thus hindering the distribution of emergency supplies.

There has been some confusion about the famine in India

This is the first of two articles on the famine and drought in India. The second part, "Christians Respond to the India Famine," will be published next week. Larry Kehler is director of information services for Mennonite Central Committee, Akron, Pa.

because government officials have played it down. Dr. B. R. Sen, director-general of the United Nations Food and Agriculture Organization and himself an Indian, has acknowledged that some donor countries and agencies have had misgivings about their contributions in light of the optimistic statements made by Indian officials.

Misgivings Understandable

"If it is remembered," said Dr. Sen, "that one of the factors which can greatly worsen the already difficult situation in India is panic among the people, the statements which have created misgivings could be better understood. Panic leads to a run on the market, and that accentuates scarcity. The need for help from abroad is as urgent as ever and the need increases daily."

On-the-spot checks by mission and relief administrators confirm the intensity of the food shortages.

Two American mission executives reported that village life in India's famine areas is slowing almost to a standstill from hunger's debilitating effects. Desperate parents are pleading, "Take our children. Keep them alive. We can't!" Farmers without food, forced to eat grain normally reserved for seed and unable to get more seed, sell their plows, then their bullocks, finally their land to get money to buy food on the black market.

In some areas the government has returned taxes collected from the land, but people are leaving their land, and sometimes their children, to move to cities, where they think they can find food.

Turning Point

Some observers see 1966 as a grim turning point in history, not only for India, but for the world. London's *New Statesman* editorialized as follows earlier this year.

"Until 1962, Indian food production generally increased by 2 percent each year and the population by 1½ percent. The improvement was thus barely measurable, and any projection showed the mass of Indians still undernourished in the year 2100. But in the race, India was slightly ahead of the grim horseman.

"Now, after a few poor crop years, she has fallen behind. There is no prospect of a spurt sufficient to make up the lost ground. We are in the presence, perhaps, of a turning point in human affairs so immense that we do not perceive it: 1966 may be the year in which sufficiency in food disappears from the world and famine becomes a recurrent and habitual condition."

The *New Statesman* and many international experts believe that it is not too late to avoid, or at least to forestall, famines on an ever-increasing scale. But they insist that to do this the tide of the population explosion must be stemmed and an all-out effort to increase the rate of food production must be implemented. The types of programs they envision for countries such as India would require a great deal more foresight, action, and expenditure by governments and voluntary agencies than has hitherto been deemed adequate.

Basic Need

By Lora M. Conant

The one thing that people need badly is a listener. Emotion-blocked children, frustrated women, discouraged men, and most of all the old need someone to whom they can talk.

We are a busy world. Mothers have no time to listen to their children. Probably many problem children would not be problems if they could talk out what was disturbing them. There comes a time when every child who has done wrong needs to talk about it. Brooding over his little sin makes it grow into a big sin. It is the fact that a child shuts his sin up in his mind that harms him more than the sin itself.

Every parent should manage to give his child a talking period. It is talk that keeps the door of love open. Every wife and husband should talk—without speech their union fails to heal their loneliness. The saddest people in the world are those who have no one with whom to share their thoughts—the child ignored by his parents—the wives and husbands who cannot communicate with their mates.

A brain is like a pond—it must have a runoff to keep fresh. A woman sometimes becomes mentally unbalanced because her thoughts go round and round in her head, but never get spoken because there is no one with whom she can talk.

The sanest, serenest woman I ever knew told me as a child she stayed often with her blind grandmother.

"She is the one who taught me to talk to God," she said.

A child who has learned to talk to God is a child with no complexes—not a lonely or troubled child—because God is always there to be consulted in time of need. There is no loneliness for a person who speaks with God.

It is a wonderful gift to give a child. Teenage problems become clearer—their answers plainer. Mothers need to speak to God of their children. In times of joy and pride, He will hear their gladness. In dark and evil days He will bring them consolation. To the aged most of all, talking to God takes away the bite of loneliness—soothes the hurt of indifference.

My friend said her blind grandmother rocked in her wicker chair and sang hymns—old hymns. She wasn't unhappy or lonely. It was from this grandmother my friend learned that her husband—her brother—her father—in fact, all men as well as women felt this basic need. You will be surprised to know how many men converse with God. Their need is great, because they have been taught it is unmanly to break down—discuss their troubles. They can feel assured that God will not think them weak—will not sneer at them. They can talk to Him with confidence.

Now as never before the whole world needs God. These are troubled times, and He will listen and understand.

Who Said, "God Is Dead"?

By Jacob Z. Rittenhouse

From almost the beginning of time men have projected the idea that God did not exist; that He was only a concoction of human philosophy. These men have gone so far as to challenge the existence of God by asking Him to smite them dead for reviling Him, if He was a living being possessing power. These men declared themselves atheists.

Only a trickling flow of humanities' vast population have accepted their philosophy, leaving them to die almost alone in their vain projections of a nonexistent supreme Being. Unfortunately there are still some avowed atheists living today; but many at God's appointed time died with a note of uncertainty and bewilderment on their lips.

Not New

A new thrust is being given to the old theory that God does not exist by a minority group of modern scholars. These men are saying: "God is dead." I feel confident that God is well able to take care of Himself without our help, to survive this subtle attack of atheism, as He has those of the past. Nevertheless, the Christian faith will be harassed with such vain assumptions during the days of God's patience.

Perhaps I should have said, the Christian faith is being tried by the ideologies of vain thinkers. Actually, every false doctrine causes Christians to pry deeper into their own beliefs, rendering them more unstable or rooting them deeper in the faith.

Outstanding among those reported by the press as spreading the news that God is dead are: Thomas J. J. Altizer, associate professor of religion at Atlanta's Emory University, Paul Van Buren of Temple University, William Hamilton of Colgate Rochester Divinity School, and Gabriel Vahanian of Syracuse University.

Neither the denial of God nor the death of God is a new ideology held by men; both originated with unbelievers many years ago. The phrase, "God is dead," is supposed to have been coined by the German philosopher, Friedrich Nietzsche, a hundred years ago. But now this philosophy is picked up and heralded across our nation by people who call themselves Christians; a greater tragedy than when it was projected by Nietzsche as a philosophical premise!

Dr. Thomas Altizer, 38, previously a rather obscure teacher of religion at Emory University in Atlanta, Ga., has become the most prominent spokesman for the God is dead theory.

Dr. Altizer, who describes himself as a Christian atheist, says: "God is dead, literally. He died in the physical Christ. . . . The dead God was resurrected in an empty form by Christianity. When this form of Christianity collapsed, then the reality of the death of God became manifest. . . . We are not simply saying that modern man is incapable of believing in God, or even that we exist in a time in which God has chosen to be silent. We are saying that God has disappeared from history. . . . He is truly absent, not simply hidden from view, and therefore He is truly dead."

Dr. Altizer and his colleagues do not offer any proof of God's death. Destitute of evidence they boldly announce it as a fact to be accepted. This is an exact contradiction of the principle on which they are building their erroneous theory. Having rejected the revelation God has given of Himself as the "God of the living," they can find no positive evidence that God is alive, and so they conclude He must be dead. Then without positive evidence of His death, they assume that He is dead and boldly declare it as a fact which must be accepted.

Proofs of God

The Bible, and even God Himself, makes no attempt to prove the existence of God; both assert the fact. However, there is plenty of evidence all around us that God is alive. A few months ago, how did the lawns, the fields, the trees look? They were barren and looked as though they would forever remain lifeless; now they are green and throbbing with life! Is this a manifestation of man's power? No, this is the work of the living God.

The sun that seems so close to the earth on a hot summer day is ninety-three million miles away, they tell us. Some of the stars are so remote that it takes many centuries for their light to reach the earth, even though light travels faster than one hundred and eighty-six thousand miles a second. We are told that the Milky Way alone contains three hundred million suns! With millions of suns, and multiplied millions of stars, and millions of planets, all placed in the universe that is moving at a terrific rate of speed, yet revolving so accurately that in an entire century the length of the solar year varies only one-one thousandth of a second, who can disclaim the existence of a living God?

Can you imagine the stars holding a conference to decide how to keep out of each other's way? How foolish! Many years ago a humble shepherd declared: "The heavens are telling the glory of God; and the firmament proclaims his

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handiwork." Yes, the book of nature, open to us above, below, and on every side, is positive evidence that God is not dead, but alive!

There is also the Book of God, the Bible, which unmistakably proves that God is a living God. It takes life to create life. How could God be dead and yet create every living thing? Many proofs can be found in the Bible to verify the creative powers as well as other acts which God has achieved—some constructive, others punitive in nature.

Read the Bible and discover for yourself how God miraculously spoke the world and life into existence, also how He destroyed almost all of the human race with a flood; how He split the Red Sea to deliver His children from the bondage of Egypt, then used the same waters to destroy the Egyptians; how He dealt with His ancient people Israel, blessing them when they obeyed His commands, and chastising them with pestilence, famine, and sword when they were self-willed and disobedient; how He rained fire and brimstone upon the wicked cities of Sodom and Gomorrah, and spared the wicked city of Nineveh when men repented of their sins; how He delivered Jonah from drowning when cast into the sea, and through his experience in the belly of a great fish, created a willingness on his part to obey God's command; how He raised His own Son from the dead after He had been crucified on the cross; how He delivered His apostles from prison and made them able ministers of the Gospel. Only a living God could accomplish miraculous events such as these.

Not Outdated

Oh, you say, those are Bible stories; they are old! Modern science has outdated them. Twentieth-century man has learned how to get along without the fear of God. After all, who in this scientific age is naive enough to believe that those things actually occurred, thousands of years ago? That is exactly what is happening! Men today are rejecting the revelation of God and are attempting to fill up the vacuum their rejection of truth has created with scientific philosophies and vain imaginations of men.

The acts of God—in creation, the flood, Jonah and the fish, God's dealings with the children of men, His plan for our redemption through Christ's death on the cross—all show that God's wisdom is vastly different from the wisdom of men.

"What have the philosopher, the writer and the critic of this world to show for all their wisdom? Has not God made the wisdom of this world look foolish? For it was after the world in its wisdom had failed to know God, that he in his wisdom chose to save all who would believe by the 'simple-mindedness' of the Gospel message. . . . And this is really only natural, for God's 'foolishness' is wiser than men, and his 'weakness' is stronger than men. . . . God has chosen what the world calls . . . weak to shame the strong . . . that no man may boast in the presence of God."*

Someone has said, "When men shout, 'God is dead,' this can only mean that He is not in the place where they are looking for Him." Russian astronauts did not see God in their orbits around the earth; so as far as they are concerned, there is no God. The radical theologians of our day, by rely-

ing upon human wisdom and writings of contemporary authors, are not finding God; so they conclude that God is dead. Would these men, with open hearts and minds, search the Scriptures and in simple faith accept the revelation there given of God, all their doubts and illusions of Him would rapidly vanish away.

If they would search the Scriptures, they would also learn what God has to say about their unfounded claims. Whether a God-rejecting atheist or a self-named Christian atheist, is there any difference between saying: "God didn't exist" and "God doesn't exist"? In essence both are saying: No God for me! The Bible says that people who say this are fools. "The fool says in his heart, 'There is no God.' They are corrupt, they do abominable deeds, there is none that does good" (Psalm 14:1, RSV). In another psalm we read that He who sits in the heavens shall laugh and hold them as an object of ridicule. In other words, God laughs at this ridiculous display of men denying His existence or ability to act.

How often man has proved his foolishness by declaring there is no God, or by saying God is dead. Perhaps these theologians are trying to say in an unspoken language that they themselves have not found God. This is a rather revealing assertion. However, rather than censoring them, let us pray for them, and let us ask ourselves this question: Have I found God?

Where are you looking for Him? In the writings of men? In human circumstances? In the physical universe? These may speak of God as a living reality, but the Bible is the only reliable source of revelation we have concerning this truth. Read it prayerfully and you will see God vibrant with life—One who loves, wills, and acts. Then allow faith to fan that knowledge into a burning conviction and you will have no difficulty in believing and openly declaring that God is alive now—actively at work in your own experience.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Modern Blessings

By Mary Alice Holden

Blessed are they who do not know everything,
for they shall learn much.

Blessed are those who reach a helping hand,
for others will help them.

Blessed are they who wait their time to speak,
for it shall be given them.

Blessed are the ones who pursue others' happiness,
for they shall find it for themselves.

Blessed are they who are like little children,
for they shall grow up.

Blessed are those who have many responsibilities,
for they shall not be lonesome.

Fullness Comes by Cleansing

By Ruth Paxson

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."¹

"Grieve" is a love word. You cannot grieve one who does not love you. You can hurt him or anger him, but you cannot grieve him. The Holy Spirit is a loving, tender, sensitive personality. To grieve Him means that we are causing pain to someone who loves us. How can we know what grieves Him? By His names which indicate His nature.

He is "the Spirit of truth"²; so anything false, deceitful, hypocritical grieves Him. In a meeting I gave the opportunity for testimony. A woman confessed a lie that had been in her life for twelve years. She had coveted the skirt of a friend. Her mother was unwilling to give her the money to buy one like it; so she stole a piece of her mother's jewelry, sold it, bought a skirt, and then lied to her mother. Do not expect to be filled with the Spirit of truth until your heart is cleansed.

He is the "spirit of faith"³; so doubt, unbelief, distrust, worry, anxiety grieves Him. Do you doubt His Word? Is there unbelief regarding the fundamental truths of salvation? Do you worry over your business, your children, your health? If so, you are grieving the Spirit of faith and He cannot fill you.

He is "the Spirit of grace"⁴; so that which is hard, bitter, ungracious, unthankful, malicious, unforgiving grieves Him. Is there anybody whom you will not forgive or to whom you will not speak? Is there someone with whom you have quarreled? Is there bitterness in your heart toward God? Do you spend your days murmuring against your circumstances? Then do not pray to be filled with the Spirit unless you are willing to be cleansed.

He is "the spirit of holiness"⁵; so anything defiling grieves Him. Do you harbor unclean thoughts? Do you read unhealthy books? Do you have degrading pictures in your home? Do you listen to lurid stories? If so, you are grieving Him.

Why Your Family Stays Outside

He is "the spirit of wisdom"⁶; so ignorance, conceit, arrogance, and folly grieves Him. The Holy Spirit stands ready to teach us and to reveal the deep things of the Word to us. Our ignorance of the Bible, our pride in our own knowledge and ability grieves Him.

Ruth Paxson was missionary to China and outstanding Bible teacher for many years. This article was taken from her book, *Rivers of Living Water*, by permission of Moody Press.

He is the Spirit of power, love, and discipline⁷; so our weakness, fruitlessness, disorderliness, and lack of control grieve Him. There are thousands of people all around you who are still unsaved and who do not know the Gospel. Perhaps some are in your family. Why cannot Christ win them? Because the channels through which His power should flow are choked with sin. Are you embittered because you have been wronged, and is your life poisoned by hatred? Do you give way to your bodily appetites, your fleshly desires, and your temperamental weaknesses? All this grieves the Holy Spirit.

He is "the Spirit of life"⁸; so anything that savors of indifference, lukewarmness, dullness, or deadness grieves Him. Do you go for days without opening your Bible? Do you prefer the meeting places of pleasure to the house of prayer? This also grieves Him.

He is "the spirit of glory"⁹; so that which is worldly, earthly, or fleshly grieves Him. Are you carnally minded? Do you love the world? Is your heart set upon the things of earth?

He dwells within to enable us to "grow up into . . . [Christ] in all things," and to bring us daily "into conformity to his image." So anything in us which hinders Him from carrying out this purpose grieves Him. Knowingly to permit anything contrary to the Holy Spirit Himself to remain in our lives must mean that we love sin more than we love Him. Such unfaithfulness grieves Him.

He Must Have Clean Vessels

Spirituality depends upon a harmonious relationship with the Holy Spirit. To indulge known sin means that we are living with a grieved Spirit. To be filled one must be cleansed. God does not require golden vessels, neither does He seek for silver ones, but He must have clean ones.

We *grieve* the Spirit when we say yes to Satan and allow him to lure us into sin. We *quench* the Spirit when we say no to God when He woos us into sanctification and service. To bring the believer wholly into the will of God is perhaps the Holy Spirit's hardest task. Self-will is latent in every one of us and is always bursting out into rebellion. The only cure for it is to have one's heart firmly fixed upon the doing of God's will as the rule for daily life.

God Can Spot a Counterfeit

In a darkened room much dirt could pass unnoticed, but when the doors and windows are opened and the sun shines in, even the dust is revealed. The Holy Spirit brings out into

the light the sin in our lives, and the more completely He fills us, the more perfect will be the revelation and recognition of sin. The nearer God comes to us, the more sensitive to sin we become. Some things which a year ago or even a month ago you would not have called sin, you now acknowledge for what they are.

God will accept no substitute for confession and He instantly detects a counterfeit. Have you ever thought that God would accept from you a larger gift of money, greater activity in service, or a longer prayer in lieu of a confession of sin? Or are you self-deceived into thinking that regret because of suffering for the punishment of sin, or a forced acknowledgment of some offense with no heart sorrow for the sin itself, is confession? Sometimes a supposed confession is a confession of the other fellow's sin and a justification of oneself. Oftentimes a confession is but a partial one. Some *top* sin is mentioned while the *root* sin is altogether unconfessed.

In a small meeting of Christian women I once gave the opportunity for confession of sin. A Bible woman quickly spoke, evidently to set a good example to others. She confessed to laziness. I knew that this was not the root sin that needed to be confessed, because she had enjoyed telling about it altogether too much. I prayed that night that God would convict her of her hypocrisy and lead her to make a true confession. The next day, out of a truly contrite heart, she confessed that she hated the pastor's wife and had not spoken to her for eight years.

Some sins need to be confessed only to God because against Him only have we sinned.¹⁰ Other sins need to be confessed to individuals against whom we have sinned;¹¹ and a public confession of sin is sometimes necessary when the whole company of God's people have been wronged.¹²

The Separation That He Requires

The cleansing must be from all defilement of both flesh and spirit. Separation from every defiling thing is God's requirement. God demands a cleansing that reaches from the innermost desires to the outermost deed; that goes from the core to the circumference of our lives.

When Jericho was taken, no one was to take any of the spoils for himself, by God's command. But Achan, coveting gold, silver, and a Babylonian garment, took them and hid them under his tent. No eye but that of the all-seeing God saw it done. Immediately afterward Israel met with overwhelming defeat at Ai. Joshua, falling upon his face in prayer, charged God with blame for such humiliation before their enemies. But God commanded Joshua to stop praying. He told him that the power of His presence would not be in their midst so long as the accursed thing was there. The man who had coveted, stolen, and lied must be found and confession of sin made.

Is there an Achan in your church who hinders the manifestation of God's power? Are *you* the man? Have you been praying fervently for the fullness of the Holy Spirit while all the time there has been the continued indulgence of some known sin, the willful disobedience of some known command, or the deliberate resistance to God's clearly revealed will?

If so, God is saying to you, "Arise, why have you thus fallen upon your face? Israel has sinned. . . . Up, sanctify the people . . . you cannot stand before your enemies, until you take away the . . . [accursed] things from among you."¹³ So long as we are living with a grieved or a quenched Spirit we cannot be filled. To be filled one must be cleansed.

1. Eph. 4:30. 2. John 14:17. 3. 11 Cor. 4:18. 4. Heb. 10:29. 5. Rom. 1:4. 6. Eph. 1:17. 7. 11 Tim. 1:7. 8. Rom. 8:2. 9. 1 Pet. 4:14. 10. Psalm 51:4. 11. Jas. 5:16. 12. Josh. 7:19-25. 13. Josh. 7:10-13.

Side Gutters

By Willis L. Breckbill

Most roads have side gutters. Travel in them would mean destruction. Jesus said that the narrow road also has side gutters which lead to perdition. He preached what we call the Sermon on the Mount and in His concluding remarks He informed His listeners that there is a narrow road and that it has a narrow entrance.

Following this He described the two side gutters. Generalizations are always dangerous, but the picture which comes to my mind is that the one side gutter is the way of fundamentalism and the other the way of liberalism. Those traveling the side gutter of fundamentalism are concerned primarily about *words* and the ones in the other gutter are concerned primarily about *works*.

Following Jesus' description of the narrow road He pictures those false prophets who have the right *words* but do not produce good fruit. They are clear on their word doctrines but not clear on their works doctrine. Their life and production is bitter. They find fault with those who do not say the same words they say, and in the same order. They are concerned about writing out their creed and examining every one by it. Jesus said such persons are as selfish as ravenous wolves. They are dangerous.

The next paragraph describes those who are concerned only about *works*. They conduct and participate in large humanitarian programs and keep a record of all their accomplishments so that they can report to impress the judge. They say they do it in Jesus' name, but really they are doing it in their own name because they never knew Him. These are in the side gutter which leads to perdition. They are wicked and so are their ways.

Jesus does not leave us without a key to the entrance gate. Those who performed the works were condemned because they did not know Him and did not do the will of the heavenly Father. If a person *knows* Christ in the experience of forgiveness and regeneration, he will produce right *words* and right *works*. This way is found by humbling oneself as a little child, by taking up one's cross and following Christ, and by seeking first God's kingdom and His will.

From Doctor to Youth

By Willard Krabill

Part 1

I have always been interested in knowing why physicians are the ones so often called upon to write or speak on the subjects related to sexual behavior, purity of life, and related matters. I doubt very much that we necessarily have greater insights into the problem than parents, teachers, or pastors who face these problems with their young people, and with older people as well. I am sure the reason is not that physicians themselves necessarily lead lives of greater purity.

One probable reason is that physicians are made very much aware of the importance of this subject because we see in our offices daily the results of young people's failure to realize the importance of moral purity. We see the heartaches, the bitterness, and the loss of self-respect which come to those disillusioned fellows and girls who learn too late what society and the church have been telling us all the time—that it simply doesn't pay to step out of bounds. I would therefore like to speak plainly on a matter which needs to be faced squarely and which, when not faced squarely in the past, has led to tragedy.

Purity of life is not just a medical problem. The consequences of wrongdoing in the area of moral purity are not just physical but emotional and spiritual as well. It is not a problem for any one age group, either. It may be most acute for those physically mature but unmarried persons in their teens or twenties, but it remains a problem for many people for decades beyond this. We should understand, also, that it is not just Christians who suffer for failures in living morally pure lives; all people do, inasmuch as the penalties are physical, emotional, and spiritual.

Family Is Foundational

In society in general the family unit is the chief foundation stone. Sexual immorality breaks down the family unit, based as it is on the love of one man for one woman and vice versa. We see all about us the damaging effect of broken homes on the structure of our society.

It is part of our human nature to need love and the security which love affords us. Love is needed to sustain the human personality, and the quality of that love makes a big difference. The love we need is a deep, unselfish, unfailing love—a love

that sustains others, that helps others, that cares, that redeems, that produces true happiness between the people who love, a love that seeks the very best for the other person. This kind of love is far more than the love of a child for his pet, or of a boy for his favorite food, or the "puppy love" of the sixth-grader. It is far more than the love of the movie star or the popular song, or the shallow love professed in a parked car on some lovers' lane between two people who hardly know each other.

Yes, we each need love, but we need love of a totally unselfish quality that "seeketh not . . . (its) own." This quality of love is missing in most of what passes for love in the social whirl of non-Christian youth. This lesser love, this mere passion, does not seek the best for the other person; it is not unselfish; it generally fails, leaving behind young people who are unhappy, bitter, frustrated, with feelings of guilt, and disillusioned as to what sex and intimate relationships are all about. As a physician, I've never seen a truly happy young person who has been stepping out of bounds. In this area of life, the transgressor always gets hurt.

This "beatnik" generation of ours has been trying to get us to lower our standards rather than to raise our goals, to get promiscuous behavior to be the accepted thing. They say no one need have guilt feelings over it and thus supposedly the personality is not damaged. But this effort has not succeeded.

One of the interesting things I observe is that it is often not the church that takes the lead in combating social immorality. Secular or non-Christian writers and psychiatrists are also among those most active in battling for morality and chastity. Ann Landers, a columnist whom many of you read in our daily papers, has a very pointed way of reminding young people of the blind alleys they run into by living "out of bounds," and her appeal is not based on the teachings of Christ or the church; rather, on the appeal that it just doesn't work. Dr. Max Levine, a Jewish psychiatrist in New York, wrote an article in *Current Medical Digest* in March, 1962, entitled "Sex and Smut," from which we quote the following two paragraphs:

"The biggest of our 'social diseases' is not syphilis or gonorrhea—and it never was. It is the moral degradation that allows people to reduce sex from its noble function as a constructive force, a bond between man and wife, and to cheapen it into something vulgar and dirty, something to be flaunted on the poster of a lurid movie or the cover of a pornographic magazine.

"When Governor Rockefeller's son was about to marry the

Willard Krabill, medical doctor from Goshen, Ind., delivered this message over the Calvary Hour radio program.

Norwegian girl in a match that attracted international attention, the newsreel and television cameramen made big preparations for a gala wedding, but the bridegroom begged them to go easy. He pleaded that it was a sacred moment in his life, and he did not want it tarnished with flamboyant exhibition. Rockefeller was right. Marriage is sacred, and anything that vulgarizes it is sacrilege."

What Does the Bible Say?

What does the Bible say about purity? One of the most pointed passages is found in 1 Cor. 6:13-20 (RSV), "The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one.' But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body."

A good summary of the Bible's attitude toward sex is found in 1 Tim. 4:1-5 (RSV): "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared, who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer."

In my practice I see people who have some very mixed-up ideas regarding sexual matters, who think there is something so horrible about sexual misdeeds that Christ cannot forgive them. This, of course, is not true. Christ can and does forgive the one who comes to Him in penitence. His gracious forgiving spirit toward the woman taken in adultery illustrates this. The Bible presents us with a very high conception of the sex instinct. It is nothing at all which needs to be whispered about. The Bible does not refer to sex as something permissible just for the weaker, less devoted disciples. In fact, the marriage relationship is the one used most often in illustrating the relationship of Christ with His church. This relationship is not "bad."

The Bible gives us the establishment of sexuality as one of God's crowning achievements in the creation of Eve. The sex instinct is not regarded in the Bible as a vulgar accident of creation, but as an important element in God's scheme of things in each human life. By bringing man and woman together, God is restoring unity in the human family. By making their coming together a real communion, a sharing, a union in which each possesses the other in giving relationship, the

Bible shows how this leads a married couple into the discovery of real spiritual unity as well. The marriage bond is thus quite different from any other human relationship, according to the Bible, and is far different from any present Hollywood concept of marriage.

Appreciation and Honor

So we ought to appreciate our sexuality and honor it properly. It was God, after all, who put into a young man's heart the desire which attracts him toward a girl, and the tendency to let him be drawn by her beauty; and it was God who put into the heart of a girl the desire to be desirable, who gave her beauty as a talent to be cultivated. The Bible doesn't condemn this—we see this in Jacob's preferring Rachel over Leah, because of her beauty and in Boaz being conquered by Ruth's charms.

With this background, understanding the high level on which sex is placed by the Bible, let us notice some of the penalties which are ours in boy-girl relationships if we fail to follow the Bible's lead in keeping relations between the sexes on this high plane. First of all, nature penalizes those who misstep. This may be in the form of venereal disease, an unwanted pregnancy, and mental anguish and psychological damage in the form of guilt feelings and loss of self-confidence. In many cases, after violating God's and society's code of morality, the individual loses the capacity to love and has difficulty afterward in wholeheartedly loving or being loved by one worthy of real devotion.

Second, society penalizes those who live "out of bounds." This takes the form of social disapproval in that the individual loses his reputation and the confidence of his elders as well as of his friends. It results in social discrimination and again tremendous psychological damage results. The social stigma is less today, but the anxiety produced by the problem continues.

Third, God also penalizes for violation of His moral code, and in addition to all the penalties mentioned above, the individual faces loss of fellowship in the church of varying degrees and God's eventual judgment, if such wrongdoing is not repented of. But just as there are inevitable penalties if we misstep in this area of life, so there are real rewards to be had in living cleanly and honestly.

(To be continued)

Influence

In one of the European galleries there is a very fine statue of Apollo, a beautiful example of physical perfection. They say it is interesting to watch the crowds pass by that statue. When a person sees it, he invariably begins to straighten up. He isn't conscious of what he is doing, but seeing that statue, he wants to be like it.

That is the motive of the Christian; he sees Christ and in Christ he sees life. Seeing that, he instinctively wants to move toward it.—Charles L. Allen in *Prayer Changes Things* (Fleming H. Revell Company).

CO—COncience or COward?

By Edwin A. Moshier

The CO position is one that is becoming increasingly difficult to define. Crackpots, beatniks, cowards, and other odd groups are making the image of the true conscientious objector one of derogatory status. Those who take seriously their commitment to Jesus Christ and nonresistance are being drastically misrepresented; furthermore, the number of these committed individuals seems to be diminishing.

I believe that our churches have long stressed the importance of nonresistance in relation to war without pointing out the deep inner convictions from which the CO position stems. Nonresistance as it relates to war is only a small part of the total way of life with which it is concerned.

Most young men today automatically become classified as CO by a signature of their pastor on the bottom line of a certain sheet of government printed paper. In too many cases, the minister fails the youth by answering all the questions for him, with pat little answers and Bible verses. While this may satisfy the government, it leaves a gaping hole in the individual heart about what he actually believes.

Today, a CO gets a job, often in a hospital, which can compare with one he could have easily obtained at home—the only difference being a change of address. The jobs being what they are, often he is not called upon to defend his faith to any certain degree. He is known to the community and his fellow employees as another average Joe.

My two-year term is past, and what I am writing, I am drawing from what I learned during that time. I served my term in a community which was almost home, since I had lived there for three years previously. I simply went from one place of employment to another, with a sharp decrease in pay. During these years, I have taken a look at myself, in light of what Jesus taught His disciples down through the years.

We call ourselves conscientious objectors and see only the negative task of defending ourselves from the well-formed arguments of those who disagree with us. We do not realize the tremendous opportunity we have of being positive mes-

sengers and channels of the love of our Lord to those around us. All of us are in situations where there are people in desperate need of love and understanding. If we could catch a glimpse of ourselves writing new chapters in the Book of Acts, with a genuine ministry of love to persons, what would happen? One hundred and twenty men changed the course of history; a few thousand could certainly make an impact upon our nation and world.

Most of us find it very hard to live and work nonresistantly with those around us each day. There can be no excuse for a CO fellow being told that his duties are not up to par. Yet this was my experience. Very often I discovered in my thoughts a keen dislike and contempt for my superiors. Positive love takes mistreatment and smiles, no matter how rough the road. "Love knows no limit to its endurance . . . it can outlast anything" (1 Cor. 13:7).*

Complaints about wages, mistreatments, and working conditions are too prevalent. Drinking, sexual misbehavior, and untold other attitudes are destroying us as peace-promoting men. Referring to an incident in which a number of CO men were arrested by authorities, one stated, "Well, what the hell! We need a little fun too."

May I propose to you, our dads and ministers, that you not make it easy for us. We need to see this love demonstrated in your lives before it can sink home to us. Compassion isn't an excuse for failing a young man with a questionable character. Check him out, and if he doesn't meet certain qualifications, take the risk of sacrifice, and recommend to the draft board that he not be granted classification exemption privileges. This definitely will irritate parents and embarrass pastors, but are we interested in preserving our own name and status, or are we attempting to build mature men who are capable of bearing the cross of Christianity? Tell us about the evils of war—yes, do. War at its best is horrible, but knowing that should be only the means of leading us to the alternative, which is self-crucifixion in the cause of serving God and others.

Our government has granted us liberty, but in return it deserves honesty and integrity on our part. Please help us give these to it.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Co.

Edwin A. Moshier is a teacher at Lancaster Mennonite School, Lancaster, Pa.

What Is God Like?

By Nelson W. Martin

Most people believe in some kind of God. It is not difficult to believe that all the wonders of this universe which science is gradually revealing to us were designed by a supernatural Someone.

But many people find it very hard to believe in God as a person who is interested in us, personally, in a real way. People look around themselves and see starvation, earthquakes, wars, and ask why God doesn't do something about it. Meanwhile, wicked people seem to be living happily and prosperously, while righteous people may suffer heartaches and misfortunes. So some people hastily conclude that although there is a God, He is a long way off and doesn't trouble Himself about or interfere with the problems of this planet.

This is saying that God should run the world like a kindergarten. Then good would be immediately rewarded and wrong immediately punished. The trouble with our attitudes toward God is that we make up the terms we like, and then feel bitter against God because He doesn't come up to our expectations. This is all wrong. God has given us all free wills, and a mind to choose between good and evil.

What then is God really like? God is triune. God is the Father. II Cor. 1:3 says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Do you think of God as a Father—your Father, and you as His own son? Victorious and happy living is ours if we believe God is planning the best for us, His sons and daughters. Although we can't always understand or realize it, all things do work for good if we love God.

God is the Son, our Saviour. "And thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). God's plan, completed almost 2,000 years ago, is still working in lives today. Any sinful, broken life can be changed to a victorious, purposeful life, not by any human strength, but by the power of the blood of Jesus Christ. We cannot imagine what Christ went through for the sins of all the world at Calvary.

God is the Holy Spirit, our Guide. Before Jesus ascended to heaven, He promised to send the Holy Spirit as a comforter and guide. This Spirit teaches us and leads us into areas of service in God's will. The writer of Galatians gives a guide for us to see if we possess this Spirit. "But the fruit

of the (Holy) Spirit, [the work which His presence within accomplishes]—is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness, . . . gentleness, self-control. . . . If we live by the (Holy) Spirit, let us also walk by the Spirit" (Amp.).

Therefore, what evidences do we have around us, in our daily lives, to help us learn to know this God as a personal God, the Father, Son, and Holy Spirit? How is our God revealing Himself to us today?

God is revealing Himself in nature. Psalm 19:1-3—"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." A person cannot help feeling humbled as he stands out at night looking up into a clear, immense, starry sky. God's glorious presence can be felt as we view a beautiful sunrise or sunset. The seasons, with all their variety of beauty, come and go, for God has said summer and winter, seedtime and harvest shall not pass away.

For those who cannot be inspired by nature, God shows Himself through His Word, the Bible. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Bible is called many names, such as map, guidebook, comforter, praise book, and inspirational literature. Certainly Christians need to be drawn to God by meditating on His Word.

Because of what Christ can and will do in our lives, God is also revealed in the Christian. The true Christian shows the non-Christian a better way of life, the way of peace, happiness, and purposeful living. The Apostle Paul gives the reason why we should witness—because of "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

This challenge is ours. We can learn to know our great God personally, and live a victorious life, not just on Sundays or when we feel like it, but in every joy or sorrow, triumph or trial. Let's not think of God as a harsh taskmaster standing over us with a big stick ready to punish us, or as a God who is too far removed from us to care individually about our lives. Let us think of Him as our God, the God of love, and the one who said, "I will never leave thee, nor forsake thee."

Nelson W. Martin is from Brownstown, Pa.

Blessed Are the Sober

Now and then in our official responsibilities we are called upon to attend dinner which have been preceded by cocktail hours. In American society cocktails have become a depressurization technique. Over the fumes of innumerable martinis hostilities evaporate, tensions relax, and insecurities are overcome. As a no-cocktail and hence unfumed man, I have a chance to observe my friends in the early or late stages of this anesthesia. I am supposed to do this compassionately and even cheerfully. They do not insist that I join them, but they don't want me to spoil their fun. They want the right to deteriorate to any level of incoherence without strictures from me. As they become soggy, I am supposed to stand around looking animated and involved and perhaps a little envious. It makes me mad.

I know that it is now considered bad taste even in Christian circles to say anything about this. Christianity, we are told, is not moralistic. Jesus drank wine with His disciples. Paul prescribed it to Timothy's jittery stomach. Saint Benedict permitted his monks to have a small quantity of wine daily. Luther was fond of beer. Karl Barth has been photographed with a wine bottle. C. S. Lewis drank the cup that cheers—in moderation. And a popular college president told a conference of Christian chaplains that the way to involve themselves redemptively with students was to join them in a tankard at the local pub.

I know all this. Moreover, since I was very young, I have been given all the arguments about the innocent German with his foaming stein and the innocent Italian with his glass of blood-red vintage against the backdrop of loaded grape trellises and barefoot girls. I have been lectured *ad nauseam* about the difference between abstinence and moderation. With great patience and gentleness some of my Christian brethren have tried to convince me that if Jesus were on earth, He would have a martini before dinner.

I am not interested in arguing. I am just getting tired. I am tired of going to a party with intelligent people and having them fade away before my eyes. I am tired of chemical loquacity, and chemical lust. I am tired of telling a charming but half-loaded woman that I am not John L. Lewis or Sid Caesar. I am tired of the half-focused eyes of the half-inebriated and the fruity flush and bandaged tongue. I am tired of seeing adults face the unbearable confusion of the time with an induced confusion. I saw semi-intoxicated American officers in World War II make bad decisions because their average-to-good brains were varnished with alcohol. They were like surgeons before surgery anesthetizing themselves rather than the patient.

But perhaps the thing that wearies me most of all is what might be called the gospel of the bottle. People who drink inevitably talk about it and witness to it like a religious experience. There is a *koinonia* which springs up around the glass; there is a leer of belongingness and a culture of secrecy. Wrapped and hidden bottles are smuggled like contraband into restaurants and planes and sporting events. There is a

sacral language, "Do you have it?" "Did you bring it?" "What did you pay for it?" or "Hey, Joe, where did you hide the rest of it?"

It is sobering to realize that Islam, which almost swept Christianity from the face of Europe, was an abstinent people. From pragmatic, if not from Christian premises, it is safe to conclude that it will be the same again. The beatitude may well be rewritten, "Blessed are the sober, for they shall inherit the earth."—Karl A. Olsson, in *Covenant Companion*.

The Hot Clutch Cult

Henry is a junior in high school. Automobile mechanics like him. He is the joy of automobile tire salesmen. Henry is a member of what I call "the hot clutch cult." Little congregations of the cult may be seen at worship after school and every evening. Their "god" is important to them. They place incredibly valuable offerings on the altar to their god. They have resurrected one of the oldest traditions of man—they offer human sacrifices. Their faith makes demands. You must travel at speeds of 90 miles per hour. If you are really faithful, you will push it to 105.

You really deprive yourself of "kicks" if you fail to consume a few beers before beginning the liturgy. Henry's girl friends like Henry. They like Henry not for himself, but because he has "status." He is "in." It is important to be seen with Henry, preferably alive and appearing to enjoy it. While Henry's mother works to "give the children advantages," Henry invests untold sums of money in his cult. But their god is letting them down. He doesn't watch over them very well. I saw one former member of the cult in a hospital this week. Throughout her mortal days she will carry about in her body the scars of her obedience. She will never bear children. Two of her friends are dead.

Tuesday evening I was stopped at a traffic light, corner of Doddridge and Alameda. Henry pulled up alongside. He was feeling very worshipful. Not only did his tires screech in the usual display of instant starting, but a bit of smoke went up as a kind of incense. He must have been doing 60 in 20 seconds. Two minutes later I saw that which gladdened the heart. A patrolman had stopped Henry, was giving him a ticket. I have not found out what privileged protection Henry may have gotten from his father. Perhaps his father taught him all he knows.

I have a question for you: Is Henry a Christian? He is a member of the church, but is he a *Christian*? No, Henry is not a Christian, and it is time somebody told Henry that he is going to hell—hell *now*, since men are punished by their sins. Henry ought to know that he is lethal and his cult is highly contagious and that God denounces his false faith and his false god—and Henry should be told these things for Henry's sake most of all.

Excerpt from a sermon by A. F. Swearingen called "Accountability," preached in the Parkway Presbyterian Church, Corpus Christi, Texas, appearing in *Presbyterian Outlook*.

CHURCH NEWS

Mennonites and Haiti's Fragmented Church

Haiti, after eight years of MCC Voluntary Service and a big Mennonite Disaster Service operation, has become the focus of strong mission interest. This Caribbean land, which was virtually unknown to Mennonites as little as ten years ago, has now become an important spot on the "Mennonite" map.

Ninety VS-ers from various parts of the United States and Canada have served two-year terms in Haiti during the eight years since work was first begun there. Many of them have come home after their assignments wondering aloud why there is no Mennonite church there.

Some of the 40 MDS volunteers who helped rebuild the Haitian community of Cotes de Fer, halfway along Haiti's southern peninsula, after Hurricane Flora in 1963 felt a strong tug of compassion. Feeling compelled to start an independent effort, they started the Christian Fellowship Mission, Inc., to help a congregation in southern Haiti headed by a young Haitian pastor.

MCC volunteers now operate a hospital and clinic and guide a successful community development effort at Grande Riviere in the north. A team of volunteers assist with medical and community development at Hospital Albert Schweitzer in central Haiti.

People whom they serve frequently ask why they didn't establish a church. Many have indicated that they would like to join a Mennonite fellowship.

The Haitian's interest in joining a Mennonite church must be seen, however, in the light of the country's badly splintered Protestantism. Haiti's 400,000 Protestants are divided into hundreds of sects and denominations. Two hundred groups are officially registered with the government, and new sects are coming into existence constantly. Mennonite mission boards and MCC have no desire to simply add another denomination, No. 201, to the already long list. But the feeling has nevertheless persisted that the Mennonites have a mission in Haiti. MCC has held numerous discussions with the Council of Mission Board Secretaries (COMBS) in recent years to obtain guidance in determining the future course of the program in Haiti.

In February, 1966, a COMBS study trip took a firsthand look. The four-man delegation consisted of Paul Kraybill, secretary

of COMBS; Orie O. Miller, associate secretary of the Eastern Mennonite Board of Missions and Charities and one of the strongest advocates for the establishment of a Mennonite church in Haiti; Edgar Stoesz, director of MCC voluntary service; and Arthur Miller, a member of the Eastern Board, and a volunteer who served in Haiti under MDS.

"The church in Haiti," reported Orie Miller, "is rapidly growing in numbers, and its Protestant sector is growing in understanding and responsibility. But it is famished for brotherhood, love, and many needed 'helps' to spiritual growth, outlook, and outreach. To this situation COMBS must now respond with an enlarged, fuller Mennonite-oriented service and witness in Christ."

The study group came back with the following observations:

- * Haiti can be characterized by a deteriorating economic situation marked by desperate human need, high illiteracy, health problems, and severe malnutrition.

- * The Protestant community represents about ten percent of the population. The churches are almost entirely indigenous and are largely evangelical. There is an encouraging vitality and spiritual quality. The churches are disciplined and Biblical, and the membership, while illiterate, is usually active.

- * The history of fragmentation and division for unworthy motives makes assistance to individual leaders or congregations an extremely sensitive and difficult problem.

- * No effective spiritual ministry can be carried on without sensitivity to economic, social, and physical need. Long-term programs of preventive medicine, agricultural and community development, and education are essential to any constructive approach to Haiti.

- * Material and physical assistance should be related to the church. There is in the church a unique "readiness" for progress and change that will greatly enhance the effectiveness of any program of aid.

- * MCC work is effective, well known, and deeply appreciated. It has served to strengthen the total image of the Protestant churches. There is also much feeling that it must symbolize more clearly an evangelical Christian witness.

- * The threat of a growing breach be-

tween "evangelical" and "ecumenical" churches seems to have little justification in light of the consistent evangelical character of the Haitian churches. This development poses a challenge to the Mennonites to be positively reconciling rather than divisive.

- * There is no need to add another denomination to the 200 church groups now in Haiti. But there is a vast need for heaven that will provide strength and spiritual maturity to the existing churches. The need for this is widely recognized and must take the form of a ministry that combines an evangelical witness and a Biblical expression of discipleship and service. This is a challenge to the Anabaptist faith.

The delegation suggested an advisory committee to coordinate and advise all Mennonite interests in Haiti. This recommendation was approved by both COMBS and MCC. In addition to the Eastern Board, which will serve as agent for COMBS, and Mennonite Central Committee, the Missionary Church Association, Church of God in Christ Mennonite, Evangelical Mennonite Church, Christian Fellowship Mission, and the Conservative Mission Board have been invited to appoint representatives to the advisory committee.

The first step of the new plan was joint appointment by MCC and COMBS of Mr. and Mrs. Mark Headings to direct the ongoing MCC efforts and to find ways of establishing closer relationships with mission and church.

Headings will give at least half his time to the spiritual dimensions of Mennonite witness in northern Haiti. He will visit rural areas and remote villages, attempting to discover how Mennonite interest in a well-balanced mission effort can best be expressed. Some have suggested that the efforts should be concentrated on Haitian young people; others have felt that English classes may be the key.

The future shape of Mennonite witness in Haiti is uncertain, but one thing is clear. It will seek to bring something to the Haitian ecclesiastical scene which is not already there. The Mennonites have no intention to proselytize from other groups, but they will try, somehow, to bring a reconciling influence to Haiti's fragmented, but nevertheless vital, church.

Peace Display

A peace and service display sponsored by several Mennonite groups drew a generally sympathetic response from persons who viewed it at the Youth for Christ International Convention at Winona Lake, Ind., in July.

Even though they were sympathetic with

the efforts represented by the display, most of the persons stuck to their own points of view, however, which were something other than nonresistance, according to Jesse Glick, who was coordinator of the display.

Glick, associate I-W director at the Mennonite Board of Missions, and more than a dozen others were on hand during the 10-day convention to answer questions and talk with persons who stopped to see the display. Originator of the display idea was Ray Horst, secretary of relief and service at the Board.

More than 100 "good contacts" were made during the convention. The display presented data on the conscientious objector position and also listed service opportunities: voluntary service, Teachers Abroad Program, I-W and Pax Service.

It was not intended to be a recruiting device.

Glick noted that one person said the display would "confuse young people," but he added that persons on duty at the display received no other negative reactions, at least to their face, from those attending the convention.

Among the young persons it was surprising how few even knew of a CO position. Glick said that he talked to only two who were aware of the position and both of them were conscientious objectors.

Glick said that the positive approach of the display seemed to appeal to the conventioners, who exhibited a good bit of interest in nonresistance. He added that a repeat performance for the display is hoped for next year.

Interchurch Relations Committee

By Richard C. Detweiler

What is and what should be the stance of our brotherhood in relationships with sister groups who have a common Anabaptist heritage, and with denominations and interdenominational fellowships and organizations outside of the Mennonite family? The recently formed Interchurch Relations Committee of Mennonite General Conference addressed itself largely to this question in its second meeting, July 22, 23, 1966, in Chicago.

The matter of interchurch relations engaged the serious attention of the 1961 session of Mennonite General Conference at Johnstown in a major discussion as to how and with whom our adopted statements and reaffirmations should be shared beyond our own household of faith. The concern for a faithful way to communicate with other believers was again discussed by the 1963 General Conference at Kalona and the Church Welfare Committee was asked to make a study of this matter and report in 1965.

Meanwhile, inter-Mennonite cooperation continued in peace witness, material relief, multiforms of service, overseas missions to some extent, and in providing fellowships such as Mennonite World Conference and the North American Inter-Mennonite Ministers' Conference. Newer cooperative ventures have more recently been entered through the educational and publication arms of the church.

Simultaneously, a growing concern has focused on how to relate to organizations such as the National Association of Evangelicals, National Council of Churches, and World Council of Churches. Increasing opportunities have come to church agencies and individuals within the brotherhood to engage in dialogue with other Christian groups. The role given to MCC as the ad-

ministrator of all church-sponsored material relief in Vietnam is a striking example of Mennonite involvement with other churches on the world scene. On local and district levels, inter-Mennonite and inter-church questions have emerged through cooperative evangelism, mutual efforts to meet community issues and needs of common Christian concern, ministerial fellowships, and through the process of establishing Mennonite congregations in new city, urban, or university-centered settings.

In view of continued developments, and the assigned study by the Church Welfare Committee, the 1965 General Conference at Kidron acted favorably on the committee's recommendation that an ad hoc Interchurch Relations Committee be formed to give more concentrated attention to our brotherhood's relationships with other groups of believers, both within and without the Mennonite family. The committee's mandate in general is to provide more adequate knowledge and understanding of interchurch developments and their implications within Christendom and among Anabaptist-Mennonite bodies, to aid in keeping interchurch relations within sound Biblical and functional perspectives, to help provide for dialogue with other Christian bodies, to serve as a counseling body, and to make appropriate recommendations on interchurch relations to responsible administrative agencies within our brotherhood. The committee's task is both that of opening and maintaining appropriate channels for interchurch relations and at the same time exercising vigilance toward forms of interchurch relations that would jeopardize a true fulfillment of the unity of Christ's body.

The committee unanimously has voiced its concern that interchurch relations in-

volving formal structural changes should not be considered, so that a faithful search to express the unity that is given in Christ may not be invalidated by pragmatic moves that promote unity in one direction at the expense of building barriers at other points. Within this framework of clear understanding, conversations were held with representatives of the General Conference Mennonite Church during part of the committee's Chicago meeting. Similar interchanges are planned to be held with other Mennonite and related bodies, and with persons representing other denominational and interdenominational groups such as the NAE. The purposes of such conversations are to bear witness to our faith, to help our brotherhood to find our way amid the various expressions of divided Protestantism, and to learn how to perform a constructive reconciling ministry "between the camps," which may be our unique calling.

The committee is cooperating closely with the Executive Committee and will report to General Council and General Conference. Its function is clearly one of consultation rather than implementation. Concerns which have to do with internal relations within our own brotherhood continue to be the responsibility of the Church Welfare Committee. The prayers of the brotherhood are desired so that the Spirit's guidance may be discerned during these critical days when the direction of our brotherhood's interchurch relations is being formed.



Missionaries of the Week

James and Pauline Miller went to Nepal this summer where he is assisting in the construction of a small hospital and residences. They are serving under the Mennonite Board of Missions, Elkhart, Ind.

James also was in Nepal in 1958-61 for a term of Pax service. He graduated from Kent State University with a BA degree in mathematics. He also attended Bethel College, North Newton, Kans.

Pauline attended Conservative Mennonite Bible School and also graduated from Lake High School, Hartsville, Ohio.

James and Pauline are both from Hartville. Their home congregation is the Marlboro Mennonite Church.

Teens Trade City for Camping

By Ruby Horst



Dr. Christopher Leuz before the Pleiku clinic under construction.



U.S. armor moves into Pleiku after service near the Cambodian border.

Witness in War Zone

High on a windswept hill in the highlands of central Vietnam is the strategic city of Pleiku. The area is populated by Jarai and Bahnar tribesmen, two groups of Montagnards, the hill people of Vietnam.

Five Vietnam Christian Service volunteers are serving in the Pleiku medical project: Dr. and Mrs. Chris Leuz, Mennonites from Doylestown, Pa. (Lois Leuz is a nurse); Mary Pauls, a Mennonite Brethren nurse from Port Rowan, Ont.; Bill Herod, medical assistant from Enid, Okla., who is Disciple of Christ; and Rufus Petre, a Church of the Brethren volunteer from Dayton, Va.

The Pleiku clinic is a joint project of Vietnam Christian Service and the National Evangelical Church of Vietnam. Conceived in the fall of 1965, construction began in May, 1966. The hospital is expected to begin operating in September. Dr. Leuz has a daily clinic schedule in Pleiku each weekday morning for several hours. After this he comes out to check the progress of the new building.

Nine teenagers from the Rising Sun Teen Center in Kansas City, Mo., traded city streets for a weekend of boating, skiing, swimming, fishing, and camping at Lake Pomme de Terre, July 30, 31.

Bob Spratling, a local businessman, had offered to donate his time and the use of his boat to help make this experience possible. The teen center is operated by the Kansas City Mennonite Fellowship.

We arrived at the lake in time to set up camp and have lunch by noon. During the afternoon and early evening the group took turns boating and skiing while the rest of the group swam or relaxed at the camp site with snacks, cans of iced pop, and watermelon. By sundown we were ready for a wiener roast and quiet visiting around the campfire.

Ivan and Twyla White and family joined us for the weekend, and Ivan's stories and songs with the guitar added up to a long evening of singing and sharing. The teenagers were so interested they almost forgot they had planned to run their trout lines and go for a midnight swim!

A few who preferred the comfort of dry clothes to the chill of night air after a midnight plunge sat on the moonlit sandy beach while the others swam and caught minnows that were attracted to the lantern light. Youths who had never caught fish by hand learned to sit quietly and move slowly and calmly toward their goal as they worked together.

Chilled, but uncomplaining, we returned to our campfire and toasted marshmallows and sang a few more songs to the accompaniment of the guitar.

Although tents were set up, we decided on the open sky for our roof. Although the

ground lacked the comfort of beds at home, the long day and beautiful moonlit night under the trees more than made up for the hardness of the ground.

The Sunday worship service included mass in a nearby town to accommodate the Catholic young people in our group, plus a worship period at our camp later in the day led by Ivan White.

The youths had saved \$10 each to make the camping trip possible and we had our ears tuned for passing comments that would indicate their satisfaction with the weekend. The following comments helped to verify our feeling that this type of activity was well worth the effort.

"Bob really did a lot for us kids this weekend. I think if we have any money left over, we ought to pay him for the use of his boat."

"I got so interested in the singing I forgot all about the trout lines. I've never had so much fun for \$10. I like the idea of having soft drinks rather than beer. I won't pretend I really have fun when I drink. The only reason we drink is because we don't have anything else to do."

"When are we going again? Next time maybe we should save \$15 and go somewhere else, maybe farther away. Could we go again in a couple of weeks?"

We felt this was a successful weekend because each camper cooperated with the total group effort. They took the responsibility for some of the meal preparation and for group interaction.

When some camper deviated from what the others felt was proper conduct, members of the group reminded him. There was an atmosphere of relaxation and unity that added to the feelings of success.

Seminary Graduates

The sixteen persons who received degrees at the annual Goshen College Biblical Seminary commencement exercises in June have taken up their assignments as follows:

Vernice R. Begly has been called to the pastorate of the Mennonite Community Chapel of 1113 West 18th Street, Chicago.

Curtis E. Burrell is associate pastor of the Woodlawn Mennonite Church, Chicago, Ill. He was licensed on June 26, 1966.

David W. Cressman has been called to pastoral leadership of the Holdeman Mennonite Church at Wakarusa, Ind. He was ordained on July 10, 1966.

Abram J. Dueck will be teaching Bible

in the Mennonite Brethren Bible College, Winnipeg, Man.

Harold G. Ford, who has been an ordained minister for a number of years, continues as pastor of the First Methodist Church, Warsaw, Ind.

James E. Horsch is serving as assistant pastor for the Hesston Mennonite Church at Hesston, Kans.

Harold K. Kreider continues to serve the Osceola Mennonite Church, Osceola, Ind., which he has served during his period of Seminary study.

David W. Powell will serve in Puerto Rico under the Mennonite Board of Missions and Charities. David was ordained to the ministry Aug. 14 at the North Goshen Mennonite Church.

Raymond W. Rife, Jr., has been called to pastoral leadership in the Dearborn Brethren in Christ Church, Dearborn, Mich.

Keith G. Schrag will serve as pastor of the Mennonite Church at Prement, Texas.

Harlan W. Steffen, who has been pastor at Wawasee Lakeside Chapel, Syracuse, Ind., continues in this capacity.

James R. Wenger will serve as Mission Associate in Japan under the Mennonite Board of Missions and Charities.

John S. Wengert will serve with Team Products, a community service project, at Calling Lake, Alta.

Marvin K. Yoder, with his family, will return to missionary service in Japan under the Mennonite Board of Missions and Charities.

Philip K. Clemens and **Myon Kim** are continuing specialized study, the former in church music at Union Theological Seminary in New York and the latter in social work at Goshen College.

New Music Director

Marvin L. Miller, Sarasota, Fla., has accepted appointment as music director for **The Mennonite Hour**. His duties begin in September, succeeding David Augsburg, now their speaker.

Miller, a graduate of Goshen College, will also be choir director and instructor of music at Eastern Mennonite High School. From 1958 to 1961 Miller sang first tenor in the men's quartet, and served as a soloist on the broadcast.

Of his appointment Mr. Miller says, "The privilege of sharing the good news in this manner is exciting to me." He will lead **The Mennonite Hour** Singers in preparation of music for the broadcasts.

The Mennonite Hour is heard on more than 140 stations in the United States, Canada, and overseas.

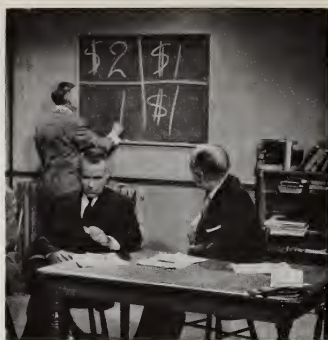
Joins Heart to Heart Staff

Mrs. J. Mark Stauffer, of Harrisonburg, has recently joined the **Heart to Heart** staff as assistant to the speaker, Mrs. Ella May Miller.

In this assignment, Mrs. Stauffer should do much of the counseling of **Heart to Heart** listeners who write for advice on family relationship problems.

She also will assist Mrs. Ella May Miller in the preparation of broadcast material.

The Stauffers serve as leaders of the Charlottesville Mennonite Fellowship where Mark Stauffer is pastor. He is also professor of music at Eastern Mennonite College at Harrisonburg. They are parents of three children.



Decision

A new 21-minute discussion film available from the Audio-Visual Office of the Mennonite Board of Missions and Charities. The film is useful throughout the year but is especially recommended about the time a congregation is deciding on its new program budget.

Decision tells the story of a church congregation that confronts a local emergency only to find that its course of action will affect people all over the world.

Decision asks, What will your church do? Dare you face the truth about the real mission of the church? No church can avoid making a decision over the same issue portrayed in this film.

Decision shows individual stewardship in witness through the corporate stewardship of the group.

In the picture scene above, Ed Miller illustrates the congregation's commitment to growth in mission. "We have no right to pay for a new building by cutting back on mission giving. We made a commitment that for every \$2.00 we use here in our congregation, we will give \$1.00 for outreach. We also agreed to increase our giving every year until we are giving \$1.00 for outreach for every \$1.00 in our local budget."

New I-W Sponsors

New I-W sponsors have been appointed at six locations and five additional service counselors have also been appointed, according to Jesse Glick, associate director of I-W Services at the Mennonite Board of Missions.

The new I-W sponsors are David Brunner and Carl Newcomer (assistant), Akron, Ohio; Paul Zehr, St. Petersburg, Fla.; Paul Wenger, Richmond, Va.; Ezra Good, Knoxville, Tenn.; Paul Kratz, Staunton, Va.; and David Groff, Winchester, Va.

The new service counselors are Roy D.

Kiser, R. 2, Stuarts Draft, Va. 24477; John H. Shenk, 310 Lucas Rd., Denbigh, Va. 23602; Robert W. Mast, 1524 W. Road, Chesapeake, Va. 23320; Michael Shenk, 2749 Prospect St., Sarasota, Fla. 33579; and Ray Himes, R. 1, Apple Creek, Ohio 44606.

Workers Receive Thanks

Thirty-three animals — 11 Holstein heifers, one cow, one bull, and 20 pigs — were shipped to Crete recently to serve as foundation breeding stock on that island.

Accepting the shipment, Greek Orthodox Bishop Ireneo of Crete explained to his people that the animals came from American people who have a Christian concern for the needs of others. He thanked Mennonite Central Committee workers for the "gift of love from your people to our people."

The current MCC program on Crete was begun in 1965 at the invitation of Bishop Ireneo. He asked MCC to help feed 700 students living in seven hostels near their schools. MCC responded by developing a demonstration farm in Kolymbari.

In addition to providing food for students, the farm trains farmers in agricultural methods and raises purebred livestock and poultry for sale and distribution throughout the island. Good breeding stock is not readily available on the island. The farm sells weanlings (both hogs and cattle) to farmers and to the ministry of agriculture for breeding stock.

The U.S. Agency for International Development paid the cost of the air freight. The shipment was coordinated by the Mennonite Central Committee and Heifer Project, Inc.



Pax man Sherman Neuschwander with a hog shipped by U.S. Mennonites to Crete.

Rockway Mennonite School

The Rockway Mennonite School Board, Kitchener, Ont., announces the following new faculty appointments for 1966-67.

George Bechtel, a 1951 alumnus, is the principal. Mr. Bechtel received his BA from Goshen College, Goshen, Ind., in 1959, and took subsequently, work at the Ontario College of Education, Toronto. He brings seven years of teaching experience to his position, of which five years were spent at Rockway and two at Georgetown District High School.

Lalita U. Bachan from Dhamtari, India, will be teaching science. Miss Bachan received a BSc degree in 1963 from Univer-

sity of Lucknow and an MSc from University of Saurat (1966). During 1963-64 she taught at Salem Girls' Higher Secondary School, Raipur, M.P., India.

Carolyn Eash will be teaching home economics. Miss Eash is a native of Johnstown, Pa., and is a 1966 BSc graduate from Goshen College.

Rockway Mennonite School is registered with the Ontario Department of Education as an inspected private school. It offers Grades 9-12 of the five-year Arts and Science program and the four-year Arts and Science program. A financial campaign to raise \$200,000 for a new gymnasium is presently under way and has already passed the halfway mark. Until the new physical education facilities are available, arrangements are being made in the community to provide swimming classes and other athletic activities.

Donald L. Brenneman from Chicago to 400½ Westwood Road, Goshen, Ind. 46526.

CPS Reunion, Sept. 11, for all Illinois, Ohio, Michigan, and Indiana CPS men and their families, at Camp Mack, south of Milford, Ind. Church services at 10:00. Carry-in dinner at 12:00.

Special meetings: Norman Derstine, Eureka, Ill., in missionary conference at Des Moines, Iowa, Sept. 23-25.

Baccalaureate services were held at the Mennonite Hospital School of Nursing, Bloomington, Ill., on Aug. 20, with Richard Yordy, pastor of the First Mennonite Church of Champaign, Ill., preaching the sermon. Commencement was held Aug. 21, with Walter Gering, pastor of Normal Mennonite Church, giving the address. There were 17 graduates from the three-year course.

Timothy Wallis, medical doctor from London, England, spoke at Grace Chapel, Saginaw, Mich., on Aug. 14.

Amos H. Hershey, Route 1, Kinzers, Pa., was ordained to the ministry on July 10, to serve the Meadville, Pa., congregation. Clair B. Eby officiated, assisted by Howard Witmer. Bro. Hershey's phone number is 768-8088.

Charles E. Good, 1415 Lime Valley Road, Lancaster, Pa., was ordained as minister to serve the Strasburg, Pa., congregation on June 17.

J. Harold Charles, Route 1, Peach Bottom, Pa., was ordained as minister on July 17, to serve the Oakwood congregation, Conowingo, Md.

New members by baptism: three at Evanston, Ill.; three at Pinto, Md.; one at Forks, Middlebury, Ind.; eight at Akron, Pa.; five at Ridgeview, Gordonville, Pa.

Samuel and Ella May Miller, Harrisonburg, Va., in an all-day home conference at Monterey, Leola, Pa., on Sept. 11.

Washington-Franklin County Mission Board meeting will be held at the Marion Church, Saturday, Sept. 3, at 1:30 p.m.

Washington-Franklin County Conference at the Marion Church on Sept. 5, 9:00 a.m.

Student Prayers Bookmark. If you did not use the Student Prayers bookmark last year in your Back-to-School service, perhaps you will want to consider it this year. See your local bookstore or write to Provident Bookstore, Scottsdale, Pa.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

FIELD NOTES

A survey of graduate students belonging to the Mennonite Church showed a total of 397 in attendance during 1965-66. This did not include a large number doing graduate work during the summer, who teach or are otherwise employed during the school year.

From Ralph Buckwalter, Obihiro, Japan (July 27): "Tomorrow we will have Mrs. O. P. Lal of India in our home. The Hokkaido congregations took special offerings which will be sufficient to cover Mrs. Lal's travel expenses round-trip from Tokyo (by air) and travel to Hokkaido, plus travel for her interpreter. This is the first time for a visit from one of our Indian Mennonite co-workers and it will be a good experience for all of us. Next month Attee Beechys will spend a few days in Hokkaido."

David Powell, Goshen, Ind., was ordained to the ministry Aug. 14 at the North Goshen Mennonite Church. Mr. and Mrs. Powell have been appointed as missionaries to Puerto Rico under the Mennonite Board of Missions.

A total of 250 children graduated this year from the various kindergarten programs of voluntary service (Mennonite Board of Missions). At least 1,000 family members and friends attended the graduation exercises. Hundreds of children were enrolled in Bible schools involving VS teachers. In Texas the VS group was involved in six weeks of Bible school teaching.

From Albert Buckwalter (who has been preparing a Toba translation of the Gospel of Mark), Argentine Chaco: "July was some kind of milestone in Bible translation in the Chaco. We mailed the Toba typescript of the Gospel of Mark to the Ameri-

can Bible Society in New York. We began the month-long process of finally committing to print the translation we had been polishing during many previous months. If this translation will in some way be of eternal spiritual value to the Tobas in their search for meaning in life, then the innumerable work hours which it represents will have been worthwhile."

From Mrs. O. P. Lal (a member of the India Mennonite Church), Dhamtari, India, who visited in Japan during August: "At present I am in Osaka with the Ressler sisters. I happened to come to Japan for the Asian Church Women's Conference at International Christian University, Tokyo. It was held July 11-26. There were 77 delegates from 15 countries. We talked mostly of how we Christian women can be a help for evangelism in home, church, society, and in the world. I visited Hokkaido churches July 28 to Aug. 1."

Sixty-four paid reservations have been made for living facilities in the Central Manor of Greencroft Villa, Goshen, Ind. The Central Manor part of the retirement community is scheduled for completion next summer.

The Heart to Heart broadcast is now heard on 127 stations, twice as many as five years ago. Fifty-four stations broadcast the daily programs, and 73 the 15-minute broadcast once a week. A total of 650,000 printed radio talks were distributed last year, and 51 Heart to Heart Fellowships meet in 22 states to talk homemaking.

Change of address: Richard Hostetler from Corry, Pa., to Route 4, Box 300, Elkhart, Ind. 46517. Telephone: 219 862-2353. **John Driver** from Dallas, Texas, to 216 S. Lancaster, Hesston, Kans. 67062.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy—Hillegas.—Gary Lynn Beachy, Springs (Pa.) cong., and Marla Hillegas, Boynton, Pa., Methodist, by Walter C. Otto, March 19, 1966.

Brown—Detrick.—Robert Brown, Jr., III, Salisbury, Pa., and Barbara Jane Detrick, Springs (Pa.) cong., by Walter C. Otto, May 15, 1966.

Bruckhart—Nissley.—Robert G. Bruckhart, Manheim, Pa., Hernley cong., and Margaret M. Nissley, Manheim, Gantz cong., by H. Howard Witmer, Aug. 6, 1966.

Frede—Byler.—Russell D. Frede, Line Lexington (Pa.) cong., and Ruby Elizabeth Byler, Belleville, Pa., Alensville cong., by Claude B. Meyers, July 23, 1966.

Helm—Yohn.—Dennis R. Helm and Sally A. Yohn, both of Lancaster, Pa., Evangelical Mennonite cong., by Maurice W. Landis, July 30, 1966.

Keeler—Yothers.—Donald L. Keeler, Lansdale, Pa., Towamencin cong., and Marilyn L. Yothers, Harleysville, Pa., Spring Mount cong., by Paul L. Ruth, Aug. 6, 1966.

Kempf—Eash.—Darrel Kempf, Glenwood Springs, Colo., Wellman (Iowa) cong., and Mary Ellen Eash, Glenwood Springs, Central cong., Archbold, Ohio, by Charles H. Gautsche, July 30, 1966.

Lehman—Mosser.—Ray Lehman, West Salem, Ohio, Wooster cong., and Patricia Mosser, Orrville, Ohio, Christian and Missionary Alliance, by Don Swancy, July 24, 1966.

Miller—Eicher.—Kenneth Miller, Oxford, Pa., and Betty Eicher, Grabbill, Ind., Cuba cong., by John Yoder, Aug. 6, 1966.

Miller—Kennell.—Franklin Miller, Middlebury, Ind., Bonneyville cong., and Judith Kennell, Eureka, Ill., Roanoke cong., by Norman Destine, Aug. 6, 1966.

Newcomer—Slagell.—Rollin Newcomer, Wakarusa, Ind., Salem cong., and Loretta Slagell, St. Johns, Mich., Bethel cong., by Don McCammon, June 4, 1966.

Shoemaker—Clemmer.—Jonas L. Shoemaker and Mrs. Mayne Clemmer, both of Souderton, Pa., Franconia cong., by Curtis Bergey, July 17, 1966.

Smucker—Nase.—Jon E. Smucker, Goshen, Ind., Goshen College cong., and Janet M. Nase, Perkaskie, Pa., Calvary cong., by Ralph R. Smucker, grandfather of the groom, July 2, 1966.

Souder—Frederick.—David Souder, Telford, Pa., Rockhill cong., and Ruth Frederick, Morwood, Pa., Franconia cong., by Curtis Bergey, May 14, 1966.

Willems—Bontrager.—Jerry Willems, Inman (Kans.) cong., and Jean Ann Bontrager, Hutchinson, Kans., Pershing Street cong., by Sanford E. King, July 22, 1966.

Willitt—Yoder.—Gordon Willitt, Canasraga, N.Y., and Sally Yoder, Haven, Kans., Pershing Street cong., by Sanford E. King, July 23, 1966.

Yoder—Kandel.—Calvin Yoder, Grabbill, Ind., Cuba cong., and Sharon Kandel, Berlin (Ohio) cong., by John Yoder, June 25, 1966.

Yoder—Silvers.—Dale Yoder and Debbie Silvers, both of the Hicksville (Ohio) cong., by Ralph Yoder, June 11, 1966.

Yoder—Yoder.—Verton Kenneth Yoder, Kalona, Iowa, Sunnyside C.M. cong., and Judith Kay Yoder, Parnell, Iowa, First Mennonite cong., Iowa City, by John P. Duerksen, July 22, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Hartz, Jacob A. and Fannie Mae (Yoder), Manatawny, Pa., second son, Robert Eugene, Aug. 4, 1966.

Kaufman, Joseph M. and Katie (Lambright), Shipshewana, Ind., first son, Harlan Joe, July 29, 1966.

Lehman, Clifford and Lena (Geiser), Apple Creek, Ohio, fourth child, third son, Kent Alan, July 21, 1966.

Martin, Elmer R. and Ruth Ann (Good), Mohnton, Pa., first child, Daniel Lewis, July 22, 1966.

Martin, Robert E. and Janet (Hershey), New Holland, Pa., fourth child, second daughter, Janae Marie, April 21, 1966.

Schwartzentruber, Willard and Dorothy (Steinman), Listowel, Ont., fourth child, second daughter, Lorna Fay, July 26, 1966.

Senseng, Donald J. and Alta Ruth (Charles), Lititz, Pa., fourth child, second son, David Jerome, July 26, 1966.

Shrock, Lester and Katie (Miller), Howe, Ind., third child, second daughter (son deceased), Charlene Renae, July 29, 1966.

Strang, Lloyd and Anna (Bontrager), Mt. Pleasant, Mich., second daughter, Susan Kay, June 22, 1966.

Walters, Fred L. and Verda (Hartzler), Belleville, Pa., first child, Teresa Joy, May 17, 1966.

Wenger, John C. and Erma (Keady), Manheim, Pa., third child, second son, Phares Kevin, June 25, 1966.

Yoder, J. Ben and Peggy (Workman), Center Hall, Pa., third son, Scott Alan, July 26, 1966.

Yoder, Lester and Mary (Schindler), Hicksville, Ohio, second child, first daughter, Deborah Sue, July 26, 1966.

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bratton, Harvey A., son of Grant and Jennie (Brenneman) Bratton, was born at McVeytown, Pa., June 18, 1905; died in his sleep at his home, McVeytown, July 26, 1966; aged 61 y. 1 m. 8 d. On May 15, 1928, he was married to Alice Hostetler, who survives. Also surviving are 2 sons (Galen and Raymond), one daughter (Joyce), and 6 grandchildren. He was a member of the Mattawana Church. Funeral services were held at the Booth Funeral Home, July 29, in charge of Newton Yoder and Elam Glick; interment in Spring Run Cemetery.

Byler, Fred S., was born at Shipshewana, Ind., Aug. 24, 1890; died at the Goshen (Ind.) General Hospital, July 29, 1966; aged 75 y. 1 m. 5 d. On Feb. 8, 1919, he was married to Minnie Yoder, who survives. Also surviving are one daughter (Ruth—Mrs. Truman Yoder), one son (Carl P.), 12 grandchildren, 9 great grandchildren, one brother (Clarence), and one sister (Fanny—Mrs. Ora Bingham). He was a member of the Clinton Frame Church. Funeral services were held at the Yoder-Culp Funeral Home, July 31, with Vernon E. Bontrager and Edwin J. Yoder officiating.

Deputy, Florence, daughter of William and Lydia (Sauerwein) Hendricks, was born in Mahoning Co., Ohio, July 30, 1894; died near her home at Paris Crossing, Ind., in an automobile accident, July 31, 1966; aged 72 y. 1 d. In 1913

she was married to Noah Oeder, who died in 1955. This marriage was blessed with 2 sons (William H. and Gordon R.). In 1958 she was married to Vern Deputy, who survives. Also surviving are her 2 sons, 7 grandchildren, 2 stepsons, one sister (Cora Paulin), and one brother (Henry). In her early life she united with the Mennonite Church. At her passing she was a member of the Coffee Creek Christian Church of Paris Crossing, Ind. Funeral services were held Aug. 3 at Paris Crossing and on Aug. 4 at North Lima, Ohio, in charge of David C. Steiner and Victor Stoltzfus; interment in Midway Cemetery.

Diehl, Martha Mae, daughter of Joseph and Ellen (Bender) Aosh, was born near Accident, Md., May 3, 1902; died near Confluence, Pa., July 9, 1966; aged 64 y. 2 m. 6 d. Surviving are her husband, Ralph Diehl, and 7 children (Mrs. Clara Viola, Samuel, Mrs. Lucy Gatterman, Anna Nace, Mary Warchal, Charles, and Betty Williamson). She was a member of the Springs Church. Services were conducted at the Humbert Funeral Home by Walter C. Otto.

Kaufman, J. Norman, son of Jacob and Catharine Kaufman, was born near Johnstown, Pa., Oct. 28, 1880; died at Goshen, Ind., July 31, 1966; aged 85 y. 9 m. 3 d. In 1902 he was ordained to the ministry at Rockton, Pa., where, in addition to his service as pastor, he taught school until his call to missionary work in India in 1905. In 1908 he was married to Elsie Drange in India. She died in 1939. To this union were born 3 children (Russell, Paul, and Kathryn—Mrs. Carl Matson). In 1941 he was married to Lillie S. Shenk, who survives. Also surviving are his 2 sons and one daughter, 2 brothers (Amos and Harry), a half sister (Vinnie—Mrs. Eugene Kaufman), 6 grandchildren, and 3 great-grandchildren. He served three terms in India, from 1905 to 1934, and one short term, 1945-48. After returning to the States he served as pastor of the Pleasant Hill Church near East Peoria, Ill., 1935-45. In 1941 he was ordained to the office of bishop at Pleasant Hill. He was also active in church committee work and served one year as moderator of the Illinois Conference. At the time of his death, he was a member of the College Mennonite Church, where funeral services were held Aug. 4, with Sanford C. Yoder and Edwin J. Yoder officiating; interment in Elkhart Prairie Cemetery.

Miller, Anna Mae, daughter of Jacob A. and Lydia (Detweiler) Miller, was born in Iowa Co., Iowa, May 22, 1888; died at Kalona, Iowa, July 15, 1966; aged 78 y. 1 m. 23 d. Surviving are 2 brothers (Louis and Jess) and one sister (Mrs. Lillian Swartzendruber). She was a member of the First Mennonite Church, Iowa City, Iowa. Funeral services were held at Powell's Mortuary, Wellman, Iowa, July 18, with Wilbur Nachtigall officiating; interment in Lower Deer Creek Cemetery.

Nolt, Clayton E., son of John W. and Annie (Hess) Nolt, was born in East Earl Twp., Pa., Sept. 22, 1883; died at the General Hospital, Lancaster, Pa., April 19, 1966; aged 82 y. 6 m. 25 d. He was married to Lizzie Oberholzer, who survives. Also surviving are 5 children (Clarence O., Lester O., Melvin O., Stella—Mrs. J. Ross Esbensen, and Miles O.), 20 grandchildren, 18 great-grandchildren, and one sister (Mrs. Hettie H. Landis). One brother preceded him in death. He was a member of the Landis Valley Church. Funeral services were held at the Groffdale Church, April 22, with Isaac K. Sensenig, Amos H. Sauder, and Ira D. Landis officiating.

Roth, Lydia, daughter of Nicklaus and Mary Roth, was born near Stryker, Ohio, July 10, 1886; died at Wauseon, Ohio, July 21, 1966; aged 80 y. 11 d. Surviving are 2 sisters (Lizzie and Lena) and 2 brothers (Dan and John). She was a member of the Central Church, where

funeral services were held July 24, with Henry Wyse and Dale Wyse officiating; interment in Pettisville Cemetery.

Shantz, Barbara, daughter of Mr. and Mrs. John K. Snyder, was born in Wilmot Twp., Ont., Oct. 15, 1866; died at the Elmira (Ont.) Private Hospital, Aug. 1, 1966; aged 99 y. 9 m. 17 d. She was married to Nelson Shantz, who preceded her in death. One daughter; 4 brothers, and 2 sisters also preceded her. Surviving are 3 sons (Clayton, Lorne, and Clarence), one daughter (Mrs. Nellie Lichty), one brother (Herman), 2 sisters (Mrs. Veronica Snyder and Annie Snyder), 12 grandchildren, and 13 great-grandchildren. She was a member of the Erb Street Church, where funeral services were conducted by J. B. Martin and Milton Schwartzentruber.

Yoder, David Samuel, son of Samuel and Nancy (Stutzman) Yoder, was born in Holmes Co., Ohio, July 14, 1890; died near Milford, Del., July 17, 1966; aged 76 y. 3 d. On Oct. 9, 1915, he was married to Savilla Bender, who survives. Also surviving are 10 children (Ruth E.—Mrs. Eli Bontrager, David, Jr., Amos W., Naomi C.—Mrs. Monroe Yoder, John J., Daniel V., Paul T., Mark B., Luke D., and Jesse J.), one adopted daughter (Miriam)—Mrs. Elmer Hostetter, 2 foster children (Arley Ravenscroft and Sadie Park), 3 brothers (Jacob, Aden, and Lee), 2 sisters (Elizabeth and Fannie—Mrs. Ernest Schwartzentruber), 60 grandchildren, and one great-grandchild. One daughter and one granddaughter preceded him in death. He was a member of the Conservative Church. Funeral services were held at the Greenwood Church, July 20, with Alvin Mast, John Misher, and Eli Schwartzentruber officiating.

Yoder, Lisa Marie, daughter of Sherman and Carol (Umstead) Yoder, was born at Millersburg, Ohio, July 14, 1966; died at the Pomerene Hospital, Millersburg, July 27, 1966; aged 13 d. Surviving are her parents, grandparents (Mr. and Mrs. Abe Yoder and Mr. and Mrs. Homer Umstead), and great-grandmother (Mrs. Dan J. Yoder). Graveside services were held at the Grey Ridge Cemetery, July 28, with Paul R. Miller officiating.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

I must write and tell you that I appreciate the Gospel Herald just as it is. The lead article in the last issue (Aug. 2) by Amos W. Weaver, "Things Which Make for Peace," is both Scriptural and timely. The last paragraph entitled "Our Imperative" is just that. May our people read and reread and heed this message.

—Andrew Stoner, Bainbridge, Pa.

I like John E. Lapp's messages on witnessing to the state concerning war and peace. They help me shake down my views thereon.

I never miss Arnold Cressman's provocative column, "Department of Revolution" (July 19) should be especially useful to many of us.

As for editorials, my special appreciation goes to "War and Repentance" (June 14) and to "Those Extremes" (July 26).

Please keep up the pressure against war-mindness. That is a malignant spiritual disease which may have the single dubious virtue of unrelentingly exercising the church's most stalwart peacemakers toward their final breaths.

—Titus Lehman, Pottsville, Pa.

Items and Comments

The story of the world's most fabulous country is told in the June 13 issue of **U.S. News & World Report**. The country is Kuwait, a land smaller than Connecticut, tucked away in a remote corner of the Arabian Peninsula bordering on the Persian Gulf. Its money comes from possession of the world's greatest supply of oil.

Twenty years ago Kuwait was just a cluster of mud huts. There were no electric lights, sewers, paved roads, newspapers, or Parliament. Today the country is the fourth largest producer of oil in the world and the second largest exporter. Out of a population of 468,000 more than 1,000 are millionaires.

Kuwait has two general hospitals—one with 700 beds and 50 doctors—and six specialized hospitals. This means one hospital for every 80,000 people. There are also two sanitariums and eight maternity centers. All are free.

The country has prohibition for its own citizens. The only people who may import liquor legally are the foreign diplomats.

* * *

Finland leads the world in the proportion of young people attending university, even though the country is only eleventh in per capita income. Finnish parents put more money into educating their sons and daughters than into their houses.

Since World War II as many women have been going to university as men, many of them later entering the professions. Today 75 percent of the dentists, a third of the physicians, and quite a number of architects are women.

Finland has the lowest rate in the world for alcohol consumption: about three fourths of a gallon per person annually.

* * *

To smoke cigarettes is to commit suicide. A bullet is cheaper, quicker, and no pain is involved. So says Dr. Alton Ochsner of New Orleans who has performed more lung operations than anyone else in the world (about 4,000).

Dr. Ochsner told the Florida Academy of General Practice that 55,000 Americans died last year from lung cancer and 65,000 will die this year. Life insurance statistics prove that a person who doesn't smoke cigarettes will live 8½ years longer than one who does.

* * *

A Roman Catholic magazine has charged that the fund-raising organization of Bishop J. Fulton Sheen is "a charity hoax" and that Sheen's New York office is "probably one of the greatest charity frauds of all time." The story appeared in the June issue of **Ramparts**, a militantly liberal magazine published by Catholic laymen in San Francisco.

Bishop Sheen, widely known on radio and television, has reportedly collected millions of dollars annually for the poor of many lands, especially Africa. The magazine article, however, claims that the money is sent to Rome where the Vatican Curia uses most of it for "other purposes."

The author cites interviews with 35 Catholic bishops, priests, and missionaries in Africa, most of whom are critical of the fund-raising agency. He says a Catholic lay theologian, Don Waite of San Francisco, visited 223 African missions and reported that none had ever received funds from the Vatican agency.

* * *



SENSE AND INCENSE

By Omar Eby

Here is a realistic, unglamorized view of one missionary's life. The author presents a fresh, readable account of everyday experiences, muddy roads, Muslim weddings, and big-game safaris. Incidents that happened to the author are relived with him.

The story takes place in Somalia where Mr. Eby spent three years as a schoolteacher. His writing style is easy to read. It soon becomes obvious that he also is an alert observer. **\$3.00.**



PROVIDENT BOOKSTORE

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Plans for a massive 1969 Crusade of Americas—a cooperative evangelistic campaign in North, Central, and South America—were made in Cali, Colombia, by 100 representatives from Baptist bodies in 25 countries.

The representatives, comprising the crusade's Central Committee, set up an organizational structure through which the co-operating Baptist groups will coordinate their evangelistic efforts. Theme of the crusade will be "Christ the Only Hope." The same theme was used by Brazilian Baptists in 1965 in a national evangelistic campaign from which the idea for the more inclusive effort grew.

In preparation for the 1969 crusade, the committee decided to hold a hemisphere-wide Congress on Evangelism, to be followed by six regional, and numerous national, meetings.

* * *

A Pasadena, Calif., woman, professional organist and wife of a clergyman, has written the prize-winning hymn for the World Congress on Evangelism, to be held in Berlin, Oct. 26 to Nov. 4. She is Mrs. Anne Ortlund, whose husband is pastor of the Lake Avenue Congregational Church in Pasadena. She is organist for broadcasts of the Old Fashioned Revival Hour program.

Mrs. Ortlund's hymn, "Macedonia," will be translated into French, German, and Spanish for the Congress. It is set to the traditional hymn tune, "All Saints, New C.M.D.," by the nineteenth-century composer, Henry S. Cutler. The tune is familiar to most Protestants as the setting for "The Son of God Goes Forth to War."

The hymn won top award in the contest sponsored by the conservative Protestant fortnightly, *Christianity Today*. Some 300 individuals sent in nearly 1,000 entries to the contest, which called for hymns that are both evangelistic and contemporary in expression.

* * *

Supreme Court Justice William O. Douglas, upon his fourth marriage, was attacked in the House of Representatives by seven Congressmen, including four Southerners, some of whom called for his impeachment. Among the group was Rep. Walter H. Moeller (D.-Ohio), an ordained Lutheran minister. Others were Congressmen George W. Andrews (D.-Ala.), Joe D. Waggoner, Jr. (D.-La.), Thomas G. Abernathy (D.-Miss.), John Bell Williams (D.-Miss.), Paul Findley (R.-Ill.), and Byron G. Rogers (D.-Colo.).

Justice Douglas came under fire from the group upon his marriage to a 23-year-old college student 44 years his junior. A month earlier he was divorced by his third wife, 26. His congressional critics pointed out that in each divorce, the justice's former wives charged cruelty, with one claiming "personal indignities."

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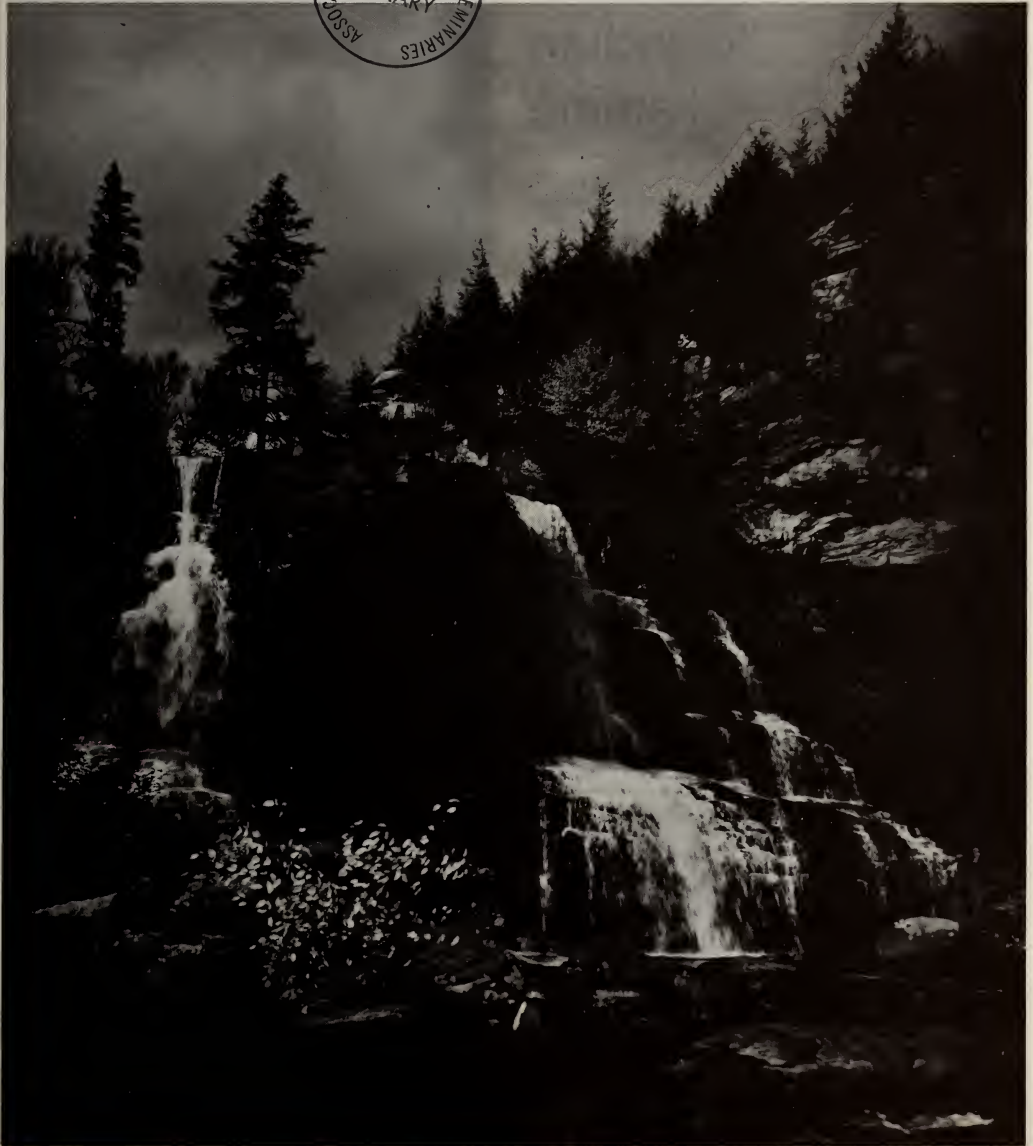
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Christians Respond to Indian Famine

By Larry Kehler

Nations and voluntary agencies from many parts of the globe have pitched in to give assistance to India during its current famine.

Governmental Aid

The United States has promised eight million tons of grain, and Canada, the second biggest donor, has shipped one million tons. Thirty-seven other countries have contributed \$170 million in aid.

Despite these sizable allocations, it appears that India's total food supply this year will be about ten million tons less than the total amount consumed by Indian people last year. Furthermore, this year there are nearly ten million more mouths to feed than a year ago. The belts already drawn tight against the stabbing pangs of hunger will have to be pulled tighter still.

The President and Congress of the United States have been urged to support a more generous program of aid to India. Two serious obstacles to increased allocation are the shortage of boxcars in this country and antiquated port facilities in India. There is some doubt that India's ports can handle any more supplies than have already been promised.

Yet, as the executive of one voluntary agency observed, "The United States has previously shown itself capable of overcoming such bottlenecks." The transportation achievement in Vietnam, where Congress approved expenditures of \$1.2 billion for the construction of port and other facilities for the support of the Vietnamese war, shows what can be done when the need is recognized.

Interdenominational Programs

Church and other relief and service agencies have also been actively engaged in giving assistance to the famine victims and in plotting pilot programs which will enable at least

This is the second of two articles on the India famine. The first article appeared last week under the title, "India's Worst Drought in Seventy Years." Larry Kehler is director of information services for Mennonite Central Committee, Akron, Pa.



This Indian boy in Madhya Pradesh has a drink of milk provided through CORAGS.

some of India's 500,000 villages to avoid a recurrence of such serious food shortages.

Following a special appeal by Pope Paul, Roman Catholics around the world contributed \$3.2 million for the India famine. The World Council of Churches has appealed for \$3 million to enable the Committee on Relief and Gift Supplies (CORAGS) of the National Christian Council of India to carry out a three-year anti-famine campaign. Part of the \$3,000,000 will be used for emergency food for work projects, but the greater part will be spent on long-term programs designed to strike at the root causes of hunger—irrigation projects, family planning, land reclamation, and vocational training. CORAGS is giving emergency feeding daily to 1,000,000.

Representatives of Catholic, Protestant, and other relief agencies in India attended a consultation in March, 1966, to discuss the best way to attack the hunger problem. They agreed to set up a joint organization to help India produce more food by coordinating and extending their present programs. This new body will be known as Action for Food Production Organization (AFPO).

The Mennonite Effort

Mennonite churches and missions in India are not members of either CORAGS or AFPO, but they maintain close liaison with these organizations. Vernon Reimer, MCC director in South Asia, attended the consultation which formed the Action for Food Production Organization. The food for work projects in Mennonite mission and relief areas are being supplied by CORAGS.

Mennonite mission boards and MCC have decided to coordinate their famine relief efforts rather than work separately, each in its own area. MCC has made \$10,000 in emergency funds available to the Mennonite Christian Service Fellowship of India, an inter-Mennonite relief, peace, and service agency. The money will be used primarily for food for work projects in the state of Madhya Pradesh, where two mission boards have programs.

General Conference Mennonites at Jadeeshpur are operating a food for work effort which is assisting 6,000 persons, and the Mennonite Church at Dhamtari has a similar project approved for 4,000 people. Only one person per family is allowed to work under these programs. Each worker receives some wheat, plus 21¢ per day.

MCC is similarly employing 70 people in the construction of a fish tank near Calcutta. A school has already been completed under this type of arrangement.

Mennonite Central Committee recently purchased 100,000 pounds of rice, 108,000 pounds of split beans, and 36,000 pounds of pork/mutton for shipment to India. The total value of these food items was \$28,500. The food will be used by the Jagdeeshpur and Dhamtari hospitals, Shantipur leprosy homes, the MCC feeding program in Calcutta, and in several smaller feeding projects. Twelve hundred women and children in the Calcutta area are receiving one meal a day.

Andrew Shelly, executive secretary of the General Conference Board of Missions, reported in an interview recently that the Indian church has responded well to the emergency.

"Our church . . . did not wait for somebody to come in from outside. When it was evident that there would be a crop failure, with the inevitable famine, church leaders at once met to lay plans for the future. A relief committee was formed. . . . Thirty-eight villages were selected as key places for work projects. . . . Plans were made to dig wells, other wells were to be deepened, ponds created, roads built, and bridges made. . . . Thus, the self-respect of the people could be maintained and a vital spiritual ministry could be fostered."

Shelly told of a further inspiring experience. "Even in the midst of this crisis in one area they have reported four families coming to Christ. This does not mean that everything is rosy, but it does mean that the crisis has its inspiring side. One pastor reported that although the people were poor, 'their faith is staunch.'"

Support for India famine relief is being handled through regular relief and service and mission channels. Increased offerings for relief and service or missions in local congregations and any specially designated contributions for India famine relief should be forwarded through regular mission channels.



One way of conserving water and increasing food supplies is by means of ponds. They are dug by hand and workers receive payment, often both in food and money.

Learning to Know the Bible

Paul Shank, veteran Sunday-school teacher in our congregation (and editor of the monthly Pastor's Memo), just gave me an enthusiastic report on the upcoming leadership training text, *Learning to Know the Bible*. This is what he said: "I believe this book will make a greater difference in my Sunday-school teaching and personal Bible study than any other book I have ever read." Coming from Paul, who is not given to overstatements, an unsolicited testimonial of this kind is doubly appreciated.

Learning to Know the Bible, by David Schroeder, is the fourth in a series of six leadership training texts being released one annually to the church. The preceding texts were these: *Learning to Lead*, by Willard Claassen; *Learning to Teach*, by Paul Lederach; *Learning to Understand People*, by Laban Peachey. All of these ten-lesson courses have been used widely and enthusiastically across the church during the past three years. The teaching potential of the Mennonite Church has been enriched immensely because thousands of persons have studied these courses. If our figures are correct, by mid-July 21,251 leadership training courses were bought. Hopefully most of these have made their impact toward "the equipment of the saints" for work as Christ's servants in the world.

It is time now to spread the word that by Nov. 1 (or sooner) *Learning to Know the Bible* will be published and available for distribution. I'd like to see this course in the hands of every mature youth and adult whether he is a teacher or not. I'd like to see it studied in depth by all those who consider themselves the sons and daughters of Anabaptist Biblicists. Before next year this time I'd like to hear many persons saying something similar to Paul Shank's comment after reading the manuscript: "This book will make a greater difference in my Sunday-school teaching and personal Bible study than any other book I have ever read."

Learning to Know the Bible deals courageously and responsibly with many of the difficult questions every teacher faces. Some are: How did God give us His revelation? In what sense is the Bible inspired? How, under the Holy Spirit's guidance, did the church select the particular sixty-six books we now have? What are the guidelines for interpreting the Bible so that God can say to us what He intends to say?

Plans are under way too for numerous workshops across the church to orient persons who will teach *Learning to Know the Bible* in local congregations. Be sure your congregation appoints someone or several to attend the nearest one.

—Arnold Cressman.

The Publican

*Dear God,
Help me
To keep from putting things off—
The things which should be done.
I don't have as much time
As you do—
And if I did,
Well, I'm not omnipotent.
Why is it so difficult
To stack priorities;
To do first things first?
Yet, honestly God,
You do show me
What should be done.
Perhaps what I need
Is a kick in the pants
To do it.*

Amen.



The Springs Church, located at Springs, Pa., was founded in 1780. Until 1853, the congregation, known as the Society of Mennonites, met in homes to worship. It was under the Lancaster Conference. In 1859 the Mennonite Union Church, known as Keim's, was built at St. Paul. In 1874 a meeting was held here to consider the formation of the Southwestern Pennsylvania Conference, now the Allegheny Conference. In 1878 a meetinghouse was built at Springs, first known as the Folk Church. It was remodeled and enlarged in 1916 and in 1925, and replaced by a new one in 1954. There are now five independent churches, all growing out of the Springs congregation (Oak Grove, Casselman, Glade, Pinto, and Gortner), and ten mission stations. There are 329 members at Springs. Walter Otto is pastor and James A. Burkholder, assistant pastor.

Imitating or Initiating

Much of what is done today, even by the church, is mere imitation. That is, too often church pronouncements follow government pronouncements, court decisions, or popular opinion polls. This is not to depreciate the times the church has spoken out clearly. But the question remains, Why does the church not demonstrate more dynamic creativity in giving direction in our day? Certainly men would look with hope to the church if it would strike out across the fields of Christian faith and action with that which is fresh and vital.

May I suggest a few reasons why we fail in our individual lives as well as in the church? First, we may listen more to what man is saying than to what God is saying. Take any great spiritual reformation and you will find that the guiding stars were immensely concerned about what God's Word said to their day. God's Word counted above any man's word. And philosophies and doctrines were brought to the Word for judgment. The Word was not brought to man's ideas for judgment.

Second, we fail if the Holy Spirit is not given His proper place. Christ said He has sent His Spirit to guide us into all truth. Over the centuries, whenever a fresh breath of freedom and turning Godward has come, it has been through a fresh recognition of and yielding to the Holy Spirit. The Word was preached and the Spirit of God brought the Word home with relevance to men with hearts willing to do God's bidding, men who feared no one but God, men who feared nothing except disobedience to God.

Again, we fail to do more than imitate when we neglect the practice and power of prayer. The phrase, "a moment of prayer," no doubt characterizes our times too well. Prayer is a much talked about doctrine. But where are today's great men of prayer, men who take time to really converse with God and who hear God speak? They are here and there, to be sure. But all too often in planning our great programs God is given only a token turn of the head and a quick invitation to be present. There have been great revivals without preaching. Have you ever heard God breathing new life without prayer?

Finally, for God to bring newness of life and thought, we must be obedient people. Moody's statement still stands true that there is no limit to what God can do through the one who obeys Him. Insight and vision come with obedience. God does not reveal His will except to those who obey Him. If we walk in the light, we shall receive more light.—D.

Who Is the Witness?

Donald A. McGavran, dean of the School of World Missions and Institute of Church Growth at Fuller Theological Seminary, said recently that one of the big dangers in modern missions is that the professional missionary expects others to do the evangelizing.

That is, the doctor on the mission field assumes that his job is to practice medicine. He does not see his responsibility as speaking to people about Christ. The teacher on the mission field also assumes that someone else is responsible to do the witnessing while his job is to teach. The nurse thinks of her job as nursing and expects someone else to tell the good news of Christ. Thus, although there may be more people serving, less of the evangel may actually be shared.

Now of course this is not to minimize the ministry and testimony of service itself. A powerful testimony can go out from humble and dedicated service. And the Christian's call is to serve and use his service gift. Yet, just as we cannot really witness with words without the deed, so we really cannot witness to Christ by deed without words. They go together.

Paul puts them together in Phil. 2:15, 16, when he writes that we are to shine as lights in the world and we are to hold forth the word of life. The first is the silent witness of service and life, no doubt. But one cannot carry out the second, holding forth the word of life, without a witness in words.

A continual temptation to all of us is this, that we expect someone else to do our witnessing. Just as on the foreign field, the doctor, teacher, or nurse expects someone else to speak to persons about Christ, so here at home we look to the preacher or some other person to do the witnessing to Christ while we continue to go about our business, trying to live a good life, but failing to share Christ.

Then there are ministers who do very little personal evangelism. They excuse themselves because they say they are called to minister to the body of Christ, the church, so that the church might do the work of ministering. Again it is placing the responsibility to share Christ elsewhere.

There are college professors and other professionals here at home who excuse themselves from witnessing to the non-Christian because their calling is to teach, or to heal, or to perform some other task. They also assume someone else will do the evangelizing.

So the fact is that putting all the people and excuses together, the church suffers because very few are left who really sense the call to bear witness to Christ in the marketplace of life. Most look to someone else. And the cause of Christ suffers to that extent.

We need to catch again the truth that every Christian is called to be a witness to Christ where he is and in whatever he does. And that witness is by word and deed.—D.

From Doctor to Youth

By Willard Krabill

Part II

One of the important goals in any youth's life is to be popular. Parents and pastors sometimes underestimate the importance of this to teenagers. At no other time of life is the urge to conform to the group any stronger. Note the various teenage fads that come and go—the sox, the sweaters, the hula hoops, the fads in speech, etc. This matter of popularity becomes a serious problem in groups whose members have different standards, particularly in groups where the vulgar, crude, or impure are accepted as members and thus set a lower standard for all.

This difference in standards should not exist in Christian young people's groups. In the Christian group should be only those who regard their moral behavior as responsible Christian youth, with clean language, clean thoughts, clean conduct. In the Christian social group, the rule breakers, those with low standards, should soon feel the social pressures so much against them that they cannot continue with the group until their practices are altered. This matter of popularity and social pressure thus can work both ways. In Christian youth groups it is time for those with high standards to stand up for what is right and thus to face down those who would make fools of themselves with behavior that is an embarrassment to all decent Christian youth.

This isn't easy! The young Christian who survives all the pressures placed on him by TV, movies, magazines, by the total impact of a secular and sensuous culture, and comes through it all with a winning Christian testimony deserves the admiration of us all. As a church we should be doing a better job of helping our youth with this problem. Our schools (particularly high schools) are teaching about sex in the class-

room, but we cannot abdicate our responsibility to the schools. The school presents "education about sex," but true "sex education" occurs in the home. The high school teaches the biology of sex, but the home and the church must teach the meaning and application of these physical facts. To learn one without the other is not good.

Love and Life Are Together

The church and the home must teach that you cannot separate love from life, or life from love, or love from God. Christian youth should have the right to grow up in a church that comprehends sex as an important part of human life, one that teaches that dating is a normal and happy part of growing up, that teaches the naturalness of fellows and girls wanting to be with each other. We should deplore the silly and inappropriate laughter in our youth groups that too frequently greets any remark with a double meaning with boys on one side of the room, girls on the other; then one hour later these same young people may be found out in parked cars in intimate embrace.

In such all too common situations there is no realization of the proper and wholesome role of sex and love in human life. The church should encourage and foster a naturalness in the easy fellowship between its fellows and girls. The church has too often been missing the mark with sermons against superficial aspects of boy-girl relationships, or against certain forms of dress, against handholding, etc., yet all the while too many youth, in previous as well as present generations, were engaging in overt sexual promiscuity to an extent not properly realized. The number of those engaging in premarital sexual activity and the number of forced marriages due to pregnancy occurring in our midst should arouse the deep concern of us all.

How Meet the Enemy?

Where and how do we fight this enemy (selfish immorality, social impurity) today? It will certainly require a hard-

Willard Krabill, medical doctor from Goshen, Ind., delivered this message over the Calvary Hour radio program.

hitting attack on a broad front and will involve the efforts of the home and the church and the school. We have already noted some attitudes which the church needs to encourage in developing a better climate of boy-girl relationships in the church group. There is perhaps an even more important job for the home to be doing.

We must first of all work on our generation of parents which tends to approach life with an easygoing conformity, without great moral responsibility. It is an age of easy living, easy money. Cars and money seem plentiful to our youth. Such an atmosphere of easy accommodation to the world is hardly conducive to the development of firm convictions on the matter of social morality. Young people are not apt to be more nonconformist than their parents.

Second; we need to combat the tendency in our society toward early dating, going steady at an early age, etc. Too often the homes have encouraged these practices.

Third, our homes themselves need to develop a greater atmosphere of love—too often they have not been models of unselfish love. Unless the quality of love apparent in our homes generally improves, there's little reason to expect improvement in the next generation.

A youth learns first about sex in his own home. Our homes must promote an attitude of wholesomeness toward sexual matters which makes all lesser attitudes toward love and sexuality seem revolting and nauseating to any Christian teenager. This wholesome attitude toward sex is not achieved when parents embarrassingly change the subject or evade answers when questions regarding sex come up in the home. Nor is it achieved when any family member unmercifully teases another about his first girl or boy friend, his first date, etc. This teasing, especially if engaged in by parents, cuts off communication between parent and child at a time when this communication is most important, and the parent thus loses every hope of being an influence to the young person in this all-important area of his life.

Parental Responsibility

This matter of sex education is not achieved by Dad and Mother taking John or Susan aside at the age of twelve to explain "the facts of life." By this time John and Susan have probably learned plenty about it and in the most vulgar fashion imaginable. As Dr. Lewis put it (*Current Medical Digest*—December, 1961), "It is a mistake to think that sex education takes place only when the child asks some question about babies and how they get out of the mother's tummy. It takes place when he sees how the members of his family behave toward each other. It is good sex education when he sees his parents treating each other with love and devotion, when he sees a warm smile pass between them. When the young daughter sees her mother behaving as a mother should and enjoying her motherhood, she learns that it is a good thing to grow up and become a mother. This gives her something that a knowledge of anatomy alone cannot possibly give.

"Sex education, then, means the acquisition not only of anatomical information but also of good healthy feelings and attitudes, and as such is the duty primarily of parents."

Our young people need and want real answers to their questions, in frank but reverent discussion, rather than weak generalizations spoken through lips trying to conceal embarrassment. If we as parents, or as a church, are to succeed, we must let our youth know there's nothing wrong about fellows liking girls; rather, that there is something wrong if fellows are not attracted to wholesome Christian girls and want to be with them.

If we sufficiently encourage normal, natural, wholesome boy-girl contacts in our church groups and families, there'll be no need for the undercover, illicit, heartache-producing relationships in the darkened car along a desolate road. We need to let our youth know that the physical attraction of one sex for the other and sexual urges are normal feelings and that no one need feel guilty because of them. By so recognizing them, we have a better chance of developing in the individual a proper attitude of tolerance and respect for others in all areas of life, including the sexual.

Happiness, Not Heartache

In a final word to youth, let me say that keeping oneself pure makes sense; it "works"; it makes for real happiness and not heartache. The love which should be yours to cultivate is that love of a fellow for a girl that enables him to live unselfishly for the benefit of the other person. The fellow who professes to love his girl, and then leads her or requires her to participate in sexual play, or to "prove her love," has only himself in mind. What is being "proved" is only this—his lack of love and consideration for her, else he wouldn't ruin her reputation, cheapening all that is finest about her. Boys usually drop quickly those girls who fall for this old line. They may date the cheap girls, but they more often marry the best girls, and leave behind the girls who've "gone the whole way," to leave them a lifetime of regret and bitterness for having surrendered so easily their self-respect.

Heavy petting and promiscuity before marriage often only serve to separate two young people who might otherwise have gone on to a beautiful marriage, because they could not face each other with respect after having assumed a relationship God has reserved for man and wife. It is only within marriage that sexual union can bring fulfillment, satisfaction, and peace. Outside of marriage, it brings only guilt, disillusionment, frustration, unhappiness. This is not an "old-fashioned" view—it is being discovered anew by couples today, every day, who have had to learn the hard way.

In summary, we have seen that the Bible regards sex as a wonderful thing, nothing to be ashamed of, nothing to be exploited, but to be enjoyed as a normal wholesome part of married life. The Apostle Paul teaches the consequences of impure living as we have seen. We have also seen (and the whole of human experience testifies to it) that the penalties of impure living are severe and long-lasting. All young people are looking for excitement and thrills in life. As Clyde Narramore has said, "Once a young person believes in Christ and gives Him full control of his life, then life is exciting—satisfying. There is nothing more beautiful than life as planned by God and lived in the life of His Son." □

Handling Our Doubts

By Atlee Beechy

Along with anxieties and guilt the Christian also faces doubts. What he does with these is important. Doubts can imprison or freeze him into indecision. They can haunt and make him anxious and afraid. They can cause him to retreat into a halfhearted and self-conscious witnessing pattern.

What does it mean to doubt? Doubt means to question the validity or authenticity of something or to weigh for value. In one sense life is a continuous process of analyzing, weighing, sorting, questioning, valuing, rejecting, and affirming a hundred things each day. The process is inherent in living.

Our sophisticated age stresses questioning. Great scientific advances have occurred in part because the method of scientific inquiry calls for rigorous examination of many of man's assumptions. Philosophy raises questions about the meaning of existence. Sociology, and psychology ask questions about the forces which influence man's behavior as an individual and in society. Our educational system values highly the ability to sift truth from error, to question assumptions, and to probe and search.

We are caught in a mood of questioning. Sometimes it appears as if everything comes under ruthless examination. After an evening of discussion someone was heard to say, "Is there nothing, nothing at all, that is free from your eternal questioning?"

Doubt is as old as man. Man, created with the power of choice, has raised questions about God, challenged God, rejected God, and accepted God. The thinking person sooner or later faces some basic questions. The course of his life depends on how he answers them. Does God exist? What kind of God is He? What difference does His existence make? Is He really at work in history?

Other kinds of doubts sometimes plague us. Are my sins really forgiven? How is this possible? How can I, who am so human and so wicked, be worthy of God's love and forgiveness? Are my friends really honest and sincere or are they just putting on a good front? Do others really love me? Can God live in the human scene? Does He live in me? How can I really know that I am in His will?

Perhaps you have felt like the person who said, "Yes, I believe in God but right now He seems to be a million miles away." Perhaps disappointment or tragedy in your own life or those dear to you or your sensitive reflections on the agony

and suffering of our contemporary world grip you so that you begin to doubt the justice and mercy of God.

Doubts are to be expected. The Christian likely will have periods when things he formerly held will be judged, evaluated, and either discharged or reaffirmed with a new sense of certainty. Growth takes place in this way. He should not be fearful about the process of evaluation. Jesus promised that "if you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

There is a strong note running through the New Testament "to try the spirits," to study, search, and to evaluate. Out of this process emerges that commitment which stands the fire of secular pressure. This process often leads to a deepened faith which accepts certain basic beliefs with greater intensity even as it rejects certain other previously held beliefs.

God does not expect me to have all the answers or to be able to explain everything. Modern man's great temptation is to think he can unfold all things if he has enough time and if he waits until all the evidence is in. This is idolatry. God expects me to act on what I know and to declare my allegiance and loyalty. He also promises me the power to move ahead despite my limited vision and the confusion around me. He urges me to pursue the truth with all my powers, for it is the truth which lies in Him that makes me really free. In this freedom doubt need not be feared, for the central issue is settled.

Let me suggest six things in summary.

1. I should not be afraid to face my doubts openly. To cover them up or to put up a false front leads to a self-disintegrating dualism that sooner or later defeats me. Facing my doubts honestly and working them through means growth and solidification of my affirmations. Such honesty gives life a sense of integrity.

2. Sharing my doubts with an understanding friend, a counselor, pastor, or a small group can be helpful. A climate of genuine love and acceptance makes it possible for me to look at my doubts and to share my real questions and concerns.

3. I should be pretty sure a belief is no longer valid before I discard it as old-fashioned and out of date. Robert Frost, in the poem "Black Cottage," speaks about truth as something that really does not change but people move it in and out of season. Because we can't prove something doesn't mean it isn't true. I must hold on to the truth I've discovered even as I examine additional dimensions of it.

4. There is a kind of doubting which is essentially an escape mechanism. I may be afraid of the demands of commitment and so I hide behind an attempt to be sophisticated. I behave as if I must know everything before I act. This can be fatal. The game may be over before I pledge my allegiance.

5. The older generation should expect doubts in youth and they should be patient, understanding, and helpful as youth work through their doubts. The tendency to be harshly judgmental or to cut youth off for raising questions is still too common.

6. Youth also need to be patient and understanding of the older generation before similarly making harsh generalizations about those older than themselves. It is easy for youth to write off persons over forty as being irrelevant, old foggyish, and out of touch.

The disciples, following the crucifixion, had moments of doubt and darkness as they reviewed the things that had happened. Jesus came to them and their eyes were opened and their hearts strangely warmed. There is great need for non-defensive certainty in the midst of the tremendous changes that are taking place.

The fact that God exists, that His Son came into the world, died, and rose again, that God's Spirit is at work in the world achieving purposes beyond our comprehension, and that all who believe and act in faith are sons of God, is both a high and awesome responsibility. Let there be no uncertainty here. Surely the saints in all generations were possessed by this awareness and nothing, *nothing* could shake them from this certainty.

Missions Today

A Question of Dedication

By J. D. Graber

The committed Christian is the normal Christian. Dedication to Christ is at the heart of Christian faith. Too often we consider our Christianity a mere "fringe benefit." Sometimes it is actually not much more than a "life insurance policy." You put up with the nuisance of paying premiums on it as long as you live, hoping to get something out of it when you die. This is a terrible caricature of Christianity.

Why have dedication and full commitment moved out of the center of Christian emphasis? Some of the following may be suggestive as reasons:

1. *The postwar return to religion* has tended to stress what we get out of being a Christian instead of putting the emphasis on commitment to Christ. Christ, indeed, does give us all good things in abundance, but, somehow, when the emphasis is placed on what we can get rather than on what we can give, the result is a self-centered sort of piety rather than a virile, Christ-centered rela-

tionship. The focus is on getting something and so there is no real dynamic for dedicating one's life to Christ.

2. *Our affluence makes dedication difficult.* It is strange that it is easier to share the last crust we have with someone who has none than to give out of our abundance. It seems to be easier to give a coat to someone who has none if we have only two coats than to share one of the dozen we may have in our wardrobe. Why is this? I do not know, but I believe it is true. It simply emphasizes what we observe and experience, that our very affluence makes generous giving difficult.

Yes, we may give of our surplus, or give "that which hath cost us nothing." But to give with real sacrifice, this is hard to do. Oriental Christians have told us that we in the West simply cannot understand what the Bible means when it speaks of sacrifice and humility. Our abundance of things and our high standard of living put us on the defensive.

We are actually afraid we might run short of something somehow. Our materialistic culture has infected us with covetousness and reliance on things much more than we know. Our financial power has made us arrogant. We have a handicap when we try to show the humble, self-giving spirit of Jesus.

Christ is the hope of the world. But we do not need the hope Christ gives when we are so well satisfied with our present situation. Why should we be "homesick for heaven" when we have heaven here and now? Actually, we have it so good that we do not want to leave our present life. For this reason our eschatological sense, the sense of looking to Christ to undertake for us, grows dim.

But let hardship, insecurity, war, hunger, and distress come upon us (and they may come suddenly), and we will see again, as we cannot possibly see now in the midst of our material security, that Christ is indeed the hope of the world. He is the hope of the hopeless, but how can He be the living hope of those who are so well satisfied and who really do not want anything beyond a preservation of our creature comfort?

My Trails

By Enola Chamberlin

Happiness led me down wide bright trails,

Over the low, pleasant hills,
Dipping down into quiet swales,
Golden with daffodils.

On and on this glad path led,
Past straightaway and bend,
On and on with never ahead
A glimpse of where it would end.

Then grief came by with her painful goad,
And giving a sad, stern nod,
She turned me off from my fruitless road
And led me straight to God.

Nonresistance and the State

By Emmett R. Lehman

There is no doubt that governmental action has its effect upon each of us whether the decision involves domestic affairs or foreign policy.

The position of the nonresistant, twentieth-century Mennonite in the true Anabaptist persuasion must be kept unmistakably clear in every discussion of governmental policy. Otherwise, the apparent effort to make Mennonitism more palatable to the modern mind will succeed only in rendering it less meaningful. Internally, this abrogation of our unique and historic position serves only to foster weakness and uncertainty of direction.

Three tenets must be given proper cognizance:

(1) *Church and state by their nature, methods, and purposes are separate entities and must remain so.*

Anything less than separation demands compromise in one or more of these three areas. The shortest and surest route to a union of church and state is for either to be successful in having its counterpart adopt for itself synonymous principles, methods, or purposes. This is to say that if we as a church were to be successful, regardless of the method, in having the state adopt as its policy an article of faith or doctrine, we would to that extent have abandoned the principle of separation of church and state.

This position is Biblical and in full harmony with Anabaptist thought, keeping in mind that we are not discussing here the desirability of government personnel having an appreciation and respect for Christian values or having a personal Christian experience.

It is not difficult to demonstrate that an organization, the existence and perpetuity of which is contingent upon the use of force or threat of coercion, will, by its nature, never be compatible with a voluntary organization based on man's volition and which repudiates on principle the use of force. It can be said then that those who seek to have government adopt as its policy Christian principle or purpose have traversed a full circle to where their position no longer in fact supports separation of church and state.

(2) *Nonresistance, being incipient in the new birth experience and exercising its control over conduct through our continued commitment to Christ, precludes our making judgments as to the propriety of certain state action.*

Since nonresistance attributes itself to our commitment

to Christ, we cannot then expect persons not yet having made this commitment to embrace such a doctrine. Similarly, we don't expect a nonbeliever to accept the Sermon on the Mount as an absolute guide for human behavior.

With this concept in proper focus we feel no more at home justifying or condemning war action in Vietnam, be it bombing or be it guerrilla sniper fire. Although from a purely rational approach there may be a difference between bombing a military target and murder as a weapon of terror, our affinity to such measures is not determined by looking at who perpetrated the action or who is most at fault in the conflict. Clearly, both are the result of policies which are alien to Christian principle and method.

Governmental organizations do not purport to operate upon Christian principle. Nor are the purposes of church and state interchangeable. Therefore it is neither possible nor our duty to attempt to superimpose the Christian ethic upon government as an organization. In fact, it is specifically because of these divergencies that we cannot participate in government at the decision-making level. We hold loyalties that cannot be so divided or subrogated. Thus we cannot make, nor are we responsible for, a decision of government when such a decision—or its implications—is in conflict with our Christian affirmations. This posture, however, does not deny such a right or responsibility to those in government who are not so committed.

(3) *Pacifism and nonresistance are not interchangeable nomenclatures for the same life philosophy or doctrine.*

It is implicit in what we have said that only a Christian can be a nonresistant according to our definition, whereas Christianity is not a necessary prerequisite of pacifism—the latter being based on human reason while nonresistance is based on our commitment to Christ and the teachings of the New Testament.

There may well be incident that a pacifist and a nonresistant would arrive at a similar conclusion. But certainly the two are not to be compared qualitatively—pacifism being a mental derivative while nonresistance results from a conversion experience.

It is not difficult then to understand that a pacifist will seek to convert men or policy to his view of what he believes to be the solution to the problems of the world while a nonresistant seeks to convert men to Christ with nonresistance being a result rather than a goal.

Emmett R. Lehman, 3108 Spencerville Rd., Burtonsville, Md., is studying law in Washington, D.C.

CHURCH NEWS



The Hough Area of Cleveland after a night of rioting.

At Work Amid Violence

Summer riots have been a recurring thing all over the northern part of the U.S. this year. Civil rights leaders had warned national and civic leaders throughout the country that this summer would be one of crises, both large and small. They predicted that tensions in the North's larger cities would be severe.

Large gangs numbering in the hundreds and even thousands have formed among the youth on Chicago's south side. Violence erupted in Cleveland's Hough area, resulting in almost apparently systematic destruction of some substandard housing.

Workers of the Mennonite Church—church members, pastors, VS-ers—have often been in situations during the summer where feelings were intense. A new voluntary service unit is at work in Watts, near Los Angeles. A couple of incidents there made people question whether this summer was due for a repeat of last year's disastrous Watts riot.

An Englewood M.Y.F.-er walking down the street and having no apparent relationship with the gang rumbles or the civil rights problem is still in a Chicago hospital at this writing with a bullet in his back. Destruction of cars or damage to them has been endemic in the Englewood situation for some months.

In Cleveland 13 General Board VS-ers in the Hough area feared that their unit house was one of the buildings earmarked for destruction by marauding gangs at the time of the July riots which damaged or destroyed over 100 buildings, killed four persons, and injured 50 others.

How does one relate to situations with this type of uncertainty? VS-ers openly discussed their fears in Cleveland. They notified authorities, but most unit members stayed at home rather than "live in" at Mt. Sinai Hospital, their employer, who offered them this privilege. The girls did stay in the nurses' resident for two nights before the trouble was past, with the fellows taking turns keeping watch, not, Unit Leader John Shearer said, "to save property, but to save each other's lives."

Meantime all the various communities find community action programs developing. The workers in these various places find themselves attempting to strengthen community action. The Englewood congregation lends the use of its building for community meetings and attempts to cooperate with the decisions. At some of these meetings following the difficulties, Chicago police attended to hear the complaints of the citizens.

A new VS unit is starting in South Bend

where it will support the work of Mennonite Community Church. Leaders are new VS-ers Truman and Elnora Weaver, who have been active in the church witness for several years.

At Portland, Oreg., the VS unit is offering welding lessons, youth activities, and summer camping under the leadership of Phil Kreider. In St. Louis, Mo., Hubert Schwartzentruber is chairman of the mayor's beautification committee for the Jefferson Street area.

Recently the mayor responded to Schwartzentruber's call and with an aide visited the area, at several points giving orders for changes which could improve the conditions. Meantime the community itself has a structure of concern emerging. A member of another denomination with a congregation in that area told the beautification group that his church has money, but no sense.

They commute to the Jefferson Street area on Sundays, plan to spend \$20,000 on parking for their nice cars, but aren't interested in the people of the community. Another member of the committee, a lady not a member of the Bethesda congregation, said that the congregation is the only bright spot in that neighborhood, the only hope of the community.

In Los Angeles an elementary school playground, closed after school hours because of gang damage and disruption, has been reopened under VS supervision evenings.

"We Are Involved"

In sharing some of his personal concerns, Everett Metzler, Eastern Board missionary in Vietnam, has given us a further glimpse into the heart pangs suffered by our workers there.

"The tragedy of Vietnam is deepening. Increased American military involvement only heightens the resolve of the other side to fight on to victory over the 'foreign invader.' Thus the cure for the sickness is more and more becoming the cause for the malady, with no face-saving option left for either side, but a drawn-out war to the end. Meanwhile the innocent victims are buried in hastily dug graves or drag their mangled bodies to crowded hospitals. The casualty lists lengthen and the propaganda mills grind on. Mars gloats.

"I am more and more convinced that the church of Christ must get involved by becoming aware of what is going on here and in appealing to both sides to bring an end to the senseless slaughter. Surely Vietnam is our 'brother in need' in terms of I John 3:17, and we cannot say it is none of our business what happens here. We are involved—even if we do nothing—for silence is understood as consent and approval.

"Pray for the church here that she might be more faithful to her Lord in this hour of trial."

Japanese Surprised

"When I heard your radio message the other day for the first time," wrote Miss I. Sekegawa of Japan, "it really made me think."

"You said—'By trusting in God you can live forever!' For me, an unbeliever, these words moved my heart—and I was surprised at the power of the message of Christ."

"Now I have listened several times to the radio preaching, and sometimes I can nod approval. If I can understand the message, and really believe, then I won't need to be afraid of death anymore."

"Please introduce me to a church as soon as possible."

The Japanese Mennonite Hour has strengthened the missionary effort in Hokkaido in making many contacts for Christ. Pastors of local churches are actively engaged in follow-up of listener enquiries.

An average 15 out of every 20 people contacted by the broadcasts are non-Christians. Last year, 175 new students enrolled in home Bible (correspondence) studies.

Somali Official Visits Salunga

Yusuf Ismail Samatar, assistant general director of the Ministry of Information of the Somali Republic, visited the headquarters of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., on Friday, Aug. 5. Mr. Samatar was beginning a 60-day tour of the United States under the auspices of the State Department's Cultural Exchange Program.

For four years Mr. Samatar served his country as a member of Parliament and for a time as Minister of Education. In this capacity he was helpful to the Mennonite mission in structuring an educational program. Harold Reed and Harold Stauffer, who participated in the negotiations, shared in making local arrangements for his visit.

"What we are starving for in Somalia is education, and in this the Mennonite mission is doing a great work," commented Mr. Samatar. "I have a son in your school at Johar and another at Mahaddei. For this reason I requested opportunity to visit here." A total of 350 pupils are enrolled in the Mennonite elementary and intermediate schools in Somalia. In appealing to Paul N. Kraybill, Board secretary, for help in secondary education and for scholarships to help qualified Somalis train as teachers and for other responsible positions, Samatar added: "The Somali people are friendly and worth being educated." He welcomed the mission's plans to expand educational opportunities for girls.

Mennonite missionaries in Mogadiscio

conduct adult education classes in English, bookkeeping, and similar subjects. A small educational bookshop has met a real need and has just been transferred to the downtown area. At Jamama there is a 25-bed hospital with clinic facilities for outpatients and a center for training medical helpers is being established.

In appreciation for material aid and medical supplies made available to his country during a famine last year, Mr. Samatar also visited the headquarters of Mennonite Central Committee at Akron, Pa. Orie O. Miller, who carried out the 1950-53 negotiations which led to the establishment of the mission in Somalia in 1953, entertained Mr. Samatar at tea.



Missionaries of the Week

Mr. and Mrs. Michael Mast plan to leave Sept. 1 for Guadalajara, Mexico, for a year of language study in preparation for a mission assignment in the Argentine Chaco. They will serve there under the Mennonite Board of Missions, Elkhart, Ind.

Prior to his mission assignment, Mast attended Hartford Seminary Foundation, Hartford, Conn. He graduated from Eastern Mennonite College and Biblical Seminary, Harrisonburg, Va. While in Virginia he assisted in the mission program of the Lucas Hollow Mennonite Church, Stanley, Va. His parents are Mr. and Mrs. Raymond Mast, Fleetwood, Pa.

Mrs. Mast, the former Mattie Miller, also attended Eastern Mennonite College. She is the daughter of Mr. and Mrs. Emanuel Miller, Dundee, Ohio.

Broadcast "All Nigeria"

Mennonite Broadcasts' overseas program, *The Way to Life*, is now on "All Nigeria Radio." A 500,000-watt station in Enugu is Africa's most powerful commercial broadcast station.

Edwin Weaver, missionary in Nigeria, says the new station is better in every way. "Not only is the place better, but the time is also much better. . . . Enugu will be close. In Enugu and in East Nigeria more people are learning to know Mennonites. This too

is good. Certainly from the viewpoint of follow-up work, Enugu is ever so much better."

Until recently the Enugu station has been closed to religious broadcasting. The station, soon to go on one million watts power, now reaches every radio home in all of Nigeria, and many beyond.

Nigeria, Africa's most populous country, has 60 million people, more than three times the population of Canada. Located on Africa's west coast, it is twice the size of California and contains one fifth of Africa's people.

Although there are 250 tribal and language groupings, English is the official language and has long been a common denominator in this country. It is the most important language of instruction, education, and communication.

Going on "All Nigeria Radio" means a great increase in contacts for the Gospel. **Way to Life** home Bible studies enrolled over 380 new students last year, through branch offices in Abiriba. It is expected many more listeners will enroll as the broadcasts reach into new communities.

You Are Invited

A recent deputation report made by an overseas missionary of the General Mission Board reported meeting a businessman in one congregation who had made several trips to his field and never had any contact with the missionaries. The missionary said, "We encouraged him to do so the next time he comes. We feel strongly that all Mennonite businessmen who are able to travel in an area where our church is at work are letting the workers down if they fail to share their fellowship. O. O. Miller spent several days in our home last year and this was a most helpful experience for us." Presumably visitors from North America wouldn't have to be businessmen to qualify for this standing invitation.

Name New Members

Lewis E. Strite, chairman of the board of Mennonite Broadcasts, Inc., Harrisonburg, Va., has announced the appointment of three new members.

They are: Clayton Beyerle of Hesston, Kans.; John R. Martin of Neffsville, Pa.; and Donald Showalter of Broadway, Va.

These appointments fill vacancies left by John H. Yoder, Elkhart, Ind.; Harley Rhodes and Omar Eby, both of Harrisonburg.

Rhodes is retiring from the board after serving with it from its beginning in 1951. Omar Eby left for Africa on a TAP assignment. Yoder's time for General Mission Board work is being used on the Overseas Missions Committee and as a special consultant.

Victor H. Esch, resigning as administrator of the Rocky Ford, Colo., Pioneers Memorial Hospital, was advanced to membership status in the American College of Hospital Administrators on Sunday afternoon, Aug. 28, in Chicago.

Esch has been administrator of Pioneers Hospital since 1959 and resigns to return to graduate study at the Virginia College of Medicine School of Hospital Administration in Richmond this fall. His successor, Kenneth Schmidt, has already taken over as administrator at Pioneers.

The announcement of the membership advancement was made by ACHA President Boone Powell, administrator of the Baylor University Medical Center in Dallas, who will preside.

The ACHA is a professional society of men and women whose life's work is in the field of hospital administration. The membership comprises 6,900 administrators, assistant administrators, and administrative assistants of hospitals in the United States and Canada.

The Pioneers Memorial Hospital is operated for the Rocky Ford community by Mennonite Board of Missions. The hospital is a modern one built through community initiative with federal and state help in the early 1950's, with a nursing home adjacent completed in 1964.

Accepts National Post

Karl Massanari, director of teacher education at Goshen College, will soon carry major responsibility in revamping the standards for teacher education programs in the nation's colleges and universities.

Beginning Sept. 19, he will be associate secretary of the American Association of Colleges for Teacher Education, of Washington, D.C. The special three-year post was called for by action of the National Council of Accreditation for Teacher Education about a year ago. Goshen College is a member of AACTE and is fully accredited by NCATE.

Revising its constitution, NCATE delegated to AACTE the assignment of studying and changing, where necessary, the standards of accreditation now used in evaluating colleges and universities. The AACTE, made up of about 800 member colleges and universities, is the higher education department of the National Education Association, which also serves the nation's elementary and secondary schools.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 29-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Andre Wenger was ordained to the ministry on Aug. 14, and will serve as pastor of the congregation at Martinsburg, Pa. D. I. Stonerok officiated, and Field Worker Paul Erb represented the Allegheny Conference and preached the sermon. I. K. Metzler, who was ordained to the ministry in this church fifty years ago, also participated in the service. Bro. Wenger is a native of Switzerland, but attended school on this continent at Winnipeg and Harrisonburg, and has for several years been selling theological books in the Provident Bookstore at Souderton, Pa.

Ground was broken for the Valley View Haven on Aug. 14 on a site a mile northeast of Belleville, Pa. The various Mennonite churches of the Big Valley are cooperating in the building of this new facility for old citizens. Construction is now under way, and should be completed within a year.

Mrs. Emma Diller, widow of Daniel Diller, former pastor at Shouns, Tenn., has moved from Mountain City, Tenn., to Route 2, Parkesburg, Pa.

J. Mark Frederick, Jr., Mertztown, Pa., was ordained to the ministry on July 17, to serve as missionary in Mexico. John E. Lapp officiated, assisted by Winfield Ruth. B. Charles Hostetter preached the sermon. Bro. Frederick's address will be Apartado 1696, Guadalajara, Jalisco, Mexico.

Tomorrow, Tomorrow, Tomorrow, a new paperback book by Elaine Riche, will be released by Herald Press and on sale at your local bookstore on Sept. 3.

Mennonites: Who and Why? by LeRoy Kennel has been revised. The cover and contents have been improved.

Mrs. Ruth Zehr, widow of John David Zehr, has moved to 3611 South Main Street, Goshen, Ind. 46526. Mrs. Zehr plans to attend college this fall.

Laura Ressler of the Paradise congregation, Ronks, Pa., celebrated her 90th birthday on Aug. 19.

Homecoming for all those who have been affiliated with the Pike congregation, Elida, Ohio, Sunday, Sept. 4, with an all-day service. For lodging, notify Paul G. Hartman, Route 1, Elida, Ohio 45807.

The people from Springs, Pa., congregation presented a program at Stahl, Johnstown, Pa., on Aug. 28, and the Stahl congregation will be giving a program at Springs on Sept. 25.

Change of address: Stanley Smucker from Swanton, Ohio, to 104 D Hunter Hill Drive, Hagerstown, Md. 21740. Mahlon D. Miller from Pinto, Md., to Route 3, Box 216, Goshen, Ind. 46526. Phone: 219 862-4215. Henry P. Yoder from Harrisonburg, Va., to 1309 Cowpath Road, Hat-

field, Pa. Keith Esch from Richmond, Ind., to 501 South High Street, Scottsdale, Pa. 15683. Albert J. Meyer from North Newton, Kans., to 1119 Eighth Street, Goshen, Ind. 46526.

New members by baptism: one at Smithville, Ohio; one at Lee Heights, Cleveland, Ohio.

Wayne Yoder, Mountain Home, Ark., was ordained to the ministry at the Buffalo Mennonite Church, Aug. 14, after serving two years as a licensed minister. Howard J. Zehr, general secretary of the South Central Conference, officiated, assisted by Manasseh Bontreger, Henry Tregle, and Simon Gingerich.

Melvin Stauffer, who recently served as assistant pastor at Bay Shore, Sarasota, Fla., was installed as pastor at Pinto, Md., on Aug. 21.

WMSA Spiritual Retreat at Spruce Lake, Canadensis, Pa., Sept. 9, 10 and Sept. 16, 17. Speaker: Mrs. Charles Hostetter. For information, write Mrs. Norman Clemmer, Smoke Pipe Road, Souderton, Pa.

A. J. Metzler has been appointed assistant moderator of Mennonite General Conference for the remainder of the 1965-67 biennium. While Howard Zehr (new executive secretary after Sept. 1) was moderator-elect, the executive committee chose not to appoint a moderator-elect, leaving this as part of the work of the nominating committee. This arrangement avoids the necessity of changing the personnel of the executive committee for the balance of this biennium.—Harold Bauman, Moderator.

Annual Inspirational and business sessions of the Christian Nurture Council of Western Ontario Mennonite Conference, Sept. 3-5, at Stratford Agricultural Coliseum. The theme is "Our Mission Is One." Speaker: Arnold Cressman, Scottsdale, Pa.

The Pleasant Valley Church, Bath, N.Y., Lancaster Conference, was badly damaged by fire on Aug. 10.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Before my wife and I proceed to this demonstration for open occupancy in our city, and after taking part in an anti-war demonstration yesterday, I would like to write a few words in reply to Amos W. Weaver's article of Aug. 2.

My basic comment is directed to his evaluation of "the popular peace movements." I would say that one of the "things that make for war" is to think that you can "lay the ax to the root of the tree" without the unfortu-

nate consequence which is to "simply aggravate and foster additional ill will and strife." To assume that the peace-loving Christian can engage only in those activities which all will praise, may well never, no never, come close to that which "the Lord requireth of thee." Indeed, to absorb ourselves in doing only that which is praiseworthy may very well be our means of escaping that which is essential. We have only to look to the Biblical and the Anabaptist records to find strong witness to the fact that more often than not, the path of peace, love, and God's good news has led through riots and violence.—Curtis E. Burrell, Jr., Chicago, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Nevin and Anna Marie (Hersherberger), Grantsville, Md., fourth child, second daughter, Grace Ramona, Feb. 16, 1966.

Egli, Dick and Denese (McCoy), Minier, Ill., first child, Dion Russell, July 25, 1966.

Erb, Daniel, Jr., and Mary Ann (Kennedy), Canton, Ohio, third child, second son, Daniel Paul III, Aug. 3, 1966. (One son deceased.)

Grace, Carl and Shirley (Yoder), Long Island, N.Y., second child, first son, Stephen Carl, July 17, 1966.

Gutierrez, Pablo and Maria, Chicago, Ill., eighth living child, third son, Pablo, July 4, 1966.

Hendricks, Mr. and Mrs. Willie, Saginaw, Mich., fifth child, Janita Ann, Aug. 1, 1966.

Kulp, Henry and Lorraine (Kratz), Bukoba, Tanzania, second daughter, Lisa Leanne, July 30, 1966.

Lehman, John A. and Rozella (Zook), Orrville, Ohio, first child, Kevin Eugene, June 30, 1966.

Mast, Robert and DeEtta (Erb), Alden, N.Y., second child, first daughter, Susan Lynn, July 7, 1966.

Metzger, David and Marjorie (Bauman), Wallenstein, Ont., first child, Julianne Patrice, April 12, 1966.

Miller, Eli and Martha (Beachy), Hartsville, Ohio, second daughter, Loni Louise, Aug. 4, 1966.

Mummau, Abram and Elaine (Denlinger), Manheim, Pa., first child, Jeffrey Lee, July 30, 1966.

Newcomer, Arthur and Mary (Rosenberger), Elliottsburg, Pa., first child, Maria Michelle, Aug. 10, 1966.

Nice, Lloyd and Rebekah (Zook), Newport News, Va., third and fourth children, second and third sons, Keith Byron and Kevin Lloyd, July 22, 1966.

Oman, Jerry and Joan (Peebles), Alden, N.Y., second child, first son, James David, July 27, 1966.

Petersheim, John and Ruby (Kratz), Chardon, Ohio, second daughter, Sheri Beth, Aug. 11, 1966.

Reinford, Floyd Landes and Mary Jane (Hunsberger), Souderton, Pa., third daughter, Bonnie Jo, July 21, 1966.

Schlabaugh, Atlee A. and Dorothy Barbara (Hostetler), Sarasota, Fla., third child, second son, Jarey Dean, July 25, 1966.

Slabaugh, Marvin and Carolyn (Campbell), Harrisonburg, Va., third child, first daughter, Cheryl Renee, Aug. 1, 1966.

Smith, Eric and Lena (Kuepfer), Bluevale, Ont., fifth child, second daughter, Muriel, July 5, 1966.

Steckley, Norman and Marlene (Gerber), Milverton, Ont., second son, Randall Lee, Aug. 10, 1966.

Wilson, Chester H. and Anna E. (Charles), Strasburg, Pa., third son, Vincent Scott, Aug. 1, 1966.

Yoder, Leroy G. and Maxine (Mumaw), Aibonito, P.R., fourth child, second daughter, Karen Sue, Aug. 11, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey—Detweiler.—Kenneth Bergey, Telford, Pa., and Betty Ann Detweiler, Perkasie, Pa., Deep Run cong., by Curtis Bergey, Aug. 6, 1966.

Brubaker—Heisey.—Roy M. Brubaker, Elizabethtown, Pa., Stauffer cong., and Esther M. Heisey, Mt. Joy, Pa., Good cong., by Russel Zeager, July 9, 1966.

Carr—Brubaker.—James Carr and Carolyn Brubaker, both of St. Jacobs (Ont.) cong., by Glen Brubacher, Aug. 10, 1966.

Coblentz—Troyer.—Ervin Coblentz, Pryor, Okla., and Rosella Troyer, Adair, Okla., both of the Zion cong., by John M. Troyer, Aug. 6, 1966.

Eberly—Yoder.—John Robert Eberly, Goshen, Ind., Wawaka Church of the Brethren, and LaVerta Lou Yoder, Kalona (Iowa) cong., by Richard Lichty, Aug. 12, 1966.

Eby—Williams.—Mark Elwood Eby, Chambersburg (Pa.) cong., and Ruth Arlene Williams, Maugansville, Md., Stouffer cong., by Reuben E. Martin, Aug. 5, 1966.

Hochstetler—Brenneman.—Calvin Hochstetler, Iowa City, Iowa, and Shirley Brenneman, Kalona, Iowa, both of East Union cong., by A. Lloyd Swartzendruber, Aug. 12, 1966.

Kaufman—Schweitzer.—Steve Kauffman, Beach City, Ohio, and Arlene Schweitzer, Filer, Idaho, by Royden Schweitzer, father of the bride, June 25, 1966.

Lambke—Robinson.—Paul M. Lambke, Preston, Ont., Wanner cong., and Helen E. Robinson, Port Credit, Ont., Trinity Anglican cong., by Rev. Scott and Hubert Schwartzendruber, July 16, 1966.

Mast—Bontrager.—Levi Mast and Edna Bontrager, both of Goshen, Ind., North Goshen cong., by A. Don Augsburg, Aug. 13, 1966.

McAttee—Kanagy.—Ronald McAttee, East Liverpool, Ohio, Methodist, and Cynthia Mae Kanagy, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy and Herbert Yoder, June 5, 1966.

Nofziger—Lind.—David Nofziger, Lebanon, Oreg., Fairview cong., and Phyllis Lind, Sweet Home (Oreg.) cong., by Verl E. Nofziger, father of the groom, Aug. 7, 1966.

Patterson—Goodwin.—Stephen Patterson and JoAnne Goodwin, both of Peoples Chapel cong., Immokalee, Fla., by Harold Shearer, July 2, 1966.

Schoenly—Landes.—Elwood Schoenly, Sassamansville, Pa., Lutheran, and Kathryn Landes, Bally (Pa.) cong., by Paul E. Longacre, July 2, 1966.

Schweitzer—Martin.—Erle William Schweitzer, Kitchener, Ont., Olivet Evangelical Union Brethren, and Grace Martin, Elmira (Ont.) cong., by Howard S. Bauman, July 16, 1966.

Steiner—Richard.—Charles Steiner and Martha Richard, both of Wooster, Ohio, Pleasant Hill cong., by Stanford Mumaw, July 10, 1966.

Swartz—Slaubaugh.—Lowell Emerson Swartz, Flint, Mich., Rexton cong., and Inez Jane Slaubaugh, Montgomery, Ind., Providence cong., by Tobias Slaubaugh, Aug. 25, 1966.

Wegner—Boettger.—Tofiel Henry Wegner and Eileen Marie Boettger, both of Ft. McMurry, Alta., Salem cong., by H. R. Boettger, July 28, 1966.

Yoder—Hilty.—Don Yoder, Fort Wayne (Ind.) cong., and Emma Jean Hilty, Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen, Aug. 6, 1966.

Yoder—King.—James Yoder, Hesston (Kans.) cong., and Phyllis King, Scottsdale (Pa.) cong., by Gerald C. Studer, Aug. 13, 1966.

Zehr—Gerber.—Carl Danny Zehr, Woodstock, Ont., Tavistock cong., and Constance Diane Gerber, Bright, Ont., Cassel cong., by Vernon B. Zehr, Aug. 6, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Ray J., son of Walter L. and Anna (Johnson) Alderfer, was born at Souderton, Pa.; died as the result of a recurring brain tumor at the Grand View Hospital, Sellersville, Pa., Aug. 11, 1966; aged 31 years. In 1961 he had brain surgery for partial removal of the tumor at the Memorial Hospital, South Bend, Ind. He was employed by the Mennonite Board of Missions, Elkhart, Ind., in art layout in the Information Services department. He was married to Janet Landes, who survives. Also surviving are 4 children (Brenda Kay, Beverly Jane, Beth Ann, and Ray Brian), his parents, 2 sisters (Mrs. Clyde Godshall and Mrs. Dennis Moyer), and grandparents (Mr. and Mrs. Charles Johnson and Mrs. Susan T. Alderfer). He was a member of the Prairie Street Church. Funeral services were held at the Souderton (Pa.) Church, Aug. 14.

Guengerich, Barbara, daughter of Menno S. and Mary (Burkholder) Guengerich, was born near Wellman, Iowa, Aug. 5, 1907; died suddenly at her home near Blackie, Alta., July 23, 1966; aged 58 y. 11 m. 18 d. Surviving are her parents, 3 brothers (Harvey, Daniel, and Albert), and 5 sisters (Verna Gertrude—Mrs. J. V. Brizke, Emma—Mr. W. J. Bolton, Erma—Mrs. M. G. Stauffer, Ruth, and Mary Ellen). In 1911 Barbara moved with the family to Vulcan, Alta., later settling near Blackie. She was a member of the Mennonite Church. Funeral services were held at the Snodgrass Funeral Chapel in High River, with J. G. Hochstetler, H. R. Boettger, E. A. Grobe, and A. L. Swartzendruber officiating; interment in Mountain View Cemetery near High River.

Mellinger, Christina Faith, daughter of William G. Jr., and Elizabeth (Brubaker) Mellinger, Lancaster, Pa., was stillborn July 22, 1966. Surviving, besides her parents, are one sister and one brother (Melinda and William), and grandparents (Mr. and Mrs. William G. Mellinger and Mrs. Frances Brubaker). Graveside services were held at the Mellinger Cemetery, July 23, with John R. Martin officiating.

Mosemann, Lillie Swarr, daughter of Daniel L. and Martha (Swarr) Forry, was born at Millersville, Pa., Oct. 25, 1879; died at the Village Vista Nursing Home, Lancaster, Pa., July 28, 1966; aged 86 y. 9 m. 3 d. On Dec. 22, 1904, she was married to John H. Mosemann, who died Aug. 28, 1938. Surviving are 2 daughters and 2 sons (Martha F., John H., Rhoda—Mrs. J. Clarence Denlinger, and Daniel F.), one sister (Mrs. Mary F. Styer), 13 grandchildren, and 10 great-grandchildren. One son and one daughter also preceded her in death. She was a member of the East Chestnut Street Church, Lancaster, Pa. Funeral services were held at the Gundel Funeral Home, July 31, with James M. Shank officiating; interment in Millersville Mennonite Cemetery.

Rush, Elizabeth, daughter of Jacob Y. and Sara (Gehman) Leatherman, was born in Bed-

minister Twp., Pa., Sept. 18, 1879; died at the Rockhill Mennonite Home, Sellersville, Pa., Aug. 9, 1966; aged 86 y. 10 m. 22 d. Her husband, Allen M. Rush, died in June, 1957. One son also preceded her in death. Surviving are one daughter (Sara), 2 sons (Alvin L. and Paul L.), 14 grandchildren, and 6 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held Aug. 12, with Richard C. Detweiler and Abram W. Vothers officiating.

Stinley, Margaret D., daughter of Alfred and Marietta (Freed) Detweiler, was born in West Rockhill Twp., Pa., Jan. 1, 1918; died as the result of a car accident at Bechtelsville, Pa., June 8, 1966; aged 48 y. 5 m. 7 d. On April 12, 1936, she was married to Marvin M. Stinley, who died six hours later as the result of the accident. Surviving are their 2 sons (Mark D. and M. James), 4 daughters (Esther—Mrs. Paul Moyer, Ruth, Betty, and Mary), 4 grandchildren, and one sister. An infant son preceded them in death.

Stinley, Marvin M., son of Jacob C. and the late Virginia (Meyers) Stinley, was born in East Rockhill Twp., Pa., June 27, 1916; died in the Pottstown (Pa.) Hospital as the result of a car accident, June 8, 1966; aged 49 y. 11 m. 12 d. His wife died in the same accident. (See above for the surviving children.) Besides his children, his father, 2 brothers, and 4 sisters survive. One brother preceded him in death. They were members of the Boyertown Church. Funeral services were held at the Blooming Glen Church, with Alvin F. Detweiler, Winfield Ruth, and David F. Derstine, Jr., officiating.

Ventura, Lucinda, was born at Sallitilo, Coahuila, Mexico, Aug. 27, 1906; died instantly in an auto collision near Rockford, Ill., July 9, 1966; aged 59 y. 10 m. 12 d. She was married to Juan Ventura, who survives. Also surviving are 8 sons (Frank, John, Natty, Tranqui, Joe, Peter, David, and Daniel), 2 daughters (Theresa—Mrs. Rudy Hernandez and Esther), 21 grandchildren, and one brother (Manuel Martinez). She was a member of the Lawndale Church, Chicago, where funeral services were held July 12, with Don Brennenman officiating, assisted by Mario Bustos.

Items and Comments

When the S.S. *President Polk* left San Francisco Aug. 2, on board were 18 heifers, 2 bulls, 12 pigs, and 52 goats bound for Korea. There they will be distributed to three orphanages, a boys' town, and a children's home; a university, a Mennonite school at Taegu, a Catholic Farm, and a village development project; the Presbyterian Mission and the Christian Reformed Mission. This was the Heifer Project's fourth major animal shipment to Korea this year.

* * *

The Christian distinction between just and unjust wars no longer has validity, and the church today must say a flat "No" to atomic conflict, in the opinion of three participants in the World Conference on Church and Society in Geneva.

The judgment emerged from a discussion of peace in a nuclear age by Dr. Max Kohnstamm of Brussels, Belgium, vice-

president of the Action Committee for the United States of Europe; Dr. Hellmut Gollwitzer, professor of systematic theology at the Free University of Berlin, Germany; and Dr. Yoshiaki Iisaka, professor of political science at Gakushuin University, Tokyo, Japan.

Both laymen and the theologian agreed that the churches must express unqualified opposition to nuclear warfare and "shout it in the ears of politicians and militarists, as no nuclear war can be a just war."

Prof. Gollwitzer declared that the existence of nuclear weapons requires the church to reexamine its entire attitude toward the use of lethal force. Churches, he maintained, must "lose their reticence" and "genuinely fulfill their preaching and teaching function of proclamation of the Gospel."

"The church must clearly say, these weapons of destruction must not be used under any circumstances; whoever has recourse to atomic warfare will have God against him," he declared.

* * *

The supposition that "hootenanny hymns" or otherwise rhythmically appealing "trash" is necessary so that young people can express themselves was denounced by Sister Mary Tobias, lecturer in music at Fontbonne College.

She addressed 300 religious education chairmen from the Archdiocese of St. Louis who are attending a summer institute in catechetics at the college.

"I resent this supposition, because this form of trash is not the self-expression of youth," Sister Mary Tobias said. "Their liking for such music stems from their exposure to it by adults—often ill-informed adults with little musical knowledge or taste."

Some adults use these "musical inanities" to attract youngsters in order to keep them from being bored, the nun said. "Boredom" is to be avoided, of course, but 'boredom' defined is the frustration of being subject

to inanity. To imply that children are bored by a good hymn or any good musical service is a further inanity."

* * *

All-time records in Scripture distribution, membership, and funds received were reported at St. Louis by Gideons International at its 67th convention. The records were announced to the 1,000 delegates by Clarence H. Gilkey, president, and Richard Bradley, treasurer.

"During the year ending June 30, more than 4½ million Bibles and Testaments were distributed by Gideons throughout the world," Mr. Gilkey said in his presidential report. "All the indications now are that 1966-67 will be our first 'five million year,'" he said.

Actual figures contained in the presidential report showed 4,644,075 Bibles and Scripture portions distributed, representing a gain of nearly 900,000 in the past year—2,596,934 in the U.S., 276,822 in Canada, and 1,570,319 in other nations where the international brotherhood operates.

* * *

Seventh-day Adventist ministers have been called on to preach against "plunging necklines, bare shoulders, and rising hemlines. . . ."

Earle E. Cleveland, associate world ministerial director for the church, commented in an editorial in the July issue of *The Ministry*, official publication for Seventh-day Adventist ministers: "The bikini and the 'strapless' lend their excitement to the worship of the creature. The workaday world has not become a nudist colony—but if the trend continues, who knows?"

He called the "apparent intention of man to 'undress' publicly" a symptom of a "collapse of discipline" in society, and added: "I do not believe that religion can be measured 'by the inch' but it is equally true that bare knees may reveal a poverty of spirit. . . ."

* * *

The longest stairway of the Catacombs

THE GREEK-ENGLISH CONCORDANCE

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of Rome has been discovered in a cemetery between the catacomb of St. Callistus and that of St. Domitilla. This important discovery, for which most of the credit is given to the Pontifical Commission of Sacred Archaeology, was made during a series of excavations carried on during the past twelve months.

The monumental stairway dates back to the middle of the fourth century. It has 99 steps, covers a space of 120 feet, and reaches a depth of 67 feet. Most of the steps are in an excellent state of preservation.

The staircase is the only one of a curved type in the Catacombs. This is believed due to the determination of the builders to keep it within the confines of private property without excavating under an adjacent roadway.

* * *

Churches today must shout an unqualified "No!" when militarists and politicians consider the use of nuclear force to solve international disputes, delegates to the World Conference on Church and Society were told.

Three speakers before the international World Council of Churches' gathering—Japanese, Dutch, and German world affairs specialists—declared that the Christian distinction between the "just" and "unjust" war is not applicable in the atomic age.

* * *

President Johnson has issued a message expressing hope that National Bible Week (Oct. 17-23) "evokes awareness in all men that the Bible is not ours for occasional recourse, but for eternal strength."

Spyros P. Skouras, national chairman of the observance sponsored by the Laymen's National Committee, announced that he received the message from Mr. Johnson. The greeting also stated:

"In the Scriptures there is inspiration. It is there for persons of every belief, of every nation, of every circumstance. It need only be discovered — and once found, rediscovered. The Bible gives grace to life and hope to humanity. On its sacred pages the message of peace, brotherhood, and faith is forever enshrined."

* * *

Teachers and superintendents attending the Third North American Sunday School Convention were reminded that they must be living lessons of life in Christ. Dr. Richard R. Caemerer of Concordia Seminary, St. Louis, told delegates to the Lutheran Church-Missouri Synod convention that they were at Chicago to "learn to be a lesson."

The goal of Bible teaching is not just to teach a story about Christ, he pointed out. The aim always must be that "the pupil gets life, comes alive, becomes more alive." The teacher himself must be a lesson of that life in Christ, he added.

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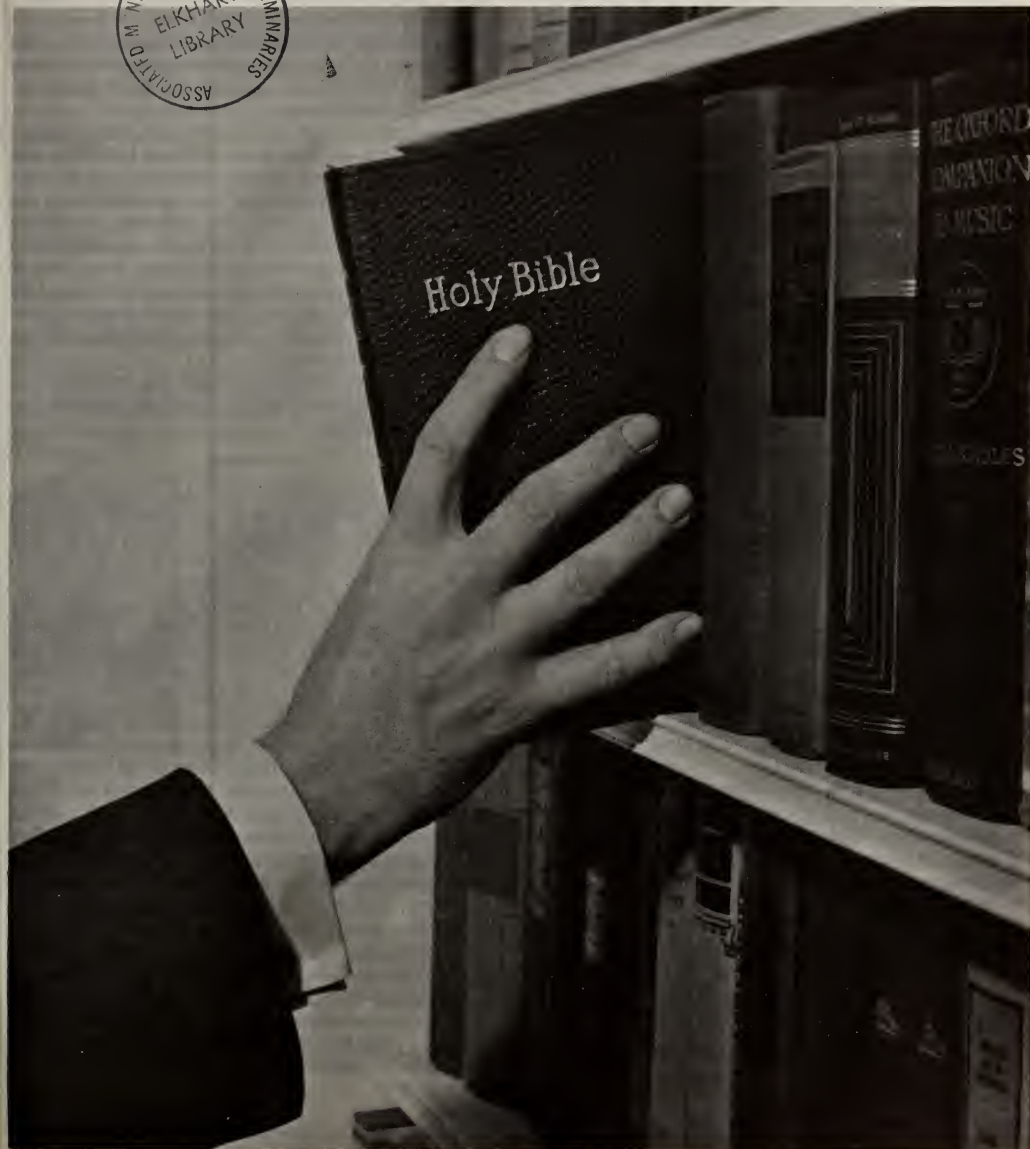
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He Being Dead Yet Speaketh!

By Daniel Kauffman

Life does not stop at death! We believe in the immortality of the soul. We believe in a heaven and a hell. We don't know very much about the life hereafter, but there is little argument in the Mennonite Church that it exists.

As Christians, we accept freely the continuation of the soul after death, but on the other hand, we tend to believe that life stops here on earth when death occurs. This is only partially true because there are several different kinds of immortality. To be sure, there is immortality of the soul. But there is also immortality of influence and ideas. Even though a person is not present here in this life, his influence and his ideas are still being carried on in the hearts and minds of the living. For instance, is there anyone who would deny the continued influence of a Marx, a Lenin, or a Stalin? In our own country, the influence of Patrick Henry, Abraham Lincoln, Franklin Roosevelt, and John F. Kennedy is still very real among us.

The Bible recognizes these two forms of immortality—immortality of the soul and immortality of ideas. In Heb. 11 the writer begins by giving us a definition of faith. He illustrates his definition by citing to us the example of Abel and then says, "He being dead yet speaketh." Individuals with only a meager knowledge of the Bible know the story of Abel. His offering and his faith are still speaking—even to children in Bible school. The writer of Hebrews continues by listing other great heroes of faith who are speaking to us—Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Moses, and David. Each of these names is a very real person to us and often influences us in our own scale of values and ways of thinking.

This idea of "being dead yet speaking" continues into more modern times. For instance, who in our church has not been influenced by Conrad Grebel, George Blaurock, Menno Simons, John S. Coffman, or Harold S. Bender?

However, most of us will never be in such a prominent category that we will be remembered for our faith and our great influence over men and ideas. But there is a way each of us can continue to speak after death. Because of the miracle of money, all of us can perpetuate the ideas to which we were dedicated during our lifetime—in other words, through an instrument known as a will, we can continue to speak through the church with our money after we have been called in death.

What is there to lead us to believe that our stewardship of material possessions stops at death? If the church has claim over our material possessions during life, doesn't it have just as much claim over the residue of our estate at death? In other

words, through the medium of a will a man can leave, at his death, a portion of his estate for the continuation of the work of the church. He being dead will yet speak because he is making it possible, through his money, for the church to continue its worldwide ministry.

A will is often said to be the last word a person speaks. What does it say about a person's faith and belief if he says nothing about his church in the final distribution of his material goods? John Rudy has said, "Only by making a will that is representative of your Christian commitments can your life of stewardship be complete." A Christian's will is his private law which tells how to distribute his earthly possessions. It is at this point that one's faith and one's commitments of life ought to come to the surface. If one dies without a will and leaves nothing to the church, this says something about his basic commitments, doesn't it?

May I cite a few examples of people who have come into my life and are still speaking even though they are with God the Father in heaven.

Illustrations

A. L. Hess was a widely known man in Harvey County, Kansas, but for the rest of the people across our denomination in 1966 he is practically an unknown man. But yet A. L. Hess is speaking more loudly today than he did in 1910. For he left a tract of land which helped to establish Hesston College. Now, 55 years later, the sun never sets on the influence of A. L. Hess because from the doors of this institution have gone an unceasing stream of young people who have committed their lives to the work of the church around the world. Bro. Hess is dead, yet he speaketh.

H. N. Culp moved from Pennsylvania to Filer, Idaho, years ago. After moving to Idaho, the Lord prospered him. During his life he was a liberal giver to the work of the church. Among other things that he did during his life, he established a student loan fund. At his death he left a portion of his estate to the continuation of this loan fund. Bro. Culp has been gone about ten years, but every year there are still people being helped into a life of service because of the loan fund he left at one of our colleges. Bro. Culp is gone, but he is still speaking around the world.

J. A. Schowalter was a very wealthy man in central Kansas. In his will he established what is now known as the Schowalter Foundation. The Foundation has income of approximately \$50,000 a year, all designated to be used for the continuation of Christ's work. Bro. Schowalter is also gone, but he is still speaking each year through the grants which the Foundation Board makes.

Daniel Kauffman is Secretary of Stewardship for the Mennonite Church with office at Scottsdale, Pa.

Mr. and Mrs. "Iowa" were a husband and wife of very modest means. Their children were grown and were without financial need. Mr. and Mrs. Iowa do not want to be remembered by name, but they did leave \$1,000 to the work of Hesston College, designated to be used where most needed at the time of their death. They, too, are gone from us but are speaking every day through the work and ministry of a college faculty.

Miss B was a moderately well-to-do retired schoolteacher. She wrote a will, leaving all to her nieces and nephews, with her favorite nephew receiving the bulk of her estate. He happened to be a nephew she had never seen. She left nothing to the church. When the will was probated and the estate settled, you can depend upon it, the nephew was there to get his portion. I said to him, "This is a sizable check you are receiving today. What are your plans for it?" He responded by saying, "Oh, I don't know. I have been wanting a boat for years, and I think I will use this to buy a cabin cruiser." Miss B was an active Christian up to her death. She believed in simplicity. I cannot believe that she would have wanted her money lived up in this way. Nonetheless, that is what happened. She, too, is gone but her Christian voice and witness is not heard today.

Mrs. C and her sister, Miss D, live alone in a small cottage. They are now nearly 80 years old (still living). They are not Mennonites but live adjacent to a Mennonite community. Through their aging years, they observed Mennonite young people from this community going to our church colleges and then into the ministry, mission field, or other significant forms of Christian work.

Some years ago they called in a number of administrators from our Mission Board and college and said they wanted their money and their land, at their death, to be used for the continuation of a church that produces this kind of service-minded young person. Legal provisions for this were made. Some time ago, I stopped in to see these sisters. Their joy and their happiness was evident from ear to ear. They told me they had no unfinished business and were delighted to know their estate will all be used for kingdom work, when they are gone. They approach death with a confidence that they will have helped to continue the church.

Wills Emphasis 1966-67

The year beginning in September, 1966, and running through September, 1967, has been designated as a Wills Emphasis year for the Mennonite Church. During this year every congregation is encouraged to plan a series of programs using films, filmstrips, discussions, and sermons calling attention to the importance of remembering the church in one's will. The objectives for this year are fivefold:

1. To emphasize the importance of having a will.
2. To point up will-making as a vital part of Christian stewardship.
3. To encourage Mennonites to include the work of the Lord in their wills.
4. To acquaint Mennonites with various lifetime giving methods.

5. To develop increased financial support for the church, its boards, agencies, institutions, and congregations, through bequests and special gifts.

John Rudy, director of the Mennonite Foundation, is the overall coordinator of the wills program. He will work with the Stewardship Office in Scottdale and the district conference stewardship secretaries. Each of the eighteen conference stewardship secretaries has had a full day of training, and before long will be calling regional meetings in each district conference to acquaint pastors and other congregational leaders with the plans for the year ahead.

Remembering the church in your will is not something for the wealthy. Even those of us of modest means can do something. A token amount of \$100 or \$500 or \$1,000 to a college, mission board, or camp tells something about our total life commitments. To die and leave nothing to the church speaks, but what does it say?

Joint ownership with right of survivorship has been assumed by some to eliminate the necessity for a will. This may be only partially true. Joint ownership does not say what you want done in case of a common disaster where both husband and wife are taken, leaves nothing to the church, gives no instructions for the care of dependent children, and may even cause higher estate taxes by government.

In the Wills Emphasis the church is not attempting to do legal counsel. We merely want to establish the atmosphere and the context in which living Christians will consider their continuing stewardship after death. We highly recommend that you search out a Christian attorney and tell him your plans and how you want your estate handled. He will then put it in legal language so that it becomes accepted by the courts when you die.

J. T. Stocking has said it well: "Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity, and lengthens days, and wipes away tears, does not 'pass away.' Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the kingdom of God is beyond the reach of moth and rust. . . . The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they live, is immortal money."

Your will is a continuation of your life and influence. It is the expression of your wishes; it acts as your representative in distributing the physical things you leave behind you. Only you know how you want your estate distributed. Only you have the power to make your own will. If you don't make a will, you forfeit your last chance to give your possessions to the causes of your own choice.

Isaiah told Hezekiah one day, "Thus says the Lord, 'Set your house in order; for you shall die' " (II Kings 20:1). I believe God would tell each of us this day. Our house needs to be in order at all times, ready for death. Have you made provision for your money and assets to continue the things you believe in and are committed to? "He being dead yet speaketh" (Heb. 11:4). For all you love make a will.

Those Luke-Acts Quarters

Back in February of this year thirty-two persons gathered around the musty green-topped tables in a too tiny Atlantic Hotel room in Chicago. No one could have guessed by looking at the group what brought such a range of persons together from the General Conference and Mennonite churches. There were representatives from most of the churchwide committees and boards of both denominations. Stewardship, Peace, Social Concerns, Historical, Mutual Aid, Missions, Christian Education, Publishing, Curriculum Writing and Editing, all were represented.

The task of the group was to focus on the 1967 Luke-Acts International Uniform lessons. It was to see how these lessons could best be used as the channel for raising and studying the issues which face the church today. Since nine months of the 1967 Uniform lessons are to be given to a study of these two companion books of the Bible (one quarter to Luke and two to Acts), the opportunity is too valuable to ignore. At least for this three-quarter block the Uniform lessons cannot be accused of playing hopscotch in the Bible.

Not only is the study a concentrated effort to get the most out of two New Testament books in forty-one Sundays, but also the particular selection is exactly the kind of thing that can be immensely helpful to the church at this time. What could be more relevant than a depth study of what Jesus said and did for the church and how the early church continued what He began? What could be more urgent than for the thousand Mennonite congregations and the several thousand youth and adult Sunday-school classes to discover what the message of Christ means for our time?

In the presence of writers and editors the representatives of the various committees of the church explained how their deep concerns for the work of the church emerged naturally out of Luke-Acts. I talked to several of the writers who participated in the Chicago meeting. They said, "The passages virtually bristle with relevance because of the input of the church committee." With persons looking at the passages from so many perspectives it is understandable that much more of their immediate relevance for our time could be seen in these Scriptures. I think we can look forward to some of the most meaningful Sunday-school class sessions we have ever experienced.

To make the most of these studies, workshops are being planned across the church for persons who can then go back to congregations to teach teachers. Both *Learning to Know the Bible* (the new leadership course) and the Luke-Acts studies will be promoted in each workshop. Watch for further word.

—Arnold Cressman.

The Publican

*O God,
Forgive
When I've tried
To use you
To get something
For nothing,
When I've tried
To substitute
A few sentences
Of prayer to you
For sweat of honest toil
And willing obedience.
Forgive when I've given
A dollar or a few dimes
To substitute
For firsthand witness,
Or to pay off
My conscience and you
For foolish spending.
Give me the deep desire
To be usable to you
And not to seek
To use you
For my own desire.*

Amen.



Honan Cho

Honan Cho, Tokyo, Japan, began as a pioneer work in 1954 when missionaries first studied language in Tokyo and held English Bible classes in their homes. Don and Dorothy McCammon were the first to be stationed there. The church pictured above was dedicated on Aug. 29, 1965. Present membership is 33, although not all are resident in Tokyo.

What If You Leave No Will?

A will is a private law which you write to tell your survivors how you desire your possessions to be distributed. If you leave no will, you are said to have died intestate. From such a situation spring several striking consequences. The first is that your property passes arbitrarily on to others according to rigid, impersonal laws. Although the laws vary considerably from state to state, they have one thing in common—they will be followed with no assurance whatsoever that your desires will be followed.

A second result of intestacy is that your possessions, instead of being managed by a person (executor) whom you have designated, will be managed by an administrator appointed by the court. Your closest relative would normally get the job even though it could be that such a person is one of the least qualified.

Such an administrator is held to the strictest, most conservative, type of administration. The result may conceivably be that your business is wound up abruptly and harshly, that your real estate is sacrificed, and that your assets are liquidated in a manner which might be sound from a uniform standpoint or legal theory but stupid from the standpoint of business. It can become costly to heirs.

What does all this mean? Here are several things. Should you die without a will, the state makes a will for you. The state will decide how your possessions should be distributed. And it will involve lots of red tape and unnecessary expense. Also taxes will probably be higher.

Should you die without a will, it could create real family hardship. The state determines what shall happen to your loved ones. In case both parents should die, you cannot be sure that your children will be cared for in Christian homes.

Further, your estate will be distributed in a way which may not meet family needs. For instance, a typical state law says that only one third of the estate can go to a widow with the other two thirds laid in trust for the minor children, even though the mother may be in great need to keep the family going.

To die without a will means the church cannot receive anything. The state must deal impersonally with your affairs. It knows nothing of your Christian convictions or intentions.

The Christian is interested in making wills from several standpoints. First, the Christian is concerned with the Christian nurture of his family. Parents can make arrangements for a guardian for their children only through the writing of a will. The state decides more on the financial ability of a guardian than on the Christian quality of the person and home.

Second, without a Christian will, a life of Christian stewardship is not complete. Milo Kauffman rightly says, "It is

nothing short of tragic when a person with earthly possessions passes on without having made provision for those treasures to be translated into eternal values. . . . Every faithful Christian steward should face up to the problem of what will happen to his possessions after he is gone. . . . To faithfully care for what we have while living and then be careless about its use after we are gone is folly and a violation of the principles of stewardship."

Third, charitable organizations such as the church can benefit from estates only if such are written specifically in a will. The Christian should remember the church in his will.

No matter how you look at it, it does not pay to be without a will. And considering how easy it is to make a will, it is ridiculous not to have one.

During the coming year—September, 1966, to September, 1967—our church will carry a wills emphasis. This wills emphasis is being directed by John Rudy and Daniel Kauffman in cooperation with the Stewardship Council.

Your congregation is encouraged to pick up a wills emphasis some time during the next twelve months. Much help will be given through the GOSPEL HERALD and other material.

Guidance covering Christian wills is available by writing John H. Rudy, director of Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind. 46526.—D.

Needed— The Spiritual Dimension

Take away the supernatural and you are not left merely with the natural. You are left with the unnatural. Read Rom. 1 again. Divine guidance, divine duty, and spiritual allegiance are necessary if there is to be human security, prosperity, and peace. Read your history of civilization again.

In addition to many who announce God's death today, the world in general wishes God, if there is a God, to stay in heaven. God's intervention in affairs is resented. He's all right out there somewhere. Occasional efforts to salute Him from here seem satisfactory. But to really think that He belongs here irritates. To confess need for reliance on Him undercuts self-sufficiency.

Yet human dignity is denied when man is treated merely like a physical and social being. Without a clear spiritual direction the church becomes a collection of welfare centers, humanitarian projects, and interested primarily in social action.

This is not to say that the church, if God-centered, will not be interested in people's welfare, humanitarian projects, and in social action. Facts prove the opposite. But it does say the directive is different. Unless what we do arises out of the awe and direction which we receive while standing in the temple before God, it will not be of permanent profit. Leave the supernatural out of life and real purpose and direction is lost. Push God away as irrelevant in the small and daily details of life and the real goal of life and work is gone.—D.

Red Cross and MDS Work Together

"I'll burn a candle for the Mennonites and the Red Cross," the lady said.

A Mennonite worker, his face damp from his labor in the humid air that hung over the hurricane area long after the storm had passed, gave a quizzical glance at the Red Cross man who smiled.

The statement was made in Louisiana many times in the days after Hurricane Betsy. In the flood-wrecked homes of old or infirm people where Mennonites stepped in to help right the wrongs of nature, the appreciation was genuine. Often there were tears in the eyes of those who said, "I don't know what we would have done if it hadn't been for the Mennonites and the Red Cross."

The Mennonites came quietly from their homes in far-off Pennsylvania, Ohio, Indiana, Kansas, and elsewhere, usually in teams of six. They were prepared to do any type of work that would hasten the return of the victims to their homes.

They chose to work in the homes where there were no able-bodied men to do the work of cleaning up and repairing the homes. Most of these homes had stood four to ten feet in floodwaters for days. The water had stood so long in most of the homes that the wallboard and flooring had been ruined. Frequently, silt was from four inches to a foot deep on the floors.

No wonder so many housewives broke down and wept bitterly at the first sight of the interior of their homes. The tragedy was grim in the homes where there were only aged or infirm residents. Who would carry out the silt? Who would replace the ruined flooring and walls?

In most cases, those who knew they needed help went to the nearest Red Cross disaster relief office where they registered for assistance. Almost immediately they were contacted by an experienced Red Cross disaster worker who began working with them on a plan for their recovery.

Take the case of the Fred Wallace family.

The Wallaces, natives of Mississippi, live at 44 Old Hickory Avenue, in Chalmette Vista, La., in the heart of one of the areas of greatest destruction.

Widespread areas in St. Bernard Parish, across the industrial canal from New Orleans, took a terrific battering from Betsy. It was directly in the eye of the big storm. And then came the floods. A 14-foot tidal surge pushed water over Carolyn Park, Chalmette Vista, and other neighborhoods, covering many homes up to their rooftops.

In the deeper flooded sections, people, trapped as water gushed in, awaited rescue for hours in upper floors or perched on rooftops.

Four days after Betsy had passed, after the floods had receded, returning residents, the Wallaces among them, saw

a shambles of what had been their homes—ruined furnishings and appliances, ruined interiors, often serious structural damage. Debris and stench were everywhere—and despair.

To serve the victims in St. Bernard Parish, the Red Cross set up a family recovery center in the gymnasium of Chalmette's senior high school. Here thousands of families registered for the help they knew they would need to get back on their feet.

Hurricane Betsy gave Fred Wallace a one-two punch. It left his home in shambles, and it put him in the hospital.

After the storm he had taken leave from his job at nearby Kaiser aluminum plant to clean up his home and do the repairing himself with help from relatives. He had barely begun the repaneling of walls when he suffered exhaustion and a recurrence of a heart ailment. His doctor ordered him hospitalized for a week of rest. He had suffered a severe heart attack two years before.

In the meantime, Mrs. Wallace, at the insistence of friends, had gone to the Red Cross, expecting only to ask for work clothing for her husband and clothes needed by their teenage son and daughter to return to school. She was given these, and also orders on local markets for food, and a replacement for the eyeglasses she had lost in the floodwaters.

She also told Mrs. Margaret Hahn, Red Cross caseworker, of Mr. Wallace's effort at do-it-yourself carpentry and his hospitalization.

At this critical point, a Mennonite team entered the picture. Levi Bontrager, who lives in the country out of Middlebury, Ind., and who coordinated the Mennonite Disaster Service in the Louisiana disaster area, assigned two of his fellow workers to assist Mr. Wallace to refinish the interior. The Red Cross supplied additional building materials as they were needed. The Red Cross paid for these and also for the materials Mr. Wallace had already obtained.

The total Red Cross expenditure for the Wallace family came to almost \$4,000 for building materials, home furnishings and appliances, food and clothing, and the replacement of the eyeglasses. All Red Cross assistance given disaster victims is an outright grant.

Frequently, Edward J. Gully, Red Cross Recovery Director in the Louisiana area of Hurricane Betsy destruction, wrote brief progress reports to the governor, Louisiana members of the House of Representatives, and the U.S. Senate. In one of these reports, Gully reported on the great assistance being rendered by members of the Mennonite teams. Senator Allen J. Ellender took particular note of the fact and wrote Gully:

"I was particularly interested in the paragraph of your letter about the Mennonites who have been coming down from Pennsylvania and volunteering their services in repairing homes of the old or infirm. I hope you will convey my appreciation to them, and I wish I could express my thanks to each of them in person."

A Helping Hand Is Not Enough

By Arnold J. Regier

"Life is not worth living. John and I had fixed our little home for retirement. Now everything is gone. I wish I would have been taken, too."

These are not uncommon words in a time of disaster. Days, weeks, and even months of clearing rubbish, hunting for lost personal effects, fixing broken household fixtures can be very exhausting and distressing.

Mennonite Disaster Service has made a special effort to go into such areas and together with other service agencies has tried to rebuild hope and to instill confidence in those who have gone through such shocking experiences. Destruction by tornadoes, floods, accidents, or fires always strikes unexpectedly. With little or no warning, a person is unprepared emotionally for such a traumatic experience. Often he is left in a daze, not knowing really what happened to him.

I have made personal contacts over an extended period of time with people in a disaster area. Such people, I find, often go through various personality changes. Some who previously had a cheerful outlook on life now turn despondent. They seem to be angry inside. Others who were reserved suddenly become more outgoing. Life for these people after such a catastrophe gains a new impetus. They greet visitors with a much more cheerful "Hello."

These changes in personality are still a mystery. We do not have many clues as to what really happens in such situations. We need to do a great deal of listening to gain this perspective in our disaster rehabilitation programs. We need to ask the basic question: How do we really help each other? Good intentions are not enough; they may even be harmful.

For example, I have observed volunteers offer their services after a disaster. Some went to homes, helped clear out the first layer of muck in a flooded area or the scattered debris in

a tornado disaster area, and then left without hardly saying a word. These volunteers tried to help the victims get over the first shock of the disaster so that they could continue working in their own strength. Some of these volunteers may have left the distressed family behind without giving them a chance to say "thank you."

Another group of volunteers was very vocal in expressing their concerns and sympathy. They talked and listened as they worked together. These volunteers tried to relate to the needs of those who suffered under these conditions. Later some even sent letters or cards of encouragement.

Another group of volunteers has a need to do things for other people, over and above that which is helpful. Instead of working with the disaster victims, these people take over and completely dominate the cleanup work. Sometimes this kind of help brings distress.

How do we go about this business of helping each other? We may do it in the name of Christ but yet forget the spirit in which He related to man's needs. We may wish to help others out of human concern and yet be very inhuman in our motives.

Love is most responsive on a two-way street. One-way charity can be destructive to a receiver's self-esteem and personal pride. To help someone means that we must also be willing to receive. To assist someone in a disaster area, we must give the recipient a way to respond to this kind of service.

We remember the New Testament story of Mary pouring the ointment on Jesus' feet. She did this as a gesture of love just before His trial and arrest. Jesus had been most helpful to Mary in His early ministry. Now she was able to anoint His tired feet in a way that gave Him new courage for the dreadful days ahead of Him. Here was a give-and-take relationship that was wholesome.



There is a great deal of hand labor which needs to be done and can well be done in a tornado or other disaster. Arnold Regier reminds us that this is not the whole need, however.



This flood is not in Louisiana, but along the Mississippi at Hannibal, Mo. The damage will be somewhat the same, although the violence of the waves in Louisiana may have brought more silt and other destruction.

Helping love soon learns to listen, to be alert to others' struggles. When a disaster strikes, it often bares the souls of its victims in a most disturbing manner. A person who loses a loved one, or finds his home robbed of all its belongings, is exposed to many disturbing feelings. Such a person needs understanding to help him find himself. It may take many days, weeks, or months for such a person to find his old self again.

Paul evaluated his own motives in helping others by writing, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way" (1 Cor. 13:4, 5).

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At Belmont, We Try Harder

By Robert J. Baker

Jim Boyts, a member of the Belmont Mennonite Church in Elkhart, Ind., stacks up at about six foot plus an inch or two. This brash young fellow is in his early thirties. I've tried to put him in his place a couple of times, but he doesn't seem to know where that place is. He just keeps bouncing right up to the front again. That's why I sighed in church the other Sunday. I had just read in the church bulletin about the cablegram Ed and Irene Weaver had sent to the Mission Board at Elkhart for our church. Boyts had done it again.

Church hadn't started yet and I looked around to see if he was there and had noticed the bulletin item. I spotted him sitting across the aisle and he was looking right at me. He knew what I had just read. He gave me that big two-dollar grin of his and held up his fingers and thumb crooked in that familiar 4-0 signal. I watched his lips spell out, "No sweat." Then I noticed a grimace replace the smile. I could see that his wife, Belle, had punched him in the ribs for making signals across the church. Served him right.

I went back to the bulletin and reread the three lines. It said, "The following cable was received from Ed and Irene Weaver in Uyo, Nigeria: 'Sincerely grateful for gift car we now have. Picture follows. Love and prayers.'"

Well, it was nice, even if it meant friend Jim winning another one. Sometimes it sort of gets me. Here I am, cautious, slowing down, and this young upstart comes charging through with colors flying, rushing in where angels fear to tread, taking everything in stride, and when the dust has cleared, there he is, safe on first. Humiliating, that's what it is. But really, I was glad for Jim, glad for the church. It had been a good experience. I hoped Belle hadn't punched him too hard. He's a good man.

I sat there in church and mused over the past few months. I remembered when I first heard about the challenge that started the whole thing. This brother at Belmont, this brother that prefers to remain anonymous as much as possible, brought me home from church council meeting one evening and made what seemed to me to be a startling suggestion.

He said, "You know, Bob, our pastor needs a different car. He needs it bad. But he is the type that never gets to his

own needs. The need of someone else always stands in the way of meeting his personal need. He plows too much of his salary back into Belmont. I would like to help him get a different car, but I've also got a real vision for giving to foreign missions.

"The wife and I have been talking it over. Ordinarily I wouldn't trade cars for at least a year. We are, however, going to travel extensively this summer. That, along with the idea of helping Ray and challenging this church, makes me willing to switch cars early. My present station wagon is in good shape. I would be willing to give the wagon to Ray, if the Belmont Church would pledge its wholesale value to foreign missions. Ray would get the car and the money would go to foreign missions. Do you think that could work out, Bob?"

I sat there in Bro. "Sam's" second car, a little Volkswagen, and mulled it over. Now, this brother could probably afford it, but he wanted to challenge us to give also. Sounded interesting, certainly novel. But could our church pull that off? We had already promised to raise over \$30,000 for the year in our planned giving for the budget, with lots of that going for missions. Now, Bro. "Sam" is asking us to pledge another \$1,700 above the thirty thousand. Some people might squeak. "Sam" said, "Well, think it over, Bob. I've mentioned it to Jim Boyts since he is chairman of the church council. We'll see how things develop."

I am a slow thinker and it takes about a week to put my mind in gear. I hashed that thing over a couple of times and then put it on a back burner to simmer. No use rushing things.

It wasn't simmering there very long, however, until I get a call from ball-of-fire Jim Boyts. He said, "Bro. 'Sam' told you about that car for the pastor and foreign mission giving deal. What do you say? Are you game to put the show on the road?"

I started back pedaling frantically, pleading for more time. But Jim acted as if he didn't hear me. He said, "Ray is out in Illinois holding meetings. I am going to call him and give him the scoop. Bro. 'Sam' is pressing me for a decision so he will know where he stands. He needs to know whether he has a car to trade in or the preacher has a car and foreign missions has \$1,700. I'll buzz you back when I find out something."

I am saying in return, "Now, just a minute, Jim, you can't

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—” when he hangs up on me. He never heard me. He didn’t want to hear me.

Late the next evening Jim called again. He was all thrilled. “Bob,” he said, “I called Ray. Ray has been praying over this very matter of a car. He knows that little Rambler isn’t going to make it and that his family has outgrown it. And yet he feels that there are other needs at our church and in the world that exceed his own. We both believe that this can be God’s leading.

“I want to lay out a little more fleece just to convince die-hards like yourself that this is the way the Lord wants us to move. So here’s what we do. I’ve let a couple more people in on the deal. Now, what ‘Sam’ wants to hear from us is if this church is willing to go another \$1,700 in foreign mission giving. We won’t canvass the whole church right now; we’ll just sample it.

“I want you to call these three people tomorrow. Give them the old sales pitch. See if they are willing to pledge more to foreign missions, pledging above their regular budget commitment. Call my office by three o’clock and let my secretary know how much was promised. Just tell her how much you raised from yourself and these three.” Then he rattled off their names.

I sputtered into the phone, “Jim, I teach school. I can’t be running errands for you. I am interested in this project, but I can’t get this done tomorrow.”

Calm Jim says, “Why, sure you can, Bob. You’re a big boy. You can work it in. Call during your lunch hour. You can stand missing a few meals.” There was a pause, then a wicked chuckle, and, “Please remember that I am chairman of the church council and you could wind up on some time-consuming committee.” The phone clicked on his end and I cracked mine back in the cradle.

I made the calls. To each I explained the challenge of Bro. “Sam.” Each listened attentively; each one pledged. One brother wasn’t home, but his wife pledged \$200. One said, after his pledge, “If you need more, call me back.” In about 15 minutes I had the promise of \$500. I didn’t believe it, but there it was.

I called Jim’s office at the trailer factory, gave his secretary my name, and said, “Tell that slave driver boss of yours that I have a \$500 order. He’ll understand.” Her musical laugh let me know we knew the same Jim Boyts.

He called me the next day, saying casually, “Well, Bob, we went over the top. No sweat. In fact, now we have to figure out a way to let the rest of the church get in on this. Bro. ‘Sam’ won’t care how much we go over his goal.”

And so I sat in front of the Belmont Mennonite Church running over the strange happenings of the past weeks. I thought of Bro. “Sam’s” love for foreign missions, his concern for Ray Bair that he got a decent car to drive. I thought of Ray’s concerns. I thought of Jim Boyts’s motto, “The difficult we do today; the impossible takes a little longer.”

I thought of all the people at Belmont who said, “Yes, it’s a good idea. Count me in.” I thought of Ed and Irene Weaver who formerly attended Belmont. The committee that was appointed to apportion the \$1,700 that was pledged at our church to match “Sam’s” gift to Ray Bair decided that the pledged money should go to Ed and Irene, missionaries in Nigeria, West Africa, for a new car. The junker they had been driving was held together with coconut husks and baling wire. Now they had a new tough, Peugeot car, a much-needed mission tool. Everyone seemed to be a winner.

How nice to sit there in church and so happily daydream! Then Rebecca, our youngest, laid a note on my lap. It came from the good wife at the other end of the church bench. I opened it and read, “You act as if you are a million miles away. Ray has been preaching for five minutes and I don’t believe you have heard a word he said.”

I looked guiltily around. The service had started and I didn’t realize it. The two older boys smiled from down the bench. They thought it served old Dad right to get bawled out by Mother. Dad had no business letting that usher work the family up to the front row. I scribbled defensively on the bottom of the note, “I have *not* been a million miles away; I’ve only been to Nigeria.” Then I slipped the note to Rebecca to slip in turn to the wife. Let her figure that one out. Then I sat up very tall and gave Ray my full attention. I was glad to be a Belmonter.



Pastor Ray Bair and wife, Lillian, stand beside the car they received. Ray serves the Belmont Church.



By going above their regular budget giving, members of the Belmont Church were able to provide the funds so that Ed and Irene received the car they so vitally needed in their mission work in Nigeria.

A Pure Congregation in a Godless Culture

By Paul M. Miller

After the day of Pentecost the new believers who had come from the island of Crete went home again. How they went about leading others into their newfound faith we do not know. When the Apostle Paul visited their congregation or just when Titus came to live with them, we do not know. But we do have Paul's letter to the congregation—through Titus.

Thirty years or more have passed since Pentecost. A second generation is coming into the church. Some of the same "foreign missionaries" for Pharisaical legalism who had visited the congregations in Galatia had come to Crete also, preaching the necessity of a thousand rules to insure godly living.

But the influences from the culture of Crete are pressing into the congregation too. Cretans were such habitual liars that dishonesty had become known as one of their national traits. Sensuous living and greed for ill-gotten gain had reached such proportions that even their own poets and prophets were predicting doom. How shall a congregation remain pure in an atmosphere like that?

By Re-Preaching the Word of the Gospel (Verses 1-4)

Paul asserts that when the saving activities of the living God are recounted, then the same faith which God gave earlier to His holy people can happen again in the midst of the meeting. This same faith which transformed the lives of persons on down through holy history can be released and vindicated in the experience of God-fearing persons right here and right now. The intention which God had in creation and the determination He has in His heart to finish His redeeming work in a glorious consummation—that divine determination swings into definite and specific action and makes good His promises to persons in the congregation in their present need.

God's living Word, partaking of the same divine life as Christ—the Incarnate Word, comes into the congregation through Spirit-borne preaching. The Saviour-God acts again, as really as when He sent His Son, when the Gospel is preached. The miracle of transformation may happen in any responding heart. Gentile though he may be, a Titus or other "outsider" becomes a true son in the common faith.

But the Saviour-God has yet other resources to keep His people pure in a godless culture. In verses 5 through 14 Paul lists the next one.

The Godly Lives of Congregational Leaders

Paul told Titus to charge elders who should lead God's people in their life as a disciple band. In the cultures of the Mediterranean basin "elders" meant the older men who led. The Romans were led in part by a senate, from "senex" meaning older men. The Jews had their elders since the seventy charged in Num. 11:16. Spartan leaders were called "older men," and even the later English "alderman" simply meant "older men."

Paul did not regard as important either the method of selection, or the method and meaning of their ordination; or the specific duties of each type of elder. Some were deacons, some were administrators or bishops, and some were likely "teaching elders." "Elders" was a general term for all of them. When Paul called the elders of Ephesus to him at Miletus, he addressed them also as *episkopoi*—bishops. The names are used almost interchangeably in a number of places throughout the epistles.

What was extremely important was that the congregation be led by persons whose lives were unexplainably different on many counts. Their marriages were to have purity and integrity. The Jews had tolerated bigamy. Pliny had three wives, Caesar 4, Antony 4, Pompey 5, and Herod 9. The Christian congregation cut a new swath and broke through to a completely new level of reality in the marriage relation. Verse 6.

Furthermore, their children were different. Not unruly or spendthrift. The same word is used here as describes the prodigal son of Luke 15. The fact that the children in those leaders' homes did not need to rebel so violently during psychological weaning time may be because the fathers were not hot-tempered, not self-willed, not filled with grudges and frozen angers, but lived their daily lives as stewards of the very life and love of God. Verse 7.

Amidst the proverbial greed of Crete, the congregation's leaders were not to be sharp bargainers, their consciences fouled by ill-gotten profits. Rather, they were to love the noble impulses in every man they met and to have a heart which answered to the higher aspirations of persons. Verse 8.

These citizens of heaven who walked the streets of Crete were "holy," not in the sense of being canonized into sainthood after they were dead. Rather, they lived their hour-by-hour existence and made their daily choices with reverence for life's fundamental purities, trying to give both God and man their due, and with their own appetites under God's control. Verse 8.

Out of the leaders' daily life of inner integrity and outward

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consistency came power as a teacher. A life which demonstrates an unanswerable difference "confutes the gainsayer"; his answering back has to stop; there is no evil thing to say. Even the circumcision party must stop advocating adding legalistic rules to the Gospel because the congregational leaders have demonstrated a new and another way of holy living. There is no better way to "muzzle" or stop the mouths of congregational critics. Verses 9-14.

But Paul sees yet another resource to keep the congregation's conduct pure. In verses 15 and 16 he adds, *by the discernment of a purehearted congregation*. Those who are really pure in heart will be able to discern and choose the conduct which is pure. Christ had promised that the pure in heart shall see God. No matter whether a congregation is immersed in a godless Crete, a godless Chicago or Hong Kong, there will be an immediacy and a firsthandness about their way of getting guidance from God. Paul himself claimed such immediate discernment when in Rom. 14:14 he cried, "I know and am

persuaded of the Lord Jesus." He believed that if members of the congregation in Crete or Chicago were pure in heart before God, if they wanted to bind for their mutual obedience here on earth just that thing which heaven also was binding, then heaven and earth would act simultaneously, the congregation could discern the will of God, and could find the path of obedience.

If the desire and intent is really to obey God, the congregation whose hearts are pure before God can discern His will until the end of time. If there is not present a faith which longs to respond at any cost, then, even though people profess that they know God, they will miss the way and become abominable.

However, Paul's total mood is an optimistic one. He believes that a congregation, even in Crete, can remain pure if God's living Word comes again and again through preaching, if the daily lives of leaders are unexplainably different, and if the desire of the congregation to obey God is a pure and honest desire.

"Old Man Prentice" Saved the Day

By George H. Clement

Springtime is floodtime in many mountain mining camps in the Appalachians of southwest Virginia. We know, for we lived there for several years. Bridges overflow, and one section gets cut off from the other until the water subsides. That's how it was on that April Sunday morning when the little Oak Grove Church found itself with a group of children and adults, but no preacher and no teachers. They were on the other side of the Cumberland River, and not only was the bridge under water, but the current was so furious that morning that to attempt to cross by boat would have been foolhardy.

For about ten minutes each one looked at the other in the little marooned church, wondering what to do. Finally "Old Man Prentice" got up and said, "It's a pity to be here and not have a service of some sort. I guess it's up to me, being the oldest here, to try and bring a little message. But I can't preach, and a sermon wouldn't do, maybe, for these youngest here. But I know what I'll do."

Now Mr. Prentice, affectionately called by all in the mountain town of Big Rock, "Old Man Prentice," was old-fashioned. He still wore a vest, and out of one of its pockets hung a large chain, and on the end of that chain was a huge pocket watch. He pulled this out of his pocket, detached it from the chain, and walked up to the platform.

"I'm going to talk about this watch," he commenced. "What's a watch for? Sure, to tell the time with. One day this watch stopped ticking. I shook it, and even knocked it, but it just wouldn't start. So I took out of my pocket a nice clean hanky, like this, and I polished my watch real good; and then

it started to tick."

The children, and even the adults, laughed. One boy spoke up and said, "No, it didn't."

"Of course it didn't. But I have known people who knew something was wrong with their soul, and so they start to polish up outside. They commence to do good works, reform, make resolutions, and a dozen other things; while all the time their soul inside is all out of kilter.

"Children, I took this watch to an expert and in no time he had it working again. Now, instead of it being a good-for-nothing ornament, it is a good-for-something timepiece again.

"And if we want to be a good-for-something Christian, we had better hurry to the Expert, Jesus Christ, and let Him fix that heart in there. He has never failed yet. He has never had one person come to Him to hear Him say, 'I can't do anything for you.' Isn't that just grand?

"I hope you all here have come to Him and that your heart is right with God. Well, once the watch was repaired, the jeweler just wound it up and guessed the time, and gave it back to me. Is that what he did? No, of course not. He has an official timepiece in his window that is set according to the exact time right out of Richmond. It is not one second fast or slow. Let us remember that God has given us His official Timepiece, the Bible, and we must set our lives according to that Book. There is no guesswork, or I 'hope so and suppose so' about it. We must look inside that Book and make sure our lives are adjusted to its teachings.

"Well, now, I've had some fun with this watch. One day the big hand started to bully the little hand. I hope you big boys never pick on the little fellows. So I got a penknife and placed

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it under the big hand to lift it up. Bing! It flew up in the air and I never could find it, not even with a magnifying glass. Well, once more my watch was good-for-nothing. So I had to take it back to the expert, and he put another hand on it, and then it was good-for-something again.

"Boys and girls, God has given us two hands to use for Him. If our hearts are His, so are our hands. And if we use them to work for Jesus, they will certainly then be good-for-something, won't they? But I've known of hands that got into so much mischief that they were really good-for-nothing except to make trouble. Let us use our hands for Jesus."

Mr. Prentice looked at his watch and said: "I don't know how preachers can preach for thirty minutes. I've only taken ten minutes and I'm through. Any of you older folk got some suggestions to make? Can you tell the children more about this watch?"

A mountain woman, Mrs. Tignor, got up and said,

"I've been a thinkin' that the most important part of that watch is not seen. Its face is not important. It's the works inside that really count. Sometimes folks pretty up their faces while they neglect their soul. Children, remember, if your heart is right, it doesn't matter if your face is covered with freckles, or if you have squinty eyes like me, or whatever. God looks on the heart, not the face."

After she sat down, a teenager got up.

"Our science teacher in high school is a Christian man," he said. "A few weeks ago our lesson dealt with the beginning of the universe. Some things in the textbook didn't quite please our teacher. He got up and placed his watch on the floor. Then he pretended that he was walking down the street and he saw this watch on the sidewalk. He picked it up and said, 'Well, here's a watch! Wonderful piece of mechanism. But just think, young folk. This watch formed itself without any help from human hands. All the little gears inside all joined themselves quite on their own; and the springs coiled up and started the works going. Then the case just came along out of nowhere and encased the whole works. Numbers arranged themselves on the face from one to twelve with all those 60 dots in between. Marvelous!'

"By this time the class was roaring. He sat down and said, 'What is utterly ridiculous regarding this watch is just one hundred percent super-ridiculous when applied to this wonderful, complex universe of ours.'"

"Thank you both for adding to the lesson," concluded Mr. Prentice. "Just this closing word about 'time.' It is *time* to seek the Lord. If you haven't already let Jesus have your heart, remember, NOW is the accepted TIME; now is the day of salvation. Will Mr. Falin please close in prayer?" □

They Practice What They Teach

By Blanche Thompson Richardson

Marjorie Anderson was blind for two hours.

Robert McGrath lost the use of his left arm for an afternoon.

Joan Getchell cooked lunch from a wheelchair.

What makes this story so unusual? All three are student practical nurses at a Cambridge hospital in Boston, Mass., and are working under the supervisor of occupational therapy.

"Understanding how the patient feels is an important part of a nurse's training, and what better way to understand than to actually have the student change places with the patients—if only for a few hours.

"Our hospital cares for the chronically ill," the supervisor went on to explain. "Much of the students' time now and after they graduate will be spent in rehabilitation work. However, it is hard for the young and healthy registered practical nurse to sympathize with the disabled and elderly. In the past we noticed that they tended at times to become impatient and irritated. Through actually experiencing the problems of their patients, they will gain compassion as well as real understanding of different methods of coping with disabilities."

Looking around, you notice Robert, his left arm rigid in a sling, working carefully and cautiously at opening a can of soup. The can slips and he has to start again.

Nearby, Joan is awkwardly maneuvering her wheelchair between stove and table, often bumping into things as she tries to come close enough to reach the counter top.

Third-month student Marjorie Anderson spent most of an evening blindfolded. She followed her regular schedule—washing clothes for the next morning, talking to friends, "listening" to television, getting ready for bed—simple things, yet they were the hardest in the world without sight. She said later: "I felt everything was so large and I felt alone even when someone was with me."

Another student emphasizes that being blind is something you just can't understand until you have gone without your sight, and experienced its feeling of emptiness and insecurity.

Each trainee both looks forward to and yet dreads the few hours, during the training period, when he or she will live with simulated blindness or paralysis. After every experiment the students write a report giving their reactions, and

these reports are discussed in class.

Most students know now what it is like to be on the other side of a wheelchair, or groping in a void, and one girl wrote: "After two hours I took off my blindfold. Then it swept over me with a shock that there are people who can't do that. Their eyes may be open but it is still dark for them. It was a very hard and long two hours, and when it ended I sank to my knees and thanked God for my sight and the chance to serve others less fortunate."

These future nurses are fast learning the truth of an old story. It tells of a discontented soul who, feeling that he had reached the end of his endurance, packed up his troubles and carried them to an appointed crossroad, where he deposited his burden among those of many others. Here it was his privilege to select any of the other bundles in exchange for his own. After thoughtful examination of the others he finally picked up his own bundle and returned home better contented with his own life and with greater compassion for the trials of others.

Putting oneself in someone else's place isn't easy—but it will help to bring about a better world. Do you dare to try it for the next two hours?

Shall We Pray?

Dear Sir:

We had a visiting preacher in our church the other day whose habits with regard to prayer got me going.

He was supposed to be leading us in prayer, but when he got ready to pray, he asked the question, "Shall we pray?" Just as he came to the end of that question he raised his voice to really make it a genuine question, and there was real doubt in my mind that we should.

One other time we had a preacher who was also supposed to lead us in prayer and when he was ready he said, "May we pray?" I don't know what these fellows are after, but I can't really see why they have to keep raising the question. Then there is the minister who visited our church once who didn't even raise the question but at the end of the sermon just dropped his head and began praying. Half of the congregation was expecting him to continue his sermon while the others thought surely something must have gone wrong. It took me a full minute to discover that this man had simply shifted gears from preaching to praying.

All of this leads me to suggest that our ministers try not to be so modest. Can't they just invite people to pray? Although I don't know much about English grammar, it seems to me that the best thing for the minister to say when he is ready to lead in prayer is, "Let us pray." Then at least the people know that he is ready now to lead us in prayer.

Respectfully yours,
Simple Simons

—Central District Reporter.

The Preaching Poll

By Menno Schrag

In Home Town First United Church once was a learned, polished minister who was very popular. His first and foremost quality was recognition that times are changing. You can't cram things down people's throats. What may have worked yesterday does not necessarily work today. Especially not among young people.

His second strong point was his firm adherence to democracy. How can you know what to say when you don't know what the public thinks? The majority must rule. Let's not hear things just from the pulpit down but also from the congregation up.

Thus one Lord's day he rose in clerical dignity, both hands firmly on the pulpit, as his custom was. "I have changed my mind," he said. "The preacher ought to preach what the people want him to preach. We shall have a vote this morning on what the sermon is to be."

Some thought this proposal rather strange. They were the Conservatives. Others felt it was a good idea. These were the Progressives.

But a rather difficult situation arose. After a slow start, responses came loud and fast. The Progressives wanted a discourse on social change. Mr. Know-Well, supported by the suburbanites, thought it was time to get on a new track. Perhaps liberalize the rules. Why preach something you can't enforce anyway? After all, standards are relative.

The Stand-Patters expressed concern. They wanted sermons with more Amens. Many had been missing the Thees, Thous, and Therefore! "Remove not the old landmarks," cautioned the aged Bro. Discreet.

Still another group, the Far-Outers, felt there was no longer need for a sermon at all. Forums, discussions would be much better. And how could one possibly match the fellowship of the Coffee Break!

By this time the minister's head "began to swim." Before he realized it, the worship hour was over. He pronounced the benediction and everybody went home.

Walking back to the manse, he was perplexed and grieved. How could he, or the church, possibly go on this way? The voice of the people turned out to be the voice of confusion. What the congregation had been really saying, deep inside, was that it was searching for anchors. Had he perhaps offered only shifting ballast that subdued the restlessness but gave no hope? If this continued, would not he himself soon be precariously adrift?

He prayed and meditated, long and hard.

The next Friday night, in the church column of the *Evening Daily News* appeared this announcement: First United Church, Sunday Worship Service 10:30. Sermon by the Pastor—"Thus Saith THE LORD!"

Behold, the next Lord's day morning the sanctuary was filled as it had not been for many months. And the people were glad.

—Mennonite Weekly Review.

The Wedding Ring

By T. E. Schrock

A Mennonite doctor was so harassed by the nurses in a hospital that he asked his home congregation for permission to wear a wedding ring, to convince them he was a married man. A mother traveling on the train was embarrassed by men, and declared herself unwilling to undertake another trip without wearing a wedding ring.

For Christians, this raises some sober questions.

1. What about the unmarried people—the nurses, our boys in I-W and VS who are orderlies in hospitals, and those in Pax, in high schools and colleges? Are these without protection, a helpless group being preyed upon by a godless society? A doctor or mother should be more mature and better able to care for himself (or herself) than young people.

2. What is our protection? Before a sincere Christian gets very far in life he learns that "It is better to trust in the Lord than to put confidence in man" (Psalm 118:8). "Virtue reflected in clean, honest faces, and in modesty of conduct and of appearance, is real protection from intruders for both the married and the unmarried."* It is a well-known fact that a wedding ring is not proof either of a virtuous character or of the sanctity of the marriage bond. Does the Lord welcome the wedding ring as an aid for Him to protect His married children?

3. What about doing wrong that good may come from it? The Christian is forbidden to wear jewelry. I Tim. 2:9; I Pet. 3:3. Churches who have allowed the wedding ring have eventually allowed all jewelry or ornaments.

4. What about traditions? A tradition is a custom or practice passed on to the next generation. Some people are very strongly opposed to the church keeping any tradition patterns, but insist very much on wearing a wedding ring which is a tradition of the world several centuries old. Does God detect this inconsistency? It is this world tradition that rules that a pregnant Christian woman is a sinner suspect, because she wears no wedding ring.

5. What about sincerity? A person may feel very "queer" to be different from the world and have a greater aversion to being thought unfashionable than the fear of being thought unmarried. What if Mark 8:38 applies here, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels?"

6. Is the wedding ring ceremony, and the wearing of the ring, a form of idolatry? It is the promises made to each other at a wedding that constitute the marriage bond and the keeping of them that promotes happiness and unity through the years. What then can the ring add? It is no more a part of the

wedding than the flowers or the bridesmaid. The words, "I with this ring do thee wed," and the protection and the binding qualities it is to afford the wearers as long as they both shall live, are appropriately classed with other good luck charms and finger rings to cure certain diseases.

7. What is the will of God in this matter? This is the most important question. To give light on His will is the purpose of this writing.

*From *Light on the Wedding Ring*, by E. B. Annable.

Strangers and Pilgrims

By Dale Oswald

What is our concept of the place and position of the church in the world of today? Do we confess as men and women of faith, embracing the promises of God, that we also are pilgrims and strangers as Heb. 11:13 reveals? Webster states that a stranger is a foreigner or visitor or one not admitted to fellowship.

It appears that the church today has forgotten her allegiance to God through faith in Jesus Christ which causes us to be misfits and outcasts in a secular and unrighteous society. I John 3:1.

We discuss much the role of the church in our world. Yet Jesus clearly taught that His people are the light and salt. Also we are not of the world as He was not. John 17:14-16.

As a stranger in a foreign land my allegiance is to my homeland, as I journey on my pilgrimage by faith.

The professed church of today has seemingly become amalgamated into our society, and we look in vain to find the stranger and pilgrim.

Peter in I Pet. 2:11 pleads with us as strangers to abstain from fleshly lusts, which war against the soul. Have we become engulfed in the flood of materialism and selfishness? Where are the funds to support the work of our heavenly country?

Are we putting our money to use like the world in the area of entertainment? Are we supporting the Hollywood blight of immorality and lust? Are we contributing to the millions spent on the big business of sports and recreation? Are we succumbing to the Paris forms of dress and undress?

Are we using the tactics of pressure groups to force our views on others?

Are we as strangers in the world in these areas and others as we once were to God? Eph. 2:12.

May we, being cleansed and made whole by the purifying blood of Jesus Christ, be those whom the world finds strange inasmuch as we do not run to the same excess of riot. I Pet. 4:4.

As we have been purchased by divine love and calling, may this be evident by our confession and life. Jesus in us sets us apart as strangers and ambassadors of glad tidings of reconciliation and deliverance to all men.

T. E. Schrock, Clarksville, Mich., is a bishop in the Indiana-Michigan Conference.

By Mary Alice Holden

"Then the fire of the Lord fell, and consumed the burnt sacrifice" (1 Kings 18:38).

When I was seven, my mother taught me to make a fire in the kitchen range. Wood was plentiful, and we had no other fuel. To lay the fire we first put in a back stick or log, an oak stick as big as one's arm that fitted against the back of the firebox. Next dry leaves were put in the front against the teeth of the firebox. Small twigs were put in over the leaves, and usually some chips from the perpetual job of chopping wood. After adding two or three sticks of split wood, a match was applied to the leaves. The blaze reached up to ignite the kindling and set the wood on fire.

The leaves and sticks were a necessity to get the fire started. They set the larger sticks on fire. When the back log started burning, it would keep the fire going, although the supply of smaller wood would run low for a time. More wood would be applied, but the back log was usually smoldering after the meal had been completed.

Today we speak of a backlog as a sustaining reserve.

In the Old Testament the fire of God came down to burn the sacrifice, a token that it was accepted of God. In the temple the fire of God was not allowed to go out as long as the temple worship was perpetuated.

So in our hearts the backlog of faith, hope, and charity is kept burning by the fire of God, the Holy Spirit, as long as we keep our lives in His service. The kindling of inspiration from services acts as a means to catch this Fire that the split wood of Bible study and prayer may set our hearts on fire to be about our Father's business, and keep the Christian virtues alive in our lives. But first our hearts must be an offering acceptable, wholly given to God.

Then the Fire of God in our lives can keep them a living sacrifice, burning and accomplishing things for God. But it must be kept alive by communion and prayer and Bible study to feed our souls, that we will have something to give to others. Rom. 12:1.

Prayer Requests

Pray for Dale Stoltzfus, new VS unit leader in New York City, assuming responsibilities in helping the unit to become more involved in the community.

May patience, understanding, and love flow through VS-ers as they work with alcoholics at the Mission of Mercy, Harleysville, Pa.

Praise God for open doors to witness to Jewish people in Philadelphia, New York, and Washington. Pray for those who are giving this witness.

Pray for those who have responded to the Gospel and are engaged in Bible study at the State Prison Farm in Escambia County, Ala.

Finding a Moral Equivalent

By J. D. Graber

Making it easy is the best way to destroy moral and spiritual fiber. It is the storms that make the oak strong, they tell us. Our pioneer forefathers developed strength as they struggled to overcome obstacles. The blood of martyrs has always been the seed of the church.

To survive we must find moral equivalents. Our alternate service to army induction is made very easy. This may have been a deliberate attempt to destroy the spiritual fiber of the nonresistant faith. In World War I it was much more difficult. There was actual persecution at times and young men refusing to be mustered into the army had to take their stand in the midst of the men who were being sworn in. They had to suffer the jeers, sometimes spitting and blows, from the mob of men who called them slackers and all kinds of unprintable names. Some could not endure this pressure but those who did became stronger for the experience.

Is alternate service too easy? If it becomes an easy way out, it will be spiritually weakening. Goods that cost little are of little value. David said, "God forbid that I should offer unto the Lord that which doth cost me nothing." So he refused to take the threshing floor as a free gift upon which to rear an altar of thanksgiving to God. He bought the threshing floor and the oxen for fifty shekels of silver. Unless my faith costs me something it will soon be worth only what it costs.

*Many young men are finding a moral equivalent to war in voluntary service, Pax, relief, and various types of service that require self-giving, inconvenience, sometimes danger, and always financial sacrifice. Nonresistance, or better expressed, the way of positive love, can be kept alive only the hard way. Love is never cheap. Christlike love is expressed only through sacrifice. Human love is finally self-satisfaction. *Agape*, or divine, love is by definition, and by Christ's demonstration on Calvary, self-giving.*

Early Christians had a "catacombs theology." Some present-day theologians are telling us this theology is not relevant to our modern times; that we must recast the meaning of Christianity to make it reflect our new situation in which Christianity is no longer a despised and persecuted minority, but a respectable and accepted way of life.

There are two reasons why this approach would be wrong: (1) In many places on earth Christianity is still a despised minority. Our own Western situation is a temporarily abnormal one. (2) By adjusting Christianity to our easy and comfortable times we take the fiber and salt out of it. Too much of this kind of accommodation has already been done. There are tremendous issues, injustices, and dangers calling disciples of Jesus to walk the Calvary road. Along this road lie our moral equivalents to war that will keep us spiritually healthy.

A Conversation on Church Growth

By James Sauder, Missionary to Honduras

1. Church growth involves the quality of Christian living. Where there is life there is growth. Where there is Christian life there is Christian growth. We are to "grow in grace, and in the knowledge of our Lord" (II Pet. 3:18). God's grace is the seed of all growth. Growth in grace is growth in the quality of obedience to Christ.

2. Growth in quantity accompanies growth in quality. We obey the call, "Go ye therefore, and teach all nations . . ." (Matt. 28:19, 20). We are to make disciples. Growth in quality and growth in quantity are inseparable. A friend of mine may object. (My friend is purely fictitious.) "What I want is quality not quantity." It is impossible to have quality without quantity. God wants both quality and quantity. The church can and should increase simultaneously in depth and in numbers.

3. A living church makes a concentrated effort to increase its rate of growth. My friend says, "But I am not interested in mere numbers." If you have 5,000 chickens and tomorrow morning you find that 2,000 are dead, will you shrug your shoulders and say, "Well, I wasn't interested in mere numbers anyway"? Let's make it a bit more human. If you have five children and tomorrow morning you find two of them dead in their bed from a contagious disease that threatens to kill the rest, will you say, "I'm not interested in mere numbers"? The Good Shepherd in Luke 15 was interested in numbers. He counted His sheep every night. When one was missing, He sought for it. God is interested in numbers because numbers are people for whom Christ died. The church should study its growth and pray and work for increased growth.

4. Real growth redeems people from the world and brings them into the church. My friend comments, "Oh, yes, my church is growing. We are receiving many members from a neighboring Mennonite congregation." That is not real growth but transfer growth. "We also have many of our young people becoming church members," adds my friend. That is fine. Not all congregations are doing that. But that kind of biological growth is expected. But the great commission calls us to real growth. That means we need to win people from the world.

5. Real growth requires the planting of churches. My friend informs me, "We had evangelistic meetings and many responded, but none of them became members of the church." Church growth doesn't happen until the evangelized become full members of the church. Christian nurture, fellowship, and reception are essential to church growth. The redeemed ones are the church. Jesus tells us that "where two or three are gathered together in my name, there am I in the midst" (Matt. 18:20). In Honduras we find that small churches are growing most rapidly. They receive new members, develop leadership, and relate to the larger church.

6. Church growth reaches families and groups. Sometimes a father or mother responds and then they become instrumental in bringing their children and relatives to Christ. Many times they are able to reach those of their own community or their own occupational group. A Christian is most able to reach those who are most similar to him. Early Jewish Christians sought first to reach the Jews. The Gospel tends to expand within the social group. As growth continues, the Gospel surmounts social barriers.

7. Church growth transforms social and cultural conditions. Relief and service are necessary as an expression of Christian love. But lasting relief and service come only as the church grows. The Honduras literacy program found that believers learned to read more rapidly than others. They were motivated by a desire to read the Bible. I have often observed in Honduras that men who become Christians become better fathers and farmers.

8. Growing evangelical churches in Latin America are stimulating the Roman Catholic Church to renewal. Where the evangelical churches grow rapidly, the impact tends to be increased. In some communities they have begun teaching similar to our Sunday school. They have introduced more singing since the evangelicals have always been singing. Some priests are telling people to read the Bible. In Honduras a worried Catholic asked his priest, "What about these evangelicals that are teaching so much?"

The priest replied, "They may get to heaven before you." Increased growth in the evangelical churches will stimulate even greater spiritual renewal.

CHURCH NEWS



Elkhart VS Orientation

Thirty-six persons participated in Mennonite Board of Missions orientation for voluntary service Aug. 2-12, 1966. They and their assignments were: First row: Dennis Leinbach, Goshen, Ind., to Frontier Boys Village; David Reist, Fremont, Texas, to Hannibal, Mo.; Jerry Troyer, Shipshewana, Ind., to Portland, Ore.; Howard Nussbaum, Orrville, Ohio, to Portland, Ore.; David Wenger, Orrville, Ohio, to St. Petersburg, Fla.; John Brenner, Spartansburg, Pa., to Aibonito, P.R.

Row two: Harvey Yoder, Pryor, Okla., to Kansas City, Kans.; Martha Rushly, Kansas City, Mo., to Claremont, N.H.; Carol Sprunger, Dalton, Ohio, to Pueblo, Colo.; Ruby Diener, Canton, Kans., to Hannibal, Mo.; Carol Steider, Conneautville, Pa., to Corpus Christi, Texas; Marie Hoover, Goshen, Ind., to Hannibal, Mo.; Kathryn Hooper, Ronks, Pa., to Corpus Christi, Texas; Alfonso Garzon, Blooming Glen, Pa., to Byers Camp, Denver, Colo.

Row three: John Birky, Valparaiso, Ind., to Woodland Park, Colo.; Arlin and Maretta Buller Archbold, Ohio, to Woodland Park Colo.; Sandra Nafzger, Kalona, Iowa, to Calling Lake, Alta.; Loraine Hockman, Perkasee, Pa., to Pueblo, Colo.; Sherry and Stephen Snyder, Woodburn, Ore., to Englewood, Chicago, Ill.; Amos Showalter Waynesboro, Va. to St. Petersburg, Fla.

Row four: Joseph and Ruth Burkholder, Waynesboro, Va., to St. Petersburg, Fla.; James and Dorcas Good, Harrisonburg, Va., to Ary, Ky.; Joy and John Pedersen, Valparaiso, Ind., to Kansas City, Mo.

Row five: Daniel and Marian Berry, Elida Ohio, to Caldwell Idaho; Sharon and Gerald Nissley, Goshen, Ind., to Los Angeles, Calif.; Kathryn and Elwood Schoenly, Bally, Pa., to Robstown, Texas.

Not pictured: Truman and Elnora Weaver, Goshen, Ind., to South Bend, Ind.

Gives \$70,600 for Humanity

"It is my prayer that this (gift) may be used to bring some blessings to humanity," the letter to Mennonite Board of Missions in Elkhart, Ind., closed. In the envelope was a promissory note for \$70,600 in favor of the Board.

The note is intended to be equivalent to the share the brother (who remains anonymous at his own request) has in a corporation. It is a ten-year note, drawing 5 percent interest, and has approximately seven more years to run.

"We are deeply grateful to our brother

for this generous gift," H. Ernest Bennett, the Board's executive secretary, pointed out. "This type of capital or property gift is, of course, a major resource in developing our world mission program. We trust that God may bless the donor and honor the gift that it may be used fruitfully in our Board's hands."

An amusing sidelight occurred when the donor was negotiating for the transfer. In a telephone call, David Leatherman, Board treasurer, understood that the amount involved was \$7,600. When the note arrived,

the \$70,600 figure startled him.

The note will be held until maturity in the General Board's investment portfolio and the interest returns allocated annually to mission needs around the world. After maturity the proceeds of the note will also be available.

Quin Cities Fellowship Emerges

Since 1963 Illinois and Iowa folks have been interested in and relating to a small congregation emerging in what has variously been called the Quad-Cities or the Quin-Cities: Davenport, Rock Island, Moline, Silvis, East Moline, and Betterndorf. This is a strip of land eight miles wide and 20 miles long on both sides of the Mississippi River, and therefore the Illinois-Iowa border. The pastor is Mac Bustos, who came there from Second Mennonite Church in Chicago. The congregation is known as Quin Cities Spanish Mennonite Church, and it meets in its own worship center in Davenport, Iowa.

Long before the conference mission boards became interested, the William Lauver family (returned Argentine missionaries) and Gladys Widmer, Puerto Rico missionary on extended furlough with her parents at Wayland, Iowa, had been interested. They had worked on their own in expressing the interest and concern of the church in these Latin people.

During a recent evaluation with congregational and the Iowa-Nebraska mission board leaders there, Simon Gingerich observed that the area has a growing community of Latin people. Their living is not localized in a ghetto, but pretty well extends in small groups over the entire area.

Bustos carries a deep concern for his people and uses many of the off hours of his full-time job at the International Harvester plant shipping department for expressing this concern. Walking down the street, he may meet someone he hasn't seen before. Introducing himself, he questions, "Where are you working? Where are you living?"

One such person responded by saying that he had neither job nor place to live. A visitor observed that Bustos made an appointment for the following day to help the new person with both these concerns. Bustos has 100 families on his concern list for contact and follow-up.

Both conferences have shared in the responsibility for this ministry, but recently the Illinois mission board has asked the Iowa-Nebraska board to provide for total administration. Mennonite Board of Missions, Elkhart, has been asked to assist with subsidy and other resources which might be needed.

Begin Operation of Denver Boys' Home

Byers Home for Boys, 64 W. Alameda, Denver, Colo., will be operated after Sept. 1 by the Mennonite Board of Missions. Begun in 1903 by the late E. M. Byers, the home has a capacity of 37 boys between the ages of six and 14. Its objective is to "conduct and maintain a Christian home for worthy, homeless boys."

The home, enlarged in 1946, occupies a half block in an industrial area of Denver and a camp on Forest Service land at Shawnee, Colo. The previous management felt somewhat uncertain with increasing licensing strictures and a director who was retiring because of ill health. They therefore last winter asked the Board to undertake operation this summer.

An agreement was consummated for beginning operation as a Board on Sept. 1, while summer voluntary service personnel operated the summer camping program. The summer VS personnel were Perry Bontrager, Goshen, Ind.; Carol Deckert, Guernsey, Sask.; Janet Shellenberger, Goshen, Ind.; and Gerald Sieber, Arthur, Ill.

According to Luke Birky, secretary for health and welfare, the Board plans to operate the Byers program with a minimum of change at least for the first year. Operations will be carried on through the Frontier Boys Village board of directors of which Virgil Brenneman, Colorado Springs, is chairman.

Director of the Frontier Boys Village and giving administrative direction to the Byers home also is Eugene Miller, former dean of men at Hesston College. Personnel arrangements have not yet been completed for either the Frontier or Byers programs.

26 Trainees to Europe

Twenty-six American Mennonite exchange trainees sailed for Europe on Aug. 12. They will spend six months each with two host families who will provide the exchange with room and board and a small allowance.

The Trainees-to-Europe program began in 1963. It is a joint effort of the Mennonite Central Committee and the Internment Trainee Committees in Germany and the Netherlands. The program seeks to enable the trainees to become better acquainted with the European Mennonite brotherhood and to acquire a better international understanding.

Eight of the trainees will go to Germany. They are Joyce Detwiler, Harleysville, Pa.; Catherine Gerber, Dalton, Ohio; Joyce Kaufman, Hutchinson, Kans.; Elizabeth Klassen, Rosthern, Sask.; Elizabeth Paetkau, Winkler, Man.; Wallace Roth,

Rosthern, Sask.; Lois Shetler, Portage, Ohio; and Sharon Yoder, Goshen, Ind.

Fifteen trainees will work in Holland. They are Wayne Dueck, Rosthern, Sask.; Kay Eby, Lancaster, Pa.; Nancy Groff, Bareville, Pa.; Eudora Herschberger, Topeka, Ind.; Jeanette Hershey, Lancaster, Pa.; Katie Hildebrandt, Gretna, Man.; Mary Keim, Bay Port, Mich.; Betty Krady, Philadelphia, Pa.; Donna Landis, Lancaster, Pa.; Vera Lehman, Kidron, Ohio; Ruth Moyer, Souderton, Pa.; Betty Rempel, Clearbrook, B.C.; Ethel Steiner, Apple Creek, Ohio; Kenneth Wehmuller, Okarche, Okla.; and Arthur Wiens, Niagara-on-the-Lake, Ont.

The Internment Trainee Committee has assigned three individuals to Switzerland: Emma Huber, Alma, Ont.; Alvin Koop, Virgil, Ont.; and Nettie Koop, Kleefeld, Man.

Nancy Sarco of Harrisonburg, Va., and Rachel Wenger of Chesapeake, Va., sailed with the trainees to Europe. Following a short orientation in Frankfurt, Germany, the two girls will begin a two-year stint of service in Yugoslavia. In turn, Yugoslavia will send three trainees to America. This is the first MCC exchange program with a communist country.



Missionaries of the Week

David and Karen Powell begin their first term this summer as missionaries to Puerto Rico, after they complete language school in Mexico. They serve under the Mennonite Board of Missions, Elkhart, Ind.

David graduated from Goshen College, Goshen, Ind., with a BA degree in mathematics and from Goshen College Biblical Seminary with a master of religious education degree. He also attended Taylor University and Fort Atkinson, Wis., High School.

Karen received a BS in nursing degree from Goshen College. She also attended Taylor University and Van Buren, Ind., High School. She has worked as a nurse at Goshen General Hospital.

David's home address was Fort Atkinson, Wis., and Karen's, Van Buren, Ind. They attended the North Goshen Mennonite Church.

Rachel Wenger, who received her RN degree from the Riverside Hospital School of Nursing, Newport News, Va., has been assigned to a nursing school in Maribor.

Nancy Sarco will serve as home economist for the Red Cross to improve food nutrition. In the evening she will teach individuals English.

Bethel Springs School Closes

An era for the Culp, Ark., community draws to a close this autumn, as school begins and the Bethel Springs School doors remain closed. Following study and work of several months, the decision has been made not to open this church-operated school this fall.

Begun in 1944, Bethel Springs School has served the students of that community for 21 years. Now a new bridge and other developments in the area make it possible for the community to undertake the responsibility for its own school so that the Mennonite Church no longer needs to carry that burden.

Kathryn Slaubaugh, Parnell, Iowa, was principal of the school last year and taught there approximately four years in all. During the summer she has prepared for the closing by inventorying the library, textbooks, and equipment. She also taught summer Bible school and participated in summer camps. She has accepted a position in the Calico Rock public school, but her specific teaching duties have not yet been assigned.

The closing of the school is not without problems for the community. The county in which the school is located has its nearest school across a difficult and rather distant mountain way. To get to the Calico Rock school, which is the most likely place for students to attend, they must cross a narrow section of another county before they arrive at Calico Rock in a third county.

With three counties involved, state aid for both travel and tuition, and the whole problem of "bussing" the children not yet worked out, there were still some uncertainties to be resolved at the end of August.

Meantime the Bethel Springs congregation continues its worship in two locations—one Sunday at Calico Rock and the other Sunday at Culp. John Troyer, formerly at Pryor, Okla., has been called and accepted pastoral responsibility for the 23-member congregation.

Changes are taking place in the community. One especially significant development is the increasing numbers of persons buying and building homes to retire in the area. Mennonite Board of Missions subsidized the school for some years.

Tentative arrangements have been worked out with the Ozark Mennonite Camping Association, which will use the school building for summer camp and year-

round congregational activities for the Arkansas churches. South Central Conference also has some interest in using the building.

Seminar for University Students

During the two weeks, Aug. 6-19, 25 members of the Mennonite Brethren, Mennonite, and General Conference churches participated in the third Summer Seminar for University Students on the campus of the Associated Seminaries at Elkhart, Ind. Five states and three provinces were represented, with about one third coming from each group. As in 1963 and 1964, William Klassen directed the seminar.

Fields of specialization ranged from education (4), history, home economics, library science, literature (2), nursing (2), philosophy, social sciences (3) to theology (4).

Vincent Harding, Atlanta, Ga., began the "vigorous encounter" in the first Sunday worship service by suggesting that in the racial struggle in the United States, Mennonites have failed as reconcilers.

Each day's program was introduced with an hour of Old Testament study with Millard Lind (first week) and New Testament study in First John with William Klassen.

Chapel speakers included members of the sponsoring Student Services Committee of the Mennonite Church (Virgil Brenne-man), seminary professors (Ross Bender, J. J. Enz), and seminar participants (John Toews, Pacific College instructor).

Mid-morning lectures on "Anabaptist Beliefs and Practices" treated the spectrum from Swiss origins to Menno Simons and the Dutch. A fitting sequel to this series came in the form of comprehensive surveys of the three major present-day groups of Mennonites: the Mennonite Church (J. C. Wenger), the Mennonite Brethren Church (Peter Klassen), and the General Conference Mennonite Church (C. J. Dyck).

In his series of Vesper Lectures on contemporary theological issues, Paul Peachey probed in depth such issues as "The Re-

newal of the Church," "Prospects for the Christian Peace Witness," "Extremism's Appeal to Mennonites," and "The Church Local and Ecumenical."

John H. Yoder presented a critical review of Bishop Robinson's book, *Honest to God*.

During evening meetings the group, enlarged by other interested persons, was confronted with a variety of topics including "Sin, Psychiatry, and Virtue" by Otto Klassen at Oaklawn Center; "An Outsider Looks at the Mennonites" by Hans de Boer; "Vatican Council II and the Mennonite Church" by C. J. Dyck; "Marriage and Divorce" by Clarence Bauman, and "Science and Religion" by Henry Weaver.

The seminar is sponsored by the Student Services Committees of the three Mennonite groups. Main lectures and worship services were held in the new Seminary Chapel on the Elkhart campus.

Next year's seminar is planned to be held in California the last two weeks in August with John Toews of Pacific College co-directing with William Klassen.

Expressions of deep appreciation have been voiced by seminar participants. "Never have I been in an atmosphere of such freedom and honesty of expression, where judgmental attitudes are virtually nonexistent."

"Here was a combination of inter-Mennonite encounter linked with an intensive search to find meaningful answers to current issues of Christian faith and modern living."

"I have reached a deeper commitment to Christ and the church, similar in depth to my conversion."

"The centrality of Jesus Christ and a meaningful Biblical approach characterized the highly relevant presentations and discussions."

MDS Assists North Dakota Valley

Over 40 MDS volunteers from Glendive and Bloomfield, Mont., and Minot, North Dak., went to the Otter Creek Valley in west-central North Dakota in early July to help clean up and repair after a flash flood.

A rain and hail storm dumped ten inches of rain June 24 in a 2½-hour period, resulting in a flash flood which swept the entire 20-mile valley.

Approximately 100 farms as well as the

towns of Center and Almont were affected. The hail destroyed the crops and the floodwaters carried away much of the topsoil. The farms worst affected also lost buildings, corrals, machinery, hay, and cattle.

Thirty-two men came from Glendive and Bloomfield and worked July 4-6. They provided 51 man-days of service. Two additional carloads of men came in from Minot, N. Dak., on July 4.

Volunteers helped nine farmers fix their

fences, clean basements, fix wells, and clean up debris. They also cleaned several basements.

American Red Cross supplied the men with food and housing and made preliminary contacts.

Prairie View Names Chaplain

Robert J. Carlson will join the staff of Prairie View Mental Health Center, Newton, Kans., as chaplain in October.

Carlson is now completing a chaplaincy supervisor's clinical training at St. Elizabeth's Hospital and a master's degree in systematic theology at Wesley Seminary, both in Washington, D.C. In May, 1966, he received the Grace Mercier Shea Award as the outstanding student in pastoral theology for 1966 in the Wesley theological program. Carlson is currently also working part time as pastoral counselor at the Pastoral Institute in Washington, D.C.

Carlson served as associate pastor of Bethel College Mennonite Church, North Newton, Kans., 1960-64. As Prairie View chaplain Carlson will divide his time between direct pastoral services to patients and educational services to pastors and churches in the community.

"My particular interest as chaplain will be not only to seek to minister to persons who struggle with issues of faith and life, sickness and sin, salvation and self-worth, but also to help the Christian community face its task in the kind of 'preventive soul care' which modern clinical studies are helping us to understand," says Carlson.

Carlson and his wife, Phyllis, have three children: Steven, 9; Chris, 7; and Beth, 3.

Kings View Receives \$152,587

Arthur Jost, administrator of Kings View Hospital, Reedley, Calif., announced recently that the hospital has received a \$152,587 grant from the National Institute of Mental Health. The grant will aid the expansion of the psychiatric program in the Tulare-Kings area served by Kings View.

Under new federal and state regulations, a primary service area assigned to Kings View is Kings County and the northwest part of Tulare County, including the cities of Dinuba, Visalia, and Tulare. Funds are to be allocated for developing additional services for this designated geographical area.

The grant will be used to pay salaries of professional and technical staff. In both Tulare and Kings County, federal funds will cut down costs of the counties for underwriting their contracts with Kings View Hospital.

FIELD NOTES

Carl and Lois Good have completed their voluntary service at 314 East Nineteenth St., New York City. Dale Stoltzfus succeeds Carl as unit leader. For the past year and a half, Carl has served as associate pastor of the Fox Street congregation. The Goods now relate particularly to the Sherman Avenue center, living at 1105 Sheridan Ave., Apt. D-3, Bronx, N.Y. 10456. For the coming academic year, Carl will be enrolled at New York Theological Seminary.

Ato Getahun Dilebo, formerly chairman of the Shoa Church, left Ethiopia late in August to study Bible and related subjects at Eastern Mennonite College.

Kenneth and Elizabeth Nissley arrived in Somalia for their first term of missionary service on Aug. 9. They will serve as teachers in the school at Johar.

George and Dorothy Smoker arrived in Bukiroba, Tanzania, for their evangelistic-teaching assignment. Mrs. Smoker's father, Paul Waterhouse, is making his home with them.

Maynard and Hilda Kurtz and family arrived on furlough from Tanzania on Aug. 17. Maynard has enrolled at Columbia Teachers' College, New York, for further education in teacher training.

The **Everett Metzler family** is living at 2541 Marietta Ave., Lancaster, Pa., during their one-year furlough from Vietnam. Everett arrived in the States Aug. 18. Mrs. Metzler and their four children had arrived July 27 and spent several weeks with her parents in Minot, N. Dak.

Mara Hills missionary children's school will not move to Nairobi, Kenya, as planned because of visa difficulties for teachers and lack of suitable location. Mara Hills school property will be used by the Tanganyika Mennonite Church for a Bible school, and temporary arrangements have been made for the Somalia missionary children to go to Good Shepherd School in Ethiopia. Kenya and Tanzania missionary children will go to an Africa Inland Mission school at Nassa, near Mwanza, Tanzania, for one year. Clara Landis, who served as teacher at Mara Hills, is also at Victoria Primary School, Nassa, P.O. Box 4144, Mwanza, Tanzania.

Beginning Sept. 4, the Mennonite Hour is heard on 50,000-watt CHIN, Toronto, each Sunday at 8:15 a.m. CHIN is located at 1540 on the dial. MBI is asking Mennonite Hour friends to pass around the word of this station and hour change.

Emma (Mrs. Joe) Richards, Japan missionary on furlough, was released from Elkhart General Hospital on Aug. 20 after back surgery.

Mary Ellen Shoup, Los Angeles, Calif.,

spent the week of Aug. 22 at Mennonite Board of Missions offices in Elkhart, Ind., in orientation for her overseas assignment. She was scheduled to leave the last week in August for Algeria with several days lay-over in France. She has been appointed as an overseas missions associate and has applied for a teaching position in Al Ansam (formerly Orleansville).

Personnel are needed as follows at—

Aspen Valley Hospital, Aspen, Colo.
Chief maintenance man (salary and time open)

Receptionist and secretary—fall, 1966
Janitor—preferably a single I-W man

Nurse
Kitchen—a mature person who enjoys food service

Mt. View Nursing Home, Glenwood Springs, Colo.

LPN—at least two are needed as soon as possible

Cook—to assume some responsibility

Valley View Hospital, Glenwood Springs, Colo.

Licensed Practical Nurse

Executive housekeeper—a lady to supervise housekeeping, laundry, linens

For information or to apply, write Jim Mininger, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or the respective institution.

Returned missionaries spending some days in Elkhart, Ind., at the General Mission Board offices during the two weeks of Aug. 15-26 were: Don and Barbara Reber, Japan; Grace Bergey, Nigeria.

Argentine Mennonite Conference has appointed Raul O. Garcia delegate to Mennonite World Conference in Amsterdam next year. Dan Nuesch, pastor of the Floresta congregation and secretary of the conference, has been appointed as the representative of Argentina's evangelical churches to the World Congress on Evangelism in Berlin in October. Hopes are to have Nuesch visit some North American churches in this connection.

Argentine Mennonite Conference has begun planning for a fiftieth anniversary. On the basis of a historical review by William Hallman, they have determined that this should take place in 1969, the fiftieth anniversary of the beginning of Mennonite work in Argentina.

Willis Miller was installed as pastor of the Salford Mennonite Church, Harleysville, Pa., and Clayton Beyer as associate pastor on Aug. 21. John E. Lapp preached the sermon and was in charge of the installation service.

The executive committee of the Conservative Mennonite Conference now

stands as follows: Moderator—Ivan J. Miller (1968). Assistant Moderator—Joni Beachy (1967). Secretary-Treasurer—Daniel Yutzy (1969). Fourth Member—Jonas Yoder (1968). Fifth Member—John Ropp (1967).

George G. Weber, 5902 Langdon St., Philadelphia, Pa., was ordained to the ministry to serve the Oxford Circle Mennonite Church, Philadelphia. He was ordained at this place by Luke G. Stoltzfus, Aug. 21. Clayton Keener preached the sermon; J. Paul Graybill and D. Stoner Krady assisted in the services.

Personnel Needed: Houseparents—middle-aged, or I-W, or VS couple, without children — for Cedar Ridge Children's Home, Williamsport, Md., Route 2. Phone: 301 731-1302.

Change of address: Edd P. Shrock from 828 Harrison St., to 1627 Frances Ave., Elkhart, Ind. **Marvin Miller** from Kushiro, Hokkaido, to 587 Osawa, Mitaka, Tokyo, Japan. **Nelson W. Martin** from Browns-town, Pa., to 620 Pierce St., Pottsville, Pa. 17901. **Keith Esch's** address is incorrect as given last week. It should be 712 George Street, Scottsdale, Pa. 15683.

"The Bay Shore Mennonite Church, Sarasota, Fla., extends a warm welcome to all who plan to spend some of the winter months in the sunny south. Come and make our church your church during your stay here."—Nelson Kanagy, pastor.

Owen Guengerich, Greenwood, Del., has accepted the call to El Dorado, Ark., to serve on a temporary basis at Hudson Memorial Nursing Home. They plan to leave for Arkansas in October.

New members by baptism: one at Toto, North Judson, Ind.; one on confession of faith at Rockville, Honey Brook, Pa.

Walter Keim was relicensed to serve as minister for another year at Toto, North Judson, Ind., on Aug. 7.

Special meetings: Don Jacobs, Tanzania, at Oak Grove, West Liberty, Ohio, Sept. 22-25. **E. M. Yost**, Denver, Colo., at Walnut Creek, Ohio, Sept. 14-21. **Charles Gogel**, Phoenixville, Pa., at Deep Run, Pa., Sept. 18-25, also in Harvest Meeting there Sept. 24, p.m. **John F. Garber**, Des Moines, Iowa, at Alpha, Minn., beginning Sept. 4.

John M. Drescher, Scottsdale, Pa., at West Union, Parnell, Iowa, Sept. 11-18. **Aaron Shank**, Myerstown, Pa., at Bernville, Pa., Sept. 18-25. **LeRoy Umble**, Oxford, Pa., at Rainbow Chapel, Shouns, Tenn., Sept. 11-18.

MCC to Charter Planes

The Mennonite Central Committee has been requested by various of its constituent groups to charter planes. These will be for the Mennonite people who attend the Eighth Mennonite World Conference to be held in Amsterdam July 23-30, 1967.

In proceeding with this chartering the Mennonite Central Committee consulted with the Civil Aeronautics Board officials in Washington, D.C. In light of this conference the Civil Aeronautics Board ruled that Mennonite Central Committee could charter flights. In order to do this it will be necessary to secure a membership list, yearbook or annual report, wherever the list of membership is recorded. This will be filed with the Mennonite World Conference Charter, 21 S. Twelfth St., Akron, Pa. The charter flight provides you with transportation only across the Atlantic Ocean to Amsterdam. For all other travel arrangements write to your nearest Menno Travel Service office.

MCC has entered into this assignment because they feel it will provide them with another opportunity to serve the Mennonite constituent groups. Furthermore it should enable larger numbers of our Mennonite people to attend and participate in the Mennonite World Conference. It is the hope of the Mennonite Central Committee that this experience will provide opportunity for church members to have a deep, rich, and rewarding spiritual experience. It will also enable them to gain new insights and understandings into the different cultures which will be encountered in their travels to Europe and the Holy Land.

Members of all Mennonite and Brethren in Christ churches which regularly support the work of the Mennonite Central Committee are eligible for flights on these charters. For further information in the United States write to your conference chartering official or to World Conference Charter, Mennonite Central Committee, 21 S. Twelfth St., Akron, Pa. 17501. In Canada write to Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

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The Mennonite Historical Association had previously announced plans for providing charter flight services for its members attending Mennonite World Conference in Amsterdam in July 1967. Since the way has now cleared for MCC to render this service for members of all its constituent groups, the Historical Association is now referring its members to the MCC flights.—A. J. M.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Your article "Maximum Duty" by James E. Metzler (Aug. 2 issue) reminded me of a letter I should write.

At a reunion of the I-W's who had served in Denver, Colo., from 1960 to 1965, many of the men who had worked in hospitals expressed the feeling that they had not sacrificed as much as men serving in the armed forces in Vietnam.



MCC Orientation

Forty volunteers for Africa, including 38 teachers, were commissioned by Mennonite Central Committee Sunday, Aug. 14. The teachers will serve three-year terms in secondary and teacher training schools in the Congo, Kenya, Malawi, Nigeria, Tanzania, and Zambia.

The commissioning service was held in the Christopher Dock High School auditorium near Lansdale, Pa. Robert Kreider, president of Bluffton College, delivered the address.

Three additional teachers will go out under the Teachers Abroad Program later this year. This will bring to 129 the total number of teachers assigned to Africa by MCC since TAP was started in 1962. Of the 36 who have already completed their three-year assignments three have returned to Africa for additional service under TAP.

Five of the new teachers will go to Kenya, three to Malawi, 12 to Nigeria, five to Tanzania, eight to Zambia, and eight to the Congo. The volunteers for the Congo will spend a year in Brussels, Belgium, learning French, before they go to Africa.

The following persons from the Mennonite Church will serve in Africa:

John and Barbara Mast, elementary teachers from the Lancaster County, Pa., will join the staff of Bishop Smith Memorial College, Ilorin, Nigeria.

Kenneth and Myrna Eshleman, 3622 Enslow Ave., Richmond, Va., will teach three years at the Blantyre Secondary School, Blantyre, Malawi.

Keith Gingrich of Freeport, Ill., will teach science at the St. Clare's Grammar School, Offa, Nigeria.

Mr. and Mrs. Harry L. King of Westover, Md., and Dalton, Ohio, respectively, have been assigned to the Choma Secondary School, Choma, Zambia.

After a year of French study in Brussels, Belgium, Glenn M. Lehman, Leola, Pa., will teach in the Congo.

Donald and Lorraine Sheeler, 211 S. Sixth St., Goshen, Ind., will join the faculty of Bishop Smith Memorial College, Ilorin, Nigeria.

The Githumu Secondary School at Thika, Kenya, is the institution to which Mr. and Mrs. John Shenk of Stevens, Pa., have been assigned.

Jean Snyder, Harrisonburg, Va., who graduated from her hometown school, Eastern Mennonite College, in 1963, will teach English at the Tumu Tumu Secondary School, Karatina, Kenya. Margaret Steider, Conneaut Lake, Pa., will teach English at the Kahororo Secondary School, Bukoba, Tanzania.

Going to the Tumu Tumu Girls' Secondary School at Karatina, Kenya, is Miriam Stoltzfus of Elversum, Pa.

Milton and Ann Troyer of Kidron, Ohio, are being sent to the Alliance Secondary School, Dodoma, Tanzania, by the Teachers Abroad Program.

The Stanley J. Troyers of Dafter, Mich., will go to the Gindiri Boys' Secondary School, Gindiri, Nigeria.

Mr. and Mrs. Harold R. Wenger, Route 5, Chesapeake, Va., will teach English and other courses at the Chipembu Girls' Secondary School, Chisamba, Zambia.

John and Janet Yoder, Kalona, Iowa, and McMinnville, Oreg., will study French in Brussels, Belgium, for one year before they go to the Congo for a two-year teaching assignment.

N. Wayne and Donna Yoder of Medway, Ohio, have been assigned to Jesus College, Oitupok, Nigeria.

Mr. and Mrs. Donald W. Ziegler, Charlottesville, Va., will spend one year in language study in Brussels, Belgium, before they go to the Congo to undertake a teaching assignment.

Attending part of the orientation sessions during early August, but not headed for Africa, were Donald and Janlee Smith of St. Johns, Mich. They have been assigned to an MCC Voluntary Service unit at Hoopa, Calif.

By December, 1966, there will be 86 persons teaching in seven African countries, and seven additional volunteers studying French in Belgium in preparation for assignments in the Congo.

After some discussion it was decided that the group would favor finding some young man who wanted to enter Pax service, but lacked the money to pay for his transportation to his place of service, and paying his transportation costs to this area. The group also felt that this project should be discussed with other groups with the hope that they too might undertake similar projects and thus contribute to the cause of world peace.

After some correspondence with MCC a Pax man was found who needed support for his transportation. The sum of \$230 was forwarded to MCC for his transportation to Crete. A sum is also being contributed monthly by the group for his partial support. As a group we would hope that others would be willing to try a similar project.—J. Paul Herr, Lancaster, Pa.

* * *

Just a word of appreciation for the way Gospel Herald is meeting the needs of our church today. The articles are so stimulating!

I wish everyone would read and reread the article by James Metzler in the Aug. 2 issue entitled "Maximum Duty." I think we could all hang our heads in shame. As a parent, I think most of the blame lies with us. Let's encourage our boys to give at least two years of "service," not to just move away and get another job for two years.—Mrs. M. J. Garber.

* * *

I want to endorse the discerning editorial in the Gospel Herald (July 26). I encourage a rereading of this most helpful and discerning article.

Is it not true that in our Mennonite circles we may be slipping from the one extreme to the other? The one extreme is hearing the shibboleth "verbal inspiration," and then we wholeheartedly endorse everything involved or related or implied in this term in the groups that use it. May not the other extreme be that hearing the term "social concern" or "relevant church" we endorse it as making the church meaningful and by implication swing to other ideologies and philosophies?

Is it not true that the first examination Jesus asks of His disciples is the question, "Whom do men say that I am?" Is it not a fact that Jesus even rebuked the disciples for judging their success by the works which they had done, but rather He says Rejoice that your names are written in the Lamb's book of life? A faith experience based upon historical facts of the cross and resurrection, a commitment of the soul to the finished work of Christ, and then does it not follow that the Spirit moveth within mightily? Is He not then the living vine, the living water that moves all to will and to do of His good pleasure? Is it not true that the greatest danger ever threatening the Christian is the substitution of the works of men for the works of God?—Allen H. Erb, Heston, Kans.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buckwalter, Lee and Donna (Mowen), Lancaster, Pa., fifth son, Lauren Mark, Aug. 4, 1966.

Graybill, Glenn K. and Anna (Weaver), ninth child, fourth son, Leon John, July 10, 1966.

Helmuth, Edward and Verna (Weirich), Sarasota, Fla., second daughter, Patricia Ann, Aug. 13, 1966.

Helmuth, Paul and LaVera (Sommers), Louisville, Ohio, second child, first son, Paul Joseph, Aug. 22, 1966.

Hess, Harold H. and Verna (Brubaker), New Providence, Pa., sixth child, third daughter, Ella Ruth, Aug. 16, 1966.

Hochstetler, Lonnie and Shirley (Bontrager), Shipshewana, Ind., fourth child, third son, Lonnie, Jr., Aug. 9, 1966. (One son deceased).

Horst, Allen and Norma (Eby), Hagerstown, Md., first child, Kimberly Ann, July 24, 1966.

Horst, Melvin and Eleanor (Burckhart), Seville, Ohio, eighth child, third daughter, Jana Lou, Aug. 14, 1966.

Landis, Harry and Beulah (Hoover), Lancaster, Pa., third child, first daughter, Dorine Mae, Aug. 13, 1966.

Reday, Amos and Ruth (Mast), Elverson, Pa., seventh living child, sixth daughter, Amy Jo, Aug. 15, 1966.

Sears, Merle and Joy (Kauffman), Tiskilwa, Ill., fourth son, Todd Allyn, Aug. 15, 1966.

Shenk, Kenneth E. and Mae (Myers), East Petersburg, Pa., second child, first son, Keith Edward, July 27, 1966.

Smith, Norman and Ruth (Nighswander), Stouffville, Ont., third child, second daughter, Mary Elizabeth (Beth), Aug. 14, 1966.

Weaver, Daniel and Naomi (Kauffman), sixth child, fourth daughter, Eunice Elizabeth, May 30, 1966.

Weldy, Lee and Karen (Esch), Elkhart, Ind., second daughter, Lisa Marie, Aug. 16, 1966.

Yoder, Le Roy and Martha (Mullet), Dalton, Ohio, third son, Keith LaMar, June 25, 1966.

Zook, Wilmer and Treva (Yoder), Goshen, Ind., second child, first daughter, Waneta Carol, Aug. 6, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer—Goshow.—J. Edward Alderfer, Souderton, Pa., and Ruth Anne Goshow, Franconia, Pa., both of the Salford cong., by Willis Miller, Aug. 20, 1966.

Brubaker—Buckwalter.—Cerald G. Brubaker, Mt. Joy, Pa., Erismam cong., and Mary E. Buckwalter, Lititz, Pa., Hess cong., by H. Howard Witmer, Aug. 13, 1966.

Brunk—Kilmer.—Ronald Brunk, Goshen, Ind., Belmont cong., and Carolyn Kilmer, Wadsworth, Ohio, Bethel cong., by Aden J. Yoder and Ray Bair, Aug. 8, 1966.

Buller—Britsch.—Arlin Buller, Lehigh, Kans., Alexanderswohl cong., and Maretta Britsch, Archbold, Ohio, Zion cong., by Ellis Croyle, July 24, 1966.

Couch—Wyse.—Michael Lee Couch, Elkhart, Ind., Roselawn cong., and Kathryn Marie Wyse, Wayland, Iowa, Bethel cong., by Verle Hoffman, June 25, 1966.

Eberly—Hartzler.—Willard K. Eberly, Harrisonburg, Va., Bank cong., and Eva Marie Hartzler, Onego, W. Va., Brushy Run cong., by Jesse T. Byler, Aug. 20, 1966.

Glick—Ross.—John D. Glick, Kalona, Iowa, Sunnyside C.M. cong., and Marjorie L. Ross, North Liberty, Iowa, Methodist, by Richard J. Lichty, Aug. 15, 1966.

Hartzler—Imhoff.—Rodney Ray Hartzler, Griddle, Ill., Waldo cong., and Rebecca Lou Imhoff, Lowpoint, Ill., Metamora cong., by Roy Bucher and J. D. Hartzler, grandfather of the groom, Aug. 13, 1966.

Kelting—Kinsinger.—Garth Kelting, Williamsburg, Iowa, Lutheran, and Norma Ruth Kinsinger, Parnell, Iowa, West Union cong., by Earl Erb, July 9, 1966.

Maldaner—Walter.—David Maldaner, Stirling, Alta., and Judy Walter, Lethbridge, Alta., both of the Stirling cong., by John J. Hofer, July 30, 1966.

Miller—Detter.—Denny Miller, Archbold, Ohio, St. John's Lutheran, and Billye Detter,

Archbold, Ohio, Zion cong., by Ellis Croyle, Feb. 5, 1966.

Miller—Yoder.—John David Miller, Wellman, Iowa, East Union cong., and Evelyn Yoder, Kalona, Iowa, Lower Deer Creek cong., by J. John J. Miller, father of the groom, Aug. 14, 1966.

Rupp—Nafziger.—Lynn Rupp, Archbold, Ohio, West Clinton cong., and Karen Nafziger, Wauseon, Ohio, Central cong., by Charles H. Gausche, Aug. 13, 1966.

Sauder—Schmitz.—James William Sauder, Archbold, Ohio, and Judith Ann Schmitz, Wauseon, Ohio, both of the Central cong., by Roy and Charles H. Gausche, July 30, 1966.

Umbles—Gashco.—Lawrence H. Umbles, Sadsburyville, Pa., Downing Hills cong., and Margaret Rose Gashco, Imlay City, Mich., Bethany cong., by Leroy Umbles, July 9, 1966.

Weaver—Wenger.—Ivan Weaver, Apple Creek, Ohio, and Joyce Wenger, Smithville, Ohio, both of the Salem cong., by Richard Ross, July 30, 1966.

Welty—Garber.—Lavon J. Welty and Carol Garber, both of Elkhart, Ind., Sunnyside cong., by Leonard Garber, father of the bride, July 9, 1966.

Yoder—Frey.—Darrell Yoder, Orrville (Ohio), cong., and Carol A. Frey, Archbold, Ohio, Zion cong., by Ellis Croyle, Aug. 13, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gehman, Marvin H., son of Peter H. and Elsie (Hirsch) Gehman, was born July 16, 1929; died at the Ephrata (Pa.) Community Hospital, as the result of an automobile accident, July 29, 1966; aged 37 y. 13 d. He was married to Mary Jane Stauffer, who survives. Also surviving are his parents, 4 brothers and 5 sisters (Anna—Mrs. Menno M. Wenger, Elizabeth—Mrs. George M. Buckholder, Titus H., Paul H., Kathryn—Mrs. Eli W. Nolt, Henry H., Naomi—Mrs. Ivan S. Nolt, Eli H., and Rachel—Mrs. Martin Zimmerman). He was a member of the Bowman's Valley Church, where funeral services were held Aug. 2, conducted by H. Z. Good, Wilmer Leaman, and Benj. Weaver.

Landis, Katie S., daughter of Milton M. and Marie (Souder) Moyer, was born in Franconia Twp., Pa., Nov. 16, 1890; died at Grand View Hospital, Sellersville, Pa., Aug. 9, 1966; aged 75 y. 8 m. 24 d. On Nov. 12, 1910, she was married to Wilmer N. Landis, who survives. Also surviving are 2 sons and one daughter (Ellis M., Leroy M., and Erma—Mrs. Warren Yothers), 23 grandchildren, 13 great-grandchildren, and one sister (Ada—Mrs. Jacob Kulp). One son, one daughter, and 2 brothers preceded her in death. She was a member of the Franconia Church, where funeral services were held Aug. 15, with Leroy Godshall and Curtis Bergey officiating.

Meyer, Elmer Joseph, son of Jacob G. and Mary (Conrad) Meyer, was born near Canton, Ohio, April 28, 1892; died at Rittman, Ohio, July 22, 1966; aged 74 y. 2 m. 24 d. On Dec. 25, 1920, he was married to Sarah Liechty, who survives. Also surviving are 6 children (Paul, Vernon, Arthur, Fred, Bernice—Mrs. Sturges Miller, and Lois—Mrs. Paul King), 23 grandchildren, one sister and 2 brothers (Emma—Mrs. Noah Schrock, J. C., and E. A.). One grandchild, 6 sisters, and 2 brothers preceded him in death. In 1936 he was ordained as a deacon and served in this capacity for many years. He was a member of the Pleasant Hill Church near Sterling, Ohio, where funeral services were held July 25, with Stanford Mumaw and David Esleman officiating.

Miller, Chancy R., son of Jeff and Kathryn

Miller, born in Howard Co., Ind., July 22, 1893; died at the Tollfree Memorial Hospital, West Branch, Mich., Aug. 7, 1966; aged 73 y. 16 d. On March 4, 1916, he was married to Carrie Beachy, who survives. Also surviving are 8 children (Mrs. Edna Gascho, Mrs. Mildred Keff, Ruth, Richard, Otis, Lotus, Willard, and James), 20 grandchildren, one great-grandchild, 2 brothers and 2 sisters (Fanny, Nettie, Roy, and Willis). He was a member of the Fairview Church, where funeral services were held Aug. 9, in charge of Harvey Handrich.

Myers, Sophia, daughter of Noah and Nettie (Leatherman) Myers, was born near Oakwood, Ohio, March 30, 1887; died at a rest home near Grover Hill, Ohio, May 14, 1966; aged 79 y. 1 m. 14 d. Surviving are 2 brothers (Earl M. and William). She was a member of the Mt. Pleasant Church, where funeral services were held May 17, in charge of Ronald D. Martin; interment in Cascade Cemetery, Cloverdale, Ohio.

Ramer, Daniel, son of Samuel and Lydia (Reed) Ramer, was born in Elkhart Co., Ind., Oct. 16, 1887; died at the Elkhart General Hospital of spinal meningitis, July 17, 1966; aged 78 y. 9 m. 1 d. On Nov. 17, 1912, he was married to Ida A. Weaver, who survives. Also surviving are their 5 children (Mabel—Mrs. Ernest Bauman, Harvey, Floyd, Martha—Mrs. Ernest Kulp, and Grace—Mrs. Lowell Shaum), 26 grandchildren, and 10 great-grandchildren. He was a member of the Yellow Creek Church. Funeral services were held at the Frame Yellow Creek Church, July 20, in charge of Paul Hoover and Leonard Martin.

Ray, Mahaley S., daughter of William and Mary Rebecca Nesselrodt, was born at Ft. Seybert, W. Va., March 15, 1886; died at Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 16, 1966; aged 80 y. 5 m. 1 d. She was twice married. Her first husband, Albert E. Smith, died in 1943. Her second husband, Ward H. Ray, died in 1950. Surviving are one son (Luther G. Hoover) and 3 daughters (Mrs. W. L. Baer, Mrs. Luther Hoover, and Mrs. Noah Halterman). Funeral services were held at the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., Aug. 19, in charge of Jacob E. Martin, Sr., and Earl Delp.

Sharp, Lydia, daughter of John and Charity (King) Kropf, was born in Cass Co., Mo., April 24, 1882; died at Hubbard, Ore., July 15, 1966; aged 84 y. 2 m. 21 d. On Jan. 2, 1930, she was married to Levi Sharp, who died Sept. 27, 1930. Surviving are 3 brothers (Clarence, Harvey, and Roy). She was a member of the Zion Church, where funeral services were held July 18, in charge of John M. Lederach.

Short, Clarence, son of Ben and Mary (Reigacker) Short, was born in Fulton Co., Ohio, Nov. 9, 1892; died at Angola, Ind., July 27, 1966; aged 73 y. 8 m. 18 d. On Dec. 1, 1914, he was married to Mary Schmucker, who survives. Also surviving are 5 children (Ben, Dale, Dean, Lillian—Mrs. Ora Aeschliman, and Berneda—Mrs. Lawrence King), one brother (Harold), and one sister (Bessie Short). He was a member of the Zion Church, where funeral services were held July 30, with Ellis Croyle and P. L. Frey officiating; interment in Pettisville Cemetery.

Zimmerman, Milton, son of Jacob J. and Lizzie (Troyer) Zimmerman, was born near Inman, Kans., Dec. 30, 1896; died at his home near Garden City, Mo., July 20, 1966; aged 69 y. 7 m. 20 d. On Feb. 21, 1924, he was married to Matilda Yoder, who survives. Also surviving are one brother and 5 sisters (Milo, Bertha—Mrs. Roy Miller, Myrtle, Mrs. Alta Hosteler, Fern—Mrs. Glen Whitaker, and Orpha). One sister preceded him in death. He was a member of the Sycamore Grove Church, Garden City, where funeral services were held; interment in Clearfork Cemetery.

Zook, Ezra J., son of John P. and Rachel

(Detweiler) Zook, was born near Belleville, Pa., Dec. 19, 1879; died at the Lancaster (Pa.) General Hospital, June 28, 1966; aged 86 y. 6 m. 9 d. On Jan. 19, 1905, he was married to Fannie I. Yoder, who died Nov. 23, 1963. Surviving are one daughter (Rachel Smoker), one son (Aaron), one foster son (Jesse Beiler), 2 sisters (Mrs. Abe Yoder and Mrs. Katie Kauffman), 2 brothers (Jacob and Kore), 12 grandchildren, and 9 great-grandchildren. He was a member of the Conestoga Church, where funeral services were held July 1, with Ira Kurtz, Millard Shoup, and Elam G. Lantz officiating.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Items and Comments

The Oregon Synod of the United Presbyterian Church has completed a study—"Comparative Costs of Local Church Programs"—which reveals that churches in the middle-size category (300-1,000) are the most economically operated.

The study was divided into three categories—congregations of 300 or less, 300-1,000, and over 1,000. Churches in the middle group reported the most money spent on each member for Christian education, worship, capital improvements, and other programs after paying the minister's salary. They reported an average of \$25.60 per member left over for these programs, while the smaller group had \$21.66 and the larger churches \$19.60 per member.

Church workers' salaries were the largest single expense in all three groups, totaling 58 percent of expenses in the middle group,

66 percent in small churches, and 64 percent for large churches.

* * *

Britain's Baptist churches have been urged to launch an evangelical crusade this fall—as a follow-up to Billy Graham's London Crusade—by Sir Donald Finemore, president of the Baptist Union. The 3,290 Baptist churches have an adult membership of slightly less than 300,000, and this number has been on the decline recently. In his message Sir Donald told Baptists that the denomination is on trial.

"More vigor, more fire, more power, and more sacrifice are needed," he said. "But I ask for something quite definite and practical. Let every church have its own crusade. Let every church set aside a week in the autumn for meetings of challenge and decision. Let every church arrange publicity, visit the district, and, most of all, call its young people and those all round about them to commit themselves to Christ."

* * *

The linguists claim the Russians mean what they say when they speak out against "swearing." Fact is, you now can be arrested, tried, and convicted in a single day if found "swearing" in atheism-promoting USSR.

To swear, most dictionaries indicate, is to make a solemn promise to God. Or it can mean profane or blasphemous language taking in vain the name of God.

Well, atheist Russia will crack down if it finds you swearing, particularly in those cases when your swear words are directed against a neighbor.

Swearing, in the USSR, is now punishable by 10 to 15 days in jail or a fine up to 33 rubles (\$15). Under the new Soviet order, persons who swear and "insult other citizens" can be brought before a court, with quick action promised.

PUBLISHED SEPTEMBER 3 BY HERALD PRESS

TOMORROW, TOMORROW, TOMORROW

by Elaine Rich



Here is an inside view of the day-by-day experiences of a worker in a mental hospital. The book is based upon the author's own experience plus the experiences of other college youth of the author's generation. A book for young people and adults. Required reading for those going into voluntary service. \$2.00



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Officials of the United Presbyterian Church are making informal contacts with the Defense Department concerning a controversial peace statement in the denomination's new Confession of Faith which has caused concern among some Presbyterians holding government posts.

In scattered instances, government-employed elders in local congregations have resigned from church offices over the controversial pledge asking them to pursue peace "even at risk to national security." The reaction is "a little unexpected," said William P. Thompson, new stated clerk of the denomination, who told of the "informal contacts" in an interview.

"We have always stressed that God alone is Lord of the conscience," he said of the disputed statement. "This is a practical expression of it."

Mr. Thompson said he knew of two cases where elders had resigned because of the controversial passage. One was in Washington and the other at Wichita, Kans. At issue are several sentences in the Confession of 1967, still up for approval by two thirds of the church's 188 Presbyteries before it takes effect.

One declares that the church is called "to practice the forgiveness of enemies and to command to the nations as practical politics the search for cooperation and peace." It continues, "This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife, and to broaden international understanding. . . . When the church allows some one national sovereignty or some one 'way of life' to be identified with the cause of God, it denies Christ the Lord and betrays its calling."

* * *

Francis A. Davis, columnist for The Maryland Baptist, suggests that Christians ought to be supplied with credit cards. In this way the offering could be efficiently gathered (perhaps at the door as the worshippers enter). The treasurer would not be bothered by the laborious task of counting money. The receipt cards could be processed through IBM machines. And the whole sticky business of stewardship could be brought up to date. Carried away by his own enthusiasm, the author went on to state, "A further refinement would be to have a button at the counter, which would be pressed, sending off a rocket from the church roof, if a contribution of \$100 was made" (The Maryland Baptist, June 30, 1966).

With bingo, bean suppers, rummage sales, dime cards, and "tearful appeals from the pulpit" going full blast, why not credit cards? This would be right in context with the secular church in the secular society. Simplified sacrifice! Why not?

MEMORIAL BIBLICAL SEMINARY
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Guilt and Grace

By J. Lester Graybill

The U.S. Department of Internal Revenue once received the following letter: "My conscience has been bothering me. Enclosed you will find my check for the amount of \$100. If I still can't sleep, I'll send you the rest."

The human problem of guilt is not a new one. It is sometimes a problem to sensitive Christians as well as to those who have never known the Gospel of forgiveness.

In Luke 5 we find a clue to the proper handling of guilt. Here we discover Simon Peter at Jesus' knees, exclaiming, "Depart from me, for I am a sinful man, O Lord" (verse 8). Peter's sense of guilt marked the beginning of his spiritual pilgrimage. Peter had come to an experience of guilt and grace in the presence of Jesus Christ.

The Extent of Guilt

First, let us remember that guilt is every man's problem. "Sin is our common heritage."

How often have we felt the guilt of a personal failure? A sense of guilt may arise in many areas: lack of faith; a thin devotional life; strained family relations; impatience; animosities; careless stewardship; inability to control human passions; selfish ambitions; compromise rather than conviction.

Our guilt is all-inclusive. None but Jesus could ever ask, "Which of you convicts me of sin" (John 8:46)? In the presence of Jesus there are not, as we often think, two categories of the righteous and the guilty. Rather, there are only the guilty. There is only one response when we meet the Master. "Keep away from me, Lord, for I am only a sinful man."

There are many areas in which guilt can be felt. There may be a sense of guilt with reference to people, to things, to one's self, or to God. Deep feelings of guilt are often created through our relationships with others. A sensitive person may find himself with guilt feelings in relation to his own family. "We hurt the people whom we love the most." How true!

Likewise there is guilt with regard to our use and misuse of possessions. These inanimate objects fasten their hold on us like the tentacles of an octopus. One day we awaken to

discover that our little idol has begun to control our behavior and to mold our thought life. Because we find ourselves loving things and using people, the floodgates of personal guilt are opened.

Discovering that we are not all that we want to be, we may feel guilt toward our own true self. Left alone with such nagging thoughts we may come to despair. Like Paul we cry out, "Wretched man that I am! Who will deliver me from this body of death?"

Amidst all this we may sense our depth of guilt toward God, the Almighty and Righteous One. Reading His Word we discover what the law requires. Reading further we are troubled by the Sermon on the Mount, with its exposure of sinful attitudes and hypocritical behavior. Then we feel terribly guilty and utterly condemned.

The Swiss psychiatrist, Paul Tournier, suggests that there are two kinds of guilt. We must distinguish between false guilt and true guilt, both of which are constantly at work in our lives. Briefly stated, false guilt arises from man's disapproval; it comes as a result of social judgments. How much of our lives fall under the scrutiny and control of status persons, whose disapproval we dreadfully fear? Our own sense of worth becomes chained to the reactions of others. "What will others say or think?" becomes the crucial question which motivates our behavior.

On the other hand, there is indeed the element of true guilt. Although these two types are intertwined within each of us, some differentiation is helpful. True guilt is guilt before God, whether it arises from direct disobedience to His Word or is evidenced by a breakdown of dependence upon Him. It may be the fear of divine judgment that brings anxiety. Or it may be the failure to be true to one's own self.

In any event, the point is clear. It makes a big difference whether we feel guilty because of what other people say, or because of what God desires. Our task becomes one of discovering God's deliverance from both types of guilt. All of us do battle with these feelings. All of us realize the way in which they can play havoc with our spiritual growth. Surely God does not plan for us to live all our lives in bondage to either true or false guilt.

J. Lester Graybill is pastor of the Orrville Mennonite Church, Orrville, Ohio.

Let us take a second look at the problem of guilt. It is tremendously important how we handle our guilt feelings. If misused, guilt becomes both a destructive and a disruptive force in our lives. Refusal to recognize or deal with feelings of guilt is equivalent to keeping the lid on a boiling pot. The results, too, are similar.

There are numerous false solutions to our sense of guilt. These cover the gamut from self-justification to morbid self-condemnation. The range may include a sincere Pharisee, a blinded hypocrite, and a neurotic church member. Repressed guilt may trigger a host of adverse behavior patterns: anger and rebellion, fear and anxiety, an insensitive conscience, bitterness, judgmental attitudes. It may produce a vicious cycle of misunderstanding and aggressiveness even between husband and wife. Where guilt is not dealt with, it functions like a poison in the whole emotional system.

A modern writer has observed that "we gather our arms full of guilt as though it were precious stuff. . . . It must be that we want it that way." Somehow we feel compelled to punish ourselves. And yet it is certainly not God's intention that guilt become an agent of self-destruction.

The Proper Use of Guilt

What then is the function of guilt? Guilt is intended to lead us to the source of grace, namely, Christ. Repressed guilt is indeed destructive, while confessed guilt is redemptive. Guilt can prod one to experience God's grace. When guilt is resolved by divine grace, it becomes the means of our healing, even as previously it was the means of our alienation.

Let us return to the experience of Simon Peter as recorded in Luke 5. After using Peter's boat as a pulpit, Jesus requests him to "Launch out into the deep." Despite the fact that net fishing on the lake was always done during the darkness of night, Peter obeyed. The miraculous catch astonished and shook the big fisherman. His reaction was spontaneous. In deep conviction Peter cries out, "Depart from me, for I am a sinful man, O Lord." In the presence of the Sinless One his own unworthiness becomes apparent.

This was the turning point in Peter's life, for afterward he left everything and followed Jesus. Peter had moved from a "guilt of doing" to a new awareness of the "guilt of being." In that deeply personal encounter Peter recognized both the greatness of Christ and his own miserable sinfulness. He no longer feels guilt for specific misdeeds, but is overwhelmed by his desperate inner condition. His impulsive cry, "Depart from me," does not indicate a permanent desire that the Lord should leave him. Rather, it reflects the shattering of his self-sufficiency.

Whenever any man begins to sense his need and guilt as a sinful person, then God's grace has its golden opportunity. When I despair because of who "I am," there is deliverance "through Jesus Christ our Lord" (Rom. 7:24, 25). Grace truly becomes operative when I confess my *sin* (of being an egocentric and rebellious self), as well as my *sins* (of doing or not doing certain deeds).

God fully intends that guilt should lead to the Saviour. In

repentance there is forgiveness, for repentance is the doorway to grace. Through Jesus Christ and His grace my guilt can be removed. Then I may joyfully sing: "Saved! saved! My sins are all pardoned, my guilt is all gone!"

Dr. Tournier is surely correct in his observation that man has a desperate struggle to accept God's grace. He suggests that the difficulty arises from "the idea deeply engraved in the heart of all men, that everything must be paid for." It seems incredible that God should remove our guilt without our needing to pay a price. Herein lies the very heart of our Christian Gospel. It is God Himself who has paid that price and it is love without conditions. The simplest definition of grace is "God's love in action." Grace is His unmerited favor to those who deserve the very opposite.

Out of Peter's experience came not only confession but also a sense of purpose. "Do not be afraid; henceforth you will be catching men." His life objective could no longer be the same. Prior to the miraculous draught Peter could address Jesus as "Master." A Master is someone to be obeyed, who tells us what to do and how to behave. But following that experience Peter could address Jesus as "Lord." A Lord is one to be revered, whose majesty and holiness bring both guilt and grace to the sinner.

"There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). It is grace, God's grace, that exceeds our sin and our guilt. This is not license to do as we please, but release to be what God desires. Only through grace are we free. "'Twas grace that taught my heart to fear, and grace my fears relieved. . . . 'Tis grace hath brought me safe thus far, and grace will lead me home."

Not Always

By Lorie C. Gooding

Not always where an altar stands
can I look up and see God's face;
but oft I feel His presence near
in some lone, consecrated place;
and there, beneath the stars or sun,
I worship the Eternal One.

Not always when the hymns arise
to bear our spirits up to Him
does my heart soar in ecstasy;
but sometimes in the evening dim
I climb a hilltop all alone,
and worship, kneeling by a stone.

In quietness my love is hid.
I cannot always give it voice.
But in the deeps within my soul
I know my Saviour, and rejoice.
And by the peace He gives, I know
my worship is accepted so.

Project "Consensus"

How can a touchy issue be dealt with in the life of a congregation? How can two sides of a question be discussed when there are deeply rooted convictions on either side? How can a congregation find its way through controversial questions if more heat than light is generated whenever they are raised?

Often, because no good way can be found to deal creatively with controversy, the congregation acts like the proverbial ostrich; it hides its head in the sand and waits for the danger to go away. The only thing to be gained by this kind of activity is the unwholesome decision by default. When a congregation discovers that brotherly discussion of differences is possible, it finds the true meaning of church. This is true particularly when the next step is taken—the step of responsible decision.

How can congregations be helped to take these steps: (1) brotherly discussion, (2) spiritual discernment, and (3) responsible resolution of the issue in a consensus decision to act?

Norman Kraus, secretary of adult education for MCCE, has developed and promoted a plan to help an adult group to move to consensus. A number of congregations have already used this program and found it helpful. Others may want to try it. The program is called Project "Consensus." It is available free by writing to MCCE.

The program is basically a method. And it is focused primarily for a group like an adult Sunday-school class. Some of the procedures are these:

- (1) The issue to be dealt with is selected. (Examples of issues are: the race issue, witness to the state, ecumenicity, divorce, the wedding ring.)
- (2) A resource person provides a period of solid Biblical input over a period of several weeks.
- (3) The class breaks up into buzz groups to explore all facets of the problem in an atmosphere of freedom.
- (4) A reporter brings back notes from each of the buzz groups and shares them with the entire class.
- (5) The total class continues to bring the Bible and relevant historical data to bear on the issue. The current situation is examined.
- (6) Consensus is first sought in the small groups, then in the larger group. Finally, if the issue is one which the whole congregation faces, the decision of the class is reported to the congregation through a group like the church council.

All of this may take several months depending on the issue selected.

—Arnold Cressman.

The Publican

*O God,
Sometimes it seems
You are so still and silent,
When you should be speaking.
Your enemies aren't quiet.
They are in earnest.
Those who hate you
Lift their heads high.
They are haughty and unafraid.
Aren't you afraid
Your cause will be lost
When so many today
Confederate against you,
And get so loud?
You must be tempted
Sometimes to scare such
With a storm,
Or terrorize them
With a tempest.
I know I would—
Until I remember
Man's ways are not your ways;
Until I see again
The persistence of patience,
The timelessness of truth,
And the power of love.*

Amen.



Meserete Kristos Chapel

Meserete Kristos Chapel, Addis Ababa, Ethiopia, one of the eighteen regular places of worship for Meserete Kristos Church in Ethiopia. See article on page 810.

Beyond the Problem

One of the pitfalls of scholarship is the lack of certainty about anything. Scholars seem to studiously avoid answers. Scholars seem to enjoy shaking the foundations in order that "true faith might flow forth." But they seldom seek to put stakes or a solid foundation under to provide a certainty upon which to stand.

In an article entitled, "The Intellectuals: God's Frozen People," Arthur Barber writes, "The fact remains that scholars and teachers—the custodians of human intellect, the central nervous system of democracy—have failed to address the most fundamental questions of our time."

Richard Goodwin says it this way, "... nothing is more disheartening than the failure of much of the American intellectual community to evolve answers to the crises of American public life. . . . Of course, much is being written and said. The air is filled with the insights of sociology and psychology, political science and public administration. This is the age of insight—often penetrating, sometimes brilliant, but rarely helpful to those whose job it is to guide affairs."

So writers are saying that we are certainly made aware of the new problems today but the intellectual in our land will seldom address himself to answers. His discernment seems to go only to the point of deciding what the problem is.

If this is true in political and social matters, it also is sometimes true in spiritual concerns. That is, many times religious intellectuals are tempted to go no further than raising the problems of the present and giving penetrating insight into the problems. Most of us know there are enough problems even though it may be we haven't analyzed them rightly. Perhaps we need to start here. We can hardly give answers until we know what the problem is.

On the other hand, we are crying out for some answers. We long for something which is sure, which we can stand upon. We would have leaders like the sons of Issachar who not only "discerned the times" but also "knew what Israel ought to do."

So this is not, in any sense, interpreted to belittle or disparage true scholarship. Christianity owes much to constructive scholarship.

But it does call into question that caliber of scholarship which inculcates doubt and causes us to live in uncertainty, which simply addresses itself to analyzing the problem but not to giving answers, which is satisfied with shattering the foundations and does not build faith, which lives on suspended judgments and will not commit itself.

C. H. Spurgeon said something which should be heard today. "Find if you can one occasion in which Jesus inculcated doubt or bade men dwell in uncertainty." It is a good statement because there is a certainty which should and does radiate from the lives of the redeemed. The Apostle Paul's

"I know" statements never cease to challenge. And the Apostle John continually uses the word "know" in his testimony. The Christian today knows the certainty of the greatest facts of life.

In a day when the foundations are shaken for many, we need those who have insight, not so much to tell us what was wrong with the cracking foundation, but to build better, to give guidance, to prepare blueprints, to teach us what we can be assured of, to foster faith and not doubt, and to take us to Christ, the solid Rock and only foundation upon which to stand.—D.

Every Day Isn't Washday

Under this title the *United Church Observer* carried a note some time ago which says rather clearly what some of us are feeling these days about statements concerning the church in general. "Self-criticism and self-analysis are good for a church as long as people don't get neurotic about it. For self-criticism the United Church could probably win an international ecclesiastical citation for excellence any month of the year.

"Listening to critics — even when they are uninformed, superficial, and decades late—may be salutary, but we've now had a winter-full of them. We've absorbed enough of the what the man in the street thinks when he's not thinking much to keep us uncomfortable in our pews for the rest of the year. Pierre Berton was rather fun. The Anglicans asked him; he obliged. There was a lively debate. Now there's a tendency for all the me-tooers to join the Berton act and—well, it does get to be a bit of a bore, doesn't it?

"As Principal E. S. Lautenschläger remarked at a church meeting the other week, the current rash of subsidized criticism has not been an unmixed blessing. He added that a little public linen-washing may be inevitable, but every day isn't washday!"

I suggested some time ago that I thought it was time for preachers to begin preaching sermons on what's right about the church. Some wrote telling me they are developing a series along this theme. I cannot help believing that clear Scriptural teaching on what the calling of the church is will bring growth and blessing. Of course, it will point out also where the present-day church lacks. But this is different from the kind and context of much criticism we hear today. It is something different to have the Holy Spirit reveal failures and sin when the true standard of God is held high than to adopt a spirit which points out sin while seldom if ever telling what our high calling is in Christ. The starting point is different.

While it is true that our sins must be admitted and confessed, and our linen must be washed, there ought to be more days when we are encouraged to put on the garments of God's children as His elect. Perhaps a prophet will arise who can pronounce not only doom but also restoration.—D.

Meserete Kristos Church Grows

By M. M. Hess

Church Development

Church development was the first agenda item in the April meeting of the executive committee of the Meserete Kristos Church (which has grown out of Eastern Board Mission efforts in Ethiopia). It was reported that a week earlier the Shoa congregation received additional members, bringing the total membership to 121. Wonji had also received additional members, and classes are under instruction in each congregation. Membership of the church now stands at 420, a remarkable increase over last year's figure, which was somewhere in the neighborhood of 225.

Eighteen congregations and worship centers have been established. The work of the last few years in teaching the meaning of church membership and church organization is beginning to bear fruit as congregations are forming and membership is becoming much more clearly defined. Three national pastors have been ordained.

Bro. Beyene Mulatu in February had opportunity to visit the Tanganyika Mennonite Church, and returned inspired and enthused by the emphasis on evangelism which is resulting in rapid church growth there.

Calling of Leadership

With the rapid development of the church, many Ethiopian brethren have been feeling deeply that full-time leadership for the church is becoming an urgent necessity. Chester Wenger has been able to give only part time to this work, and will now be transferring to the United States. The committee decided that a leader is needed who could give full time to the administration of the church's program, including the institutional work as well as the congregational development and organization.

It became clear that chairman Million Belete, principal of Bahir Dar Polytechnic Institute, is not presently available for this task. After careful consideration, the group came to a unanimous decision to call Nevin Horst to this assignment. This call places upon Bro. Horst a heavy responsibility, but an extremely crucial one for these strategic years when the church is moving into a new period of development and growth.

Leadership Training

Many young people from the Meserete Kristos Church are graduating from Nazareth Bible Academy each year. Some are going into places of responsibility in the church; others into other employment in which they have opportunity to give Christian witness. At present there are 100 students in the academy, ten of whom are from Tanzania, Somalia, and Sudan.

The school is enjoying a reputation as an excellent academic institution, and is also making a very strong contribu-



Young believers going out to witness.

tion to the lives of these Christian young people. By serving young people of other churches the school is making a contribution to the larger Christian community in Ethiopia. Provision has been made for Bible College training for potential evangelists, pastors, and church leaders. To this end scholarship assistance has been made available to members of the Meserete Kristos Church for study at Bukiroba, Tanzania, or in India, or in the United States.

Educational Ministry

A new perspective is emerging in the church, and leaders are seeking to concentrate on evangelism and to reorder program priorities so that this can be done within available resources. Consequently the educational program will come up for a thorough review since a substantial part of the budget is now devoted to elementary education. This will mean increasing elementary school fees, and possibly closing some of the valley schools.

These schools are not proving to be as fruitful as had been hoped. Local communities have been slow to take initiative and still depend on the mission to provide teachers and facilities. The quality of the witness carried on by the teachers is not always as good as could be desired.

It is hoped that these schools can be reopened later with more community initiative and with evangelism being the primary thrust with a supplementary school program rather than beginning with school and hoping that it will produce evangelism.

Medical Ministry

With the development of industry and plantations in its area, Nazareth Hospital is also experiencing an enlarging ministry, but the facilities are overcrowded and the staff is overworked. Some have suggested that the time has come either to provide a large new hospital or to close the institution.

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Church leaders recognize, however, that financial resources available to them are not adequate to the need. They are most reluctant to see the institution closed. They would also be afraid of a mammoth church institution which would overshadow and smother the church itself.

An approach has been made to the Ministry of Health by mission-church representatives setting forth the limitation of mission resources and explaining that it will not be possible to go on doing private medical work on the church's responsibility. The church now wants to move toward helping government and needs the assurance of their support and sponsorship if a contribution to the medical needs of the country is to be continued.

The Health Ministry outlined that they are not in position to assist at Nazareth since there are other provinces without a hospital, and because the national medical budget is being cut. The ministry therefore requested that Nazareth Hospital

continue on the present basis for one more year. The mission and church agreed, on condition that the present contract be renegotiated at that time. This leaves the future of this institution uncertain, but it would seem to be the price for getting the government and community involved in this medical program and for keeping the hospital related to the church.

Partnership

The program in Ethiopia will continue to be administered by a joint executive committee consisting of five Ethiopians representing the Meserete Kristos Church and three missionaries representing the Eastern Board. The committee faces a number of significant challenges. The Meserete Kristos Church has not yet been able to gain government recognition and registration. The brotherhood base is still small. Members of the executive committee live in scattered locations. There are pressing questions of budget and in leadership, administration, and planning.

Unite or Separate

By Donald R. Jacobs

We are living in a period of new huddling, new unhuddling, and for some of us, a new befuddling. In church circles the two huddles are forming around the church unionists on one end and the separatists on the other. The church unionists call themselves ecumenicists and the separatists call themselves evangelicals. Both of these words are good and both are striving for good things.

The flesh being what it is, these people drive each other to extremes. And the worst of it is that neither side is content to state what it believes but insists on describing the beliefs of the other side, which is often done with the barest sprinkling of Christian grace and tolerance. And so, new images are being formed which will require a long time to erase.

The evangelicals paint the ecumenicists as unbiblical, compromising, universalistic, concerned only with the social needs of men; those who deny the necessity for the new birth, individual conversion, and a belief in the transcendent. The ecumenicists think that the evangelicals are Bible worshipers, not interested at all in man's body, just his soul, that they cling to outmoded Christianity and refuse to change, that they are diabolic in their denominational pride, and that they are hopelessly out of date in a rapidly changing world.

Now any of us who is acquainted with people on both sides knows that these caricatures are wrong. I think I am safe in saying that they exist only in the minds of the opponents, and not in reality.

Yet there is a difference between these two groupings, and

denominations and individuals are now being pulled and tugged by both sides.

As Mennonites, we feel most at home with the evangelicals doctrinally. Their doctrinal statements sound very much like our own with the exception of the testimony to peace. On the other hand, our approach of ministering to the total man does not quite square with their overwhelming stress on evangelism. Then, too, in methods of doing mission work we do not see eye to eye. They insist that we can talk about church and mission as two separate things. This may result from the fact that they are often nondenominational in their approach to missions. For this reason they find no difficulty in seeing an American mission organization existing alongside a local church overseas without the two ever coming together in organic unity.

I think we feel that the church in America should relate to, let us say, the church in Africa as church to church and not mission to church. We have been speaking of the church *in* mission, not the church *and* mission. This makes a tremendous difference in mission strategy.

In our general approach to our sister churches overseas then we probably lean more toward the ecumenical approach than the evangelical one. This probably arises from our doctrine of the church which is quite strong. Nondenominational or free churches do not have this same orientation.

And so we again find ourselves in parts of two camps at the same time. But the pressures to ally ourselves more completely with one side or the other will increase in the next few years both from within and from without our membership. Is it not time for us, as a church, to define more clearly where we stand, not in relation to the two sides, but on specific issues that so vitally affect our mission in the world?

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The New Passover

By Roy H. Kreider

God guides and molds the destinies of men and of nations; our circumstances and our deliverances are in His keeping. This is the theme which pervades the Jewish Passover liturgy, and as such is indeed a pertinent theme for us as we stand on the eve of the Passover-Easter commemoration. For we too meet in the shadow of awesome tragedy and of miraculous deliverance. Thus we are enabled to feel a deep sense of kinship in experience with our Jewish neighbors as they make ready to commemorate Passover deliverance of the Exodus. For them this becomes a living experience as each participant ponders his own miraculous preservation as he commemorates the Feast.

Feast in God's Presence

Passover in Jewish tradition is a feast in the presence of God, and therefore a holy commemoration, a holy communion. The participants are called to remember that they have had a past filled with the mercies of God, that they owe much that is precious in life to the sacrifice of others, that the flavor of life is in the mingling of the bitter and the sweet, and that they should not sit at their ease but should be dressed and ready for what lies before, the hard journey they have to make with friends and neighbors if God's promises are to be realized.

Such communal feast reminiscent of some great national deliverance, in the company of God as participant, is an inspiring religious custom. Such is the Passover for the Jews. Only a few nations have been able to carry out such a tradition through the ages. Western people have tried it but have found that it degenerates soon into an individualistic and often vulgar holiday, without national or religious meaning. Our United States president annually issues Thanksgiving proclamations, but a look around the country on Thanksgiving Day hardly leads to the conclusion that either a national or a religious festival is in progress. Even Easter morning sunrise services often appear more like some theatrical show. The idea of thanksgiving to God for a great deliverance, or from being mercifully spared during some catastrophe such as has just struck our area, seems to most people to be a pious pose, participating in which would make them feel awkward.

But for more than three millennia Passover remains a religious feast, pregnant with symbolism and spiritual meanings, a grand example of mature national and religious thought and feeling, with its reminiscences of the story of the national past in unleavened bread, bitter herbs, and sacrifices, observed while the participants are dressed for a journey, shoes on their feet and a staff in their hands.

Two Feasts

This festival combines two feasts, Passover and the Feast of Unleavened Bread, lasting eight days. Only the first and last days are holy, and on the eve of the first day the prescribed Passover Seder meal is commemorated. This eve of Passover is a "night of observation," recalling the night of deliverance from Egypt. Unleavened bread eaten throughout Passover reminds them of the "bread of affliction," of the wretchedness of the Hebrews in their enslavement, and the hasty departure when the hour of deliverance finally struck.

The Jewish Prayer Book refers to this festival as "the time of our deliverance," and this stands as the culminating idea of the festival. The "Passover of Egypt" also became associated with the "Passover of the future," i.e., the hope for Israel's redemption from exile and dispersal. Thus Passover is also the festival of future deliverance enhancing their strong love for freedom and profound desire for redemption.

In the New Testament era Passover was a pilgrim festival; as many as 100,000 pilgrims may have come to Jerusalem annually for the feast. Josephus indicates that political disturbances were likely to occur at the time of this "freedom" commemoration. To this Mark agrees. 15:6-15.

For each pilgrim family there was need of a lamb and a room to commemorate the feast with the symbolic Seder meal. It was a holiday with a "business rush" and there was much bargaining for lambs unblemished and for rooms for eating the Seder supper. The minimum number permitted for a Seder group was ten. Each member had to eat an amount of lamb as large as an olive, according to Rabbinic prescription.

The first ceremonial action consisted in the careful search of each house for removal of leaven which was done in the morning. This was an essential part of making ready for Passover and its completion at the temple was done by the ritual burning of leaven by the priests. Every particle of leaven had to be removed before the slaying of the Passover lambs took place at 3:00 p.m. No grain of fermentation may be left in the house during the festival.

Thus it was during Passover season that Jerusalem was literally "searched with candles" as we read in Zeph. 1:12. With the greatest strictness they searched for leaven, taking a candle and "prying into every mousehole and cranny," as St. Chrysostom says, "so as to collect even the smallest crumb, which was placed in a box or some place where a mouse could not get at it." This ceremony was prefaced with the prayer: "Blessed be Thou, O Lord our God, the King everlasting, who hast sanctified as by Thy commandments, and hast enjoined the putting away of the leaven."

Such scrupulous care in removing the smallest particle of

This was the first message given by Bro. Kreider in one of the Indiana churches following the tornado disaster on Palm Sunday, 1965. The Kreiders, living in Goshen while on furlough, returned to Israel in April, 1965.

the bitter leaven adds force to St. Paul's words in I Cor. 5, "Purge out therefore the old leaven." Not the slightest trace of bitterness and evil shall persist among Christians, since in New Testament imagery they keep continual feast upon the Lord Jesus, the Paschal Lamb.

With the removal of the leaven the afternoon was for sacrifice, with the slaughtering of the lambs beginning at 3:00 p.m. As the Levites sang the *Hallel*, other Levites slew the lambs, bled them in gold and silver trays, and tossed the blood against the great altar. This tossing of the blood was the heart of the sacrificial action, for it released the redeeming action of God for His whole people. The animals sacrificed were then flayed and dressed, legs unbroken and head attached, and were returned to the worshipers to be taken each to his home or room and roasted for the solemn banquet in the evening, the Seder meal.

The meal itself was preceded by the blessing by the head of the family, then drinking the first of four glasses of wine, and eating the bitter herbs. At the second glass of wine, a designated son asked, "Why is this night different from all other nights?" The answer was in the recital song and story of the historical redemption of Israel from slavery in Egypt, continuing with the story of subsequent crises and deliverance of Israel's long history, ending with a prayer for redemption from all oppression, and the concluding phrase, "next year in Jerusalem."

Since the destruction of the temple, Passover ceased as a sacrificial rite, but nevertheless continued as a sacred commemoration of God's redemption. The Samaritans still observe it with actual slaughters on the summit of Mt. Gerizim, but the Jews keep it only as a historical memory, as a festival of freedom, never ceasing to keep Israel's hopes alive for the future.

The High Purpose

Israel was not guided through the waters of the Red Sea merely to escape Pharaoh's cruel hand, but for a higher purpose: in the words of the Lord, "Let my people go, that they may serve me." Louis Finkelstein has remarked about the Seder ritual: "The whole of the Passover Haggadah is pervaded by this motif of God as man's sole savior and hope."

And the response for men thus freed is phrased in the words recited annually through the Seder: "It is our duty therefore to utter thanks and benediction, to pour out infinite praise and adoration to Him who performed these wonders for our fathers and for us. He led us out of slavery into freedom, out of anguish into joy, out of mourning into festivity, out of darkness into light, out of bondage into redemption. We will sing unto Him a new song, for our liberation, and the redemption of our souls. Hallelujah!"

That first Passover was held in Egypt, the second in the wilderness; then there were no more until Israel came to Canaan. In Deut. 16:5 God no longer allowed them to slay the lamb in their own houses, but appointed a place for its celebration. This place later came to be Jerusalem. Thus in Jerusalem the Lamb must be slain at Passover, slaughtered as life for life, its blood applied for atonement to the altar, the animal flayed, but to have no bone of its body broken.

The Passover was God's answer in type to man's need of atonement; the Lamb of God, our Lord Jesus Christ, is God's answer in reality.

The Israelites stood with staff in hand, loins girded for the exodus; before them a grueling march, behind them a sleepless night. But God provided that they be strengthened for what lies before, as silently they feed upon the lamb. So our life is an uncertain pilgrimage, under burdens, enmeshed in tension and conflict. But Paul declares Christ is our Passover, the Paschal Lamb slain for us. We feed upon that living Bread, we subsist on Him, are strengthened in Him.

The death of the paschal lamb in old Egypt saved at least one life in the household and was the security of them all. Because it died, the firstborn did not die. It was life for life. The blood sheltered and preserved, and the angel passed over.

Christ our Passover is sacrificed for us. We live because of the sacrifice and we live on the sacrifice. Thus it is a continual feast we are called and privileged to keep—to see to it that our whole life be a participation in the sacrifice of the slain Lamb of God.

Fresh Meaning

When the Passover motif was taken over by the early church, it was given this fresh meaning centering in those saving events of the Gospel which were once enacted precisely at the Passover season in Jerusalem. An early Christian homily, the Paschal oration by Hippolytus, states, "The mystery of the Passover has been fulfilled in the Lord's body. . . . To Egypt there came suffering by a plague, but to Israel the Passover by a feast, for which reason also the feast is named the Lord's Passover. . . . This was the Passover which Jesus desired to suffer on our behalf. By suffering He freed us from suffering and by death He conquered death. Wherefore He did not desire to eat so much as to suffer it."

The New Testament deliberately portrays Christ's offering of Himself in Passover imagery. Slain on the Paschal Feast He was the Lamb slain from the foundation of the world (Rev. 13:8), of which the Paschal Lamb was a type (John 19:36). His blood applied to the doorposts of the heart delivers us from the destroying angel. We partake of His flesh and blood (John 6:51-57) and are nourished for our escape from "the house of bondage." This is why we are to scrupulously purge out the old leaven, for the Paschal Lamb has already been slain, and we are bidden to keep perpetual feast of purged leaven as we feed upon Him. Paul thus gives this festival a moral application through an elaborate allegorization.

Christ Our Passover

Was Jesus' Last Supper a Passover meal?

No reference to a Passover setting is referred to in the formulas Christ uses during the meal. Passover is definitely a family meal with the questions of the children forming an integral part of the ritual, while Jesus shares this Last Supper only with the Twelve, a restricted community of men. The family character of Passover meal has the father of the family presiding; Jesus is not portrayed as the family Head but as a Leader or Master of the Twelve. The head of the family pro-

nounces the opening blessing over the bread but requests another to give the closing blessing over the wine; Jesus pronounces both benedictions and not according to traditional formula. Yet these exact features, while uncustomary for the Passover ritual, are precisely those the Qumran sect followed in their communal fellowship meals. Thus the Last Supper, while not the Passover Seder, was a real Passover, not of the old but of the new commandment: He Himself was the Passover.

And the Last Supper is made to center in Him. His Last Supper, then, becomes our first. His words with regard to broken bread and poured out wine transfigure the end of His life into a new beginning. Thus the Eucharist of the early Christians was from the beginning "the Lord's Supper," and not a modification of the Passover Seder. Though in the form not of the Passover but of the fellowship meal at Qumran, it is imbued with a new spirit, a new focus, a new presence, a new joyful anticipation of the Parousia. Passover symbolism is indeed woven into the texture of the Lord's Supper, but Passover was an annual event with its focus upon the Exodus, while the Lord's Supper for early Christians was a daily fellowship meal of the Jerusalem church with its focus upon Christ.

Fasting—Not Feasting

What did the early Christians do on Passover? On Passover eve the early Christians refused to commemorate the Seder feast but began the practice of fasting on the same day and hour while the Jews feasted. The Jews had rejected Jesus as Messiah and they were wrong in their continued celebration of the old Passover. They awaited another Messiah. Fasting was forbidden for Jews during Passover month of Nisan. The Christians consequently fasted vicariously, mourned and prayed for them on the eve of Passover as Jews kept the Seder, praying that they might embrace the Christ in faith.

Then in the early morning at 3:00 a.m. when the Jewish Passover had come to an end, the Christians broke their fast by partaking of the Lord's Supper in the form of an *agape*

meal combined with the Eucharist. Thus there could be no confusion between this Christian meal with its eschatological joy and expectation of a Messiah. The connection of Jesus' last meal with the Passover meal is thus with the observance of fasting in the early church, a counter-observance, a non-celebration. The rationale for Passover fasting was that Jesus had told His disciples prior to His death at the Last Supper that henceforth He would *no more* eat of the lamb and drink of the wine until it would be celebrated anew in the kingdom of God.

It is impressive that the Easter feast of the earliest church originally commemorated neither the passion alone nor the resurrection alone, but the redemptive work of Christ in the death and resurrection together. The first Epistle of Peter is believed by some scholars to have been the Paschal liturgy of that early Christian commemoration, a liturgy of deep suffering overcome, and "joy unspeakable already present."

This coexistence of joy and suffering is precisely the dominant note in the ethos of Easter. The opening verses of I Peter embody the whole meaning of the Easter message and are a magnificent summary of the Paschal theology.

Thus the Passover is regarded by the New Testament as the prototype of the mighty act of God in Christ, and the whole Christian life can be thought of as a Passover festival of joy in deliverance and hope for the future. The Exodus of the Old Israel is reenacted in the experience of the New. Just as the true Jew is he who has made the history of his nation his own history, so the true Christian is he who has made the history of Christ his own. Union in Christ is in terms of an exchange from one slavery to another on the strength of the Christian concept of the Passion and Resurrection as the new Passover.

Our Lord as Paschal Lamb of God in His offering for sin then has enabled our offering of service; for Christ in His offering for sin enables man to come to his neighbor with an offering of service in Christ's spirit, with actions that express truth and love, truth that liberates men's minds, and love that enables a feeling of acceptance. Christ's purpose through the sacrament of sacrifice is to make us like Himself; and the characteristic of Himself is self-expenditure.

Teachings in Titus—Part II

God's Kindness and Our Holy Living

By Paul M. Miller

Popular religion has begun to accept "fun morality" (if it's fun, it must be right). Certainly a kind God would not want us to be miserable, would He? Why is it anyway that everything which is fun is either sinful or fattening? Will a kind God insist upon self-denial?

Paul had told Titus, sent to lead congregations within the sordid and sensate culture of Crete, that God's Word through preaching would continue to call and to change persons. 1:1-4. He insisted that the unanswerable godliness of the congregational leaders' daily lives would stop the mouths of critics (1:5-14) and he added that the discernment of pure-hearted congregations would detect, accept, and enjoy what

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is pure without making it impure (and would reject what is intrinsically impure). Verses 15, 16.

But in chapter 2 Paul faces the hour-by-hour tutoring which every member needs as he makes choices either in line with or opposed to the will of God. Paul says that the overwhelming awareness of God's kindness will remain with the believer all day long. Responses in gratitude will dictate a thousand small decisions during the day.

Brings Salvation

God's kindness in bringing salvation will tutor us in holy living. Verses 11, 12.

Paul says that God's kindness really dawned upon the world when Jesus came to save men. Paul told the Corinthians that it was like a dawning on creation morning when the light of the glory of God shone upon him in the face of Jesus Christ. II Cor. 4:6. Paul feels that this overwhelming kindness of God in saving the believer from sin keeps on and on tutoring him in the ways he should respond to divine grace. All the matchless grace which God acted out when His Son emptied Himself to die the death of the cross to save sinners, is present again in the tender tutoring as the believer is taught how to deny worldly lusts. Such grace shows how much the believer really means to the heart of the eternal God, and so the Christian is helped to live soberly, with an hour-by-hour awareness that "thou God seest me." The salvation which once dawned upon the world blazes forth in all of its glory again as that "love that will not let me go" follows on down into the smallest decision for or against a worldly lust.

In Each Decision

God's kindness in coming again tutors us in holy living. Verses 13, 14.

In every moment of decision the believer should be aware that the Christ who saved from sin now is longing to present the believer as a pure bride to Himself. Whenever the Christian makes a decision involving either holy or impure living, the anticipation of Christ's glorious appearing is one vital force in the decision-making balance. Already the believer is peculiarly Christ's own, the object of all of His hopes and anticipation, the trophy which the King has reserved for Himself, the one of whom Jesus prayed, "Father, I will that they may be with me."

Grateful memory of Christ's past salvation is there to tutor the Christian as he decides. Eager anticipation of Christ's coming in glory is present in his mind. Both horizons of life are alight with the undeserved mercy and kindness of the living God. All that Christ has done in the past and promises to do in the future is mingling in the mind of the Christian. Calvary and the Lord's return are "stacked up" upon the present moment of decision. The Christian knows that he is now the person upon whom "the ends of the age are come." It is hard to choose to follow a worldly lust while the meaning of the cross and the meaning of the opening clouds and the returning Christ are whispering in one's ear!

For All of Life

God's kindness tutors us all across the life span.

It tutors the aged man to show kindly sympathy with the

younger. It reassures that such kindness shown in Christ's saving deeds and His sure return is enough to die by, if death should come before Christ's return. Aged men can live in the sober, "thou God seest me" attitude and spirit, and yet be patient and loving persons. Verse 2. They need not be gripers and killjoys.

God's kindness can teach aged women to move "like a priestess in a temple," as becometh holiness. Life need not shrink to bitter gossip and the sear and yellow leaf. There need not be any frantic clutching after sensate pleasures. Out of life's deepening richness and understanding can come the ability to teach, to sort out life's values, to give words of wisdom to young mothers. Verse 3.

God's kindness can teach young mothers how to live this reality into the day-by-day relationships with children and husbands. It is part of woman's glory that she can interpret the faith to a child, largely below the level of speech. The seclusion in the home which Paul envisions may be a temporary adaptation to the contemporary culture. But the sacred dignity of a mother's role is abiding. Her privilege to be tutored herself in the mercies of God while she tutors children, this will always remain.

Young men also need constant tutoring by God's kindness. They need to feel overarched and surrounded by the kindness of Calvary and of Consummation as they strike out their life's pattern of good works. If their lives before the community are to be such that gainsayers (those who like to talk back) are silenced, there will need to be sincerity. If young men are to get ready to teach the faith once delivered to the saints to their own children in the home, they will need that same kindness which exists in the heart of God eternally to impinge upon their day-by-day decisions. Verses 6-8.

Even slaves and servants need tutoring by God to be faithful in their role and lot in life. They are to adorn or make beautiful the teaching of the congregation. The congregation may teach during her gathered meetings that the kindest thing a sovereign God can do is to empty Himself of lordly prerogatives and to take the place of loving service, even to the extent of absorbing wrong on a cross. But it will be the lives of the men on the job, just when the boss is exploiting and labor union agitators are urging violence and strikes, that will beautify the teaching before the world. Honest, faithful work in the factory will make the congregation's Gospel live and appeal to lost men.

And so Paul says that the same kindness of God which was shown when Christ died for men's salvation and which He will show when He completes His saving action at His glorious return, is present in the tutoring He gives to a Christian in his moments of choice. The Gospel of Christ's saving love on Calvary and of His sure return in the opening clouds may seem far away to the ungodly people of Crete or Chicago. But if and as workmen, parents, and Christians of all sexes and ages "adorn that doctrine," live it into relationships, the same kindness which enables holy living should have a powerful appeal in evangelism.

Dealing with Other People's Sins

By Samuel Shoemaker

What shall we do about other people's sins? If we could get the right answer to that question, I think we could lessen the amount of fresh evil that we all contribute to the world's unhappy life by just about 95 percent.

We meet other people's sins all day long, and the effects of them. Many of life's crises and much of its long-standing misery come from the wrongs that other people do. We are never free from these things as caused by others, and they are never free from them as caused by us. They constitute evil enough without our adding to the evil by taking them in the wrong way.

Sometimes these wrongs touch us directly. A business partner turns out to be sly and dishonest and involves us in his own dishonesties. Another woman comes into the picture and takes a man away from his lawful wife. Someone is left in charge of an estate in which we have an interest, plays fast and loose with its investments, and we lose by it. One could add endlessly to the list. A minister comes in contact with dozens of these wrongs almost every week of his life.

Or these sins of other people may touch those whom we love or for whom we feel responsible. We know a dependent woman with a rascally brother who gets away with the money he was supposed to be taking care of in her behalf. A woman walks out on her husband and children; they are neighbors of ours and we carry a concern for them.

Someone makes what we think a bad mistake in relation to our children—a teacher planting atheistic or subversive ideas in their minds, a playmate getting them into some kind of scrape, even a Scout leader or church school teacher taking a line with them which we feel to be mistaken. We are not directly hurt ourselves, but we smart and burn vicariously for wrongs done to other people for whom we feel pity or concern or responsibility.

What attitude should we take? What course should we pursue?

Our Attitudes

Let us think first about some of the attitudes we often do take and the course we begin to pursue, perhaps before we have had time to think.

We are likely to feel first a flash of indignation. We may "hit the roof," as the expression is. We have a ready epithet for people who do as this person has done, and we fit it quickly to him. "That so-and-so, and he sitting up in church on Sunday and singing hymns as if he wasn't a rotten hypocrite

from head to foot. . . ." If a passing thought comes into our minds that we are not perfect ourselves, we comfort ourselves by saying, "I may not be too good, but at least I don't do that," which puts the other fellow way down and us quite a ways above him.

If someone else breaks in on our moral tirade, we may drop the matter from speech, but go on chewing our cud about it in silence. Or we may come back to it again, saying, "But this is righteous indignation. This really was an awful thing that he did. We must uphold what is right. . . ." All of which has some truth and justification in it, but not very much light on how we should meet wrongs done by others.

Then we begin to tell about the wrong. We do not go to the person involved; we go to others who will shake their heads morally with us and exclaim, "Too bad," when they rather enjoy hearing of it.

It gives us a feeling of moral superiority to be condemning someone else. We seem to gain something in stature by putting somebody else down. We want comfort in the sin of condemnation; so we feel people out a little before going into the whole story; and when we feel free to tell it, we bring it all out.

With the telling, it gets worse. By now there are two more sinners added to the sin of the first one!

Now the truth is that nothing is ever gained, and much is often lost, by going to a third person with a tale. It is a sure way of making a bad matter worse. It adds to the weight of sin that the person condemned is already carrying, the added load of still more condemnation. It sets loose in the air negative and unkind emotions. If the third party is no more responsible in handling other people's sins than you are, all this just gets multiplied and spread abroad.

It would be a great and good thing if all who call themselves Christians, and all who work and worship in the church, would seal their own mouths forever from speaking to a third person about anybody's sins. We should save almost all church rows. We should save an immense amount of time spent by ministers and others in trying to heal breaches between people. We should keep our own lives free from one of the most pharisaical and hypocritical of sins, the telling abroad of other people's sins.

There are, it seems to me, three attitudes we can take toward other people's sins. We can abjure; we can endure; or we can cure, or at least try to.

When we abjure, we renounce the person. We do not wish to see him. We "keep out of his way," as we say. Some things, we tell ourselves, are not so bad, but this is really too much. We simply cannot be seen with such a person.

I think there is as much guilt and wickedness as you can

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anywhere in the kind of church member who withdraws from an alcoholic, especially an unconfessed and unadmitted alcoholic, who if the church member really had any humility and faith he ought to be willing to try to help. His withdrawal and detachment of himself from great human need does not point to his own superior goodness; it points to his pride, his Pharisaism, his spiritual powerlessness. Far better, I believe, in God's sight the fellow-drunk who goes to him with what kindness he can take, than the so-called Christian who wraps his skirts about himself and will not be tarnished by the sins of one who now becomes to him an outcast.

When a person has done something to us that we think beyond forgiveness, we no longer make any attempt to repair the relation. We say we forget it—forget him. We sometimes say that such a person is to us as one dead. There are people in many churches who have said that about members of their own family. The trouble is we cannot and do not forget. The memory of that broken relation, and our part in keeping it broken, lies festering in our minds. We think of it persistently, never so much as when we determine not to. When, to the wrong another has done us, we add the wrong of lovelessness and unforgiveness, we compound the sin. We must never forget the wise and profound saying, "It is harder to forgive those whom we have wronged than those who have wronged us." We cannot put people out of our minds. We cannot even do it when they are dead. Nothing puts the wrong out of our minds but righting it.

Sometimes we decide just to endure. There is a husband with a vile temper. The wife did not see it when they were engaged, for he kept it under, but as soon as they were married it began to show itself. She long ago decided to put up with it, and she is still putting up with it. That is no answer. If he has it at home, he has it elsewhere. It curses other people besides his family.

Mere enduring is no answer. I knew an imperious, rich woman, married to rather a gentle, almost saintly man. Her father told him when they were married that she was "a spirited girl, and you had better give her her head." They were married for more than fifty years. He put up with worldliness and materialism that might have been cured if early in their life he had taken with her the line he should have taken. Lots of times we "endure," not from any considered thought, but just because we don't want to make matters worse and we don't know what to do. Mere enduring is no answer.

Help Cure

What if we decide we'd like to try at least to help *cure* the sin of another? Let me make a few suggestions:

First, let us always go to sinners as a sinner ourselves. Nobody in this world is in any position to condemn nor preach to others as if he stood somewhere above them. All of us in the Christian fellowship are sinners, forgiven sinners, but sinners first, last, and all the time.

It is Christ who is righteous, not we. It is He and His righteousness, not we or ours, that we try to hold up. A person honestly trying to follow Him has something to say to one who is not, and he should say it, but with plenty of

humility, knowing his own weakness. God can only use this, never our pretenses.

Second, let us pray for the person. We shall find that we cannot pray for him until we forgive him. If we try to pray when we feel proud and condemnatory, we simply will find ourselves unable to do it. It is impossible to pray to God about the sins of others till we have been honest about our own sins. This causes us to stand, not above the person for whom we pray, but *beside* him, where we belong—especially in the presence of God. Prayer may do very much to loosen up our own constricted and unyielding attitudes, and may do the same for him.

Third, if it seems right, and when it seems right, let us go to him to try to talk things out. If there has been any wrong on our side, even in the way we have taken his wrongdoing, it may be well to begin with that; otherwise, we may seem to be coming in a spirit of condemnation.

We are not universally successful, but we are often successful, if we begin this way. It encourages the other person to be honest instead of defensive about his own wrongs. Our personal humility as against pride and self-righteousness, our humor and good nature when he expects a scolding, our awareness of our faults as well as his, all these will tend to get things opened up on the right basis.

Fourth, let us then speak plainly about what has happened. If we are wrong about what we think are facts, let us be open to correction on them; yet we know and he knows that wrong has been done. Let us not fear to put the right name to it, and to challenge him about it. It is terribly important that we keep the attitude of humility and the spirit of prayer all the way through. It is also important not to mince matters.

"The truth shall make you free." That means we must learn the truth, face the truth, and admit the truth—then it will make us free. Our tone of voice is important, as well as keeping self-justification out of it, and anything like recrimination. Bathed in prayer, and in a desire not to get even but to restore the relationship, frank speaking, "speaking the truth in love" as Paul calls it, can work wonders.

This course is not universally guaranteed to succeed, however, and there are times when an impartial, wise, and spiritually-minded third party may have to be called into the picture. Listen to these very concrete commands from our Lord Himself: "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-collector." There is complete moral realism, and also a court of last resort. I would remind you that "telling it to the church" would not mean spreading it abroad by gossip, but bringing it before a responsible company who would act like a jury in helping to find the truth and the justice of the situation.

If none of this works, we rest the case. We cast bitter-

ness out of our hearts. We wait for the minor healing processes of time, and the major healing processes of prayer, to do their work. We bow to the imperfect human situation, and to the fact that we are not God with the whole answer in our hands.

But we do not consign the wrongdoer to limbo. We go on hoping and we go on praying. No Christian ever puts anybody else in a finally hopeless category. That, I think, is part of what Christ meant when He said, "Judge not. . . ." Do not put people in fixed and final categories, where you look upon them without hope.

There is the remaining matter of forgiveness. Our Lord spoke about few things so often. After He had given the Lord's Prayer, He went back to one petition of it, and said, "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." That does not mean petulance on God's part, but God's recognition of His own law.

You and I will suffer for our withheld forgiveness. It will hurt us; it is bound to. Strictly speaking, we can only forgive one who recognizes that he has done us a wrong, and seeks to make it right, and asks us for forgiveness. But you and I can prevent this from happening by our censoriousness, our general and gossipy criticism, our proud and self-righteous

disdain toward him. It may be that before such a person can ask for forgiveness, he may need to feel in us forgivingness, readiness to forgive.

When a wrong has been done, it takes two to right it—the one who committed it and the one against whom it was committed. The spirit of hope for reconciliation, prayer that it may take place, the removal of all obstacles on our side—that is what constitutes "forgivingness." And a Christian must always strive to maintain it.

The truth is, no other human being is beyond redemption, and you and I in our way may stand right now in just as much need of it as someone who has done a clear and obvious wrong. Mindful of the indissoluble connection between God's forgiveness of us, and our forgiveness of one another, let us keep in mind what our Lord said:

"Whenever you stand praying, forgive, if you have anything against any one, so that your Father also who is in heaven may forgive you your trespasses."

And also what Paul said, "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you."

For Discussion

Christ's Words on Divorce and Remarriage

By Leland M. Haines

In our society divorce and remarriage continually takes place. This has forced the Mennonite Church to reevaluate its position against divorce and remarriage. In this "For Discussion" I would like to review Christ's words on divorce and remarriage, hoping to answer the question, "Does Christ teach that whoever is divorced and is remarried lives in adultery?" Before the reader goes on I would ask him to reread Christ's words as found in Mark 10:2-12 and Luke 16:18.

Why "Committeth Adultery"?

To approach the question of divorce and remarriage I would like to ask, "Why did Christ make the statement, 'Whosoever marrieth her that is put away from her husband committeth adultery'?" To answer this let us ask another question, "Why did He state the remarriage of a divorced person is adultery?"

The only reason for which remarriage can be regarded as adulterous is that the first marriage is still in effect in God's

sight. The divorce has not dissolved it and the obligations of the marriage bond are still in effect before God. The person who has been divorced and remarries is in reality bound to another by the first marriage bond. Thus any exercise of the privileges and rights of the marital relation with another is adultery.

This view of the indissoluble state of marriage is clearly taught in Scripture and following is a summary of Scripture teaching it:

1. "... And the twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:8, 9; see also Mark 10:2-10). In this discourse our Lord tells us that marriage is indissoluble and should be so, first, by divine institution (verse 6); second, by expressed command; third, because the married couple become one (verse 8); fourth, by example of Adam and Eve (verses 5, 6); and fifth, because of the evil consequences of separation (verses 11, 12).

Christ implies that marriage is indissoluble by His statement that the remarried person "committeth adultery."

3. Paul recognizes death as the only means to break the marriage bond. (See Rom. 7:2, 3 and I Cor. 7:39.)

The Matthew Scriptures

Matt. 5:31, 32 and 19:3-9 parallel the Mark and Luke Scriptures except for one major addition, that of the exception clause, "saving for the cause of fornication." At first glance it seems that Matthew allows fornication as a reason a man can put away his wife and marry another and not commit adultery. But before going into the interpretation of the clause warning must be given that preoccupation with this one exceptive clause must never be permitted to obscure the teaching of the Lord on the evil and sin of divorce.

The past Mennonite interpretation of the exceptive clause centers around the words "fornication" and "adultery." In both Scriptures (Matt. 5:32 and 19:9) both of these words are used in the same verses, strongly suggesting that there is a definite distinction in the meaning of the two words. The Greek word *porneia* (fornication) in most cases has the meaning of the English word fornication, "illegitimate sex relations on the part of an unmarried person," but on some occasions it means general unchastity. The Greek word *moikeia* (adultery) used has the meaning of the English word adultery, "voluntary sexual intercourse by a married man with another than his wife or by a married woman with another than her husband." The use of *porneia* in the exception clause suggests it has another meaning than *moikeia* (adultery) or its meaning of general unchastity. Therefore it should be understood as premarital impurity (fornication).

Matthew's use of the word "fornication" can be understood if one takes into account to whom his book was written. Matthew was written to Jewish readers. When one understands this and the marriage customs of the first-century Jews, he will have a clear understanding of Matthew's use of fornication. When we read, "Whosoever shall put away his wife, except it be for fornication," we think of some guilt which the wife committed. The word "wife" in our culture means a woman who has already entered into a marriage relation. But to the first-century Jew "wife" also meant one betrothed. The betrothal period was a very binding one in Israel, during which time the couple was considered a man and wife, although they did not live together. An example of this type of usage may be found in the story concerning Joseph and Mary in Matt. 1. Joseph and Mary were in the betrothal period when Mary was found to be "with child." It is during this betrothed period that the Scriptural term "fornication" applies. This betrothed period could be broken by means of divorce for the cause of fornication.

It would be unthinkable to a Jew who found that his betrothed "wife" was unfaithful that he should be forced to marry her. Thus, the exceptive clause provides a means to get out of such a situation. The other writers probably have omitted these words intentionally to forestall a false interpretation of them in the sense of permitting a divorce with the right of remarriage.

This interpretation of the exception clause is supported by other considerations. Some of these are:

1. The methods of Jesus, as seen in the Sermon on the Mount, were to lay down ethical principles in the most absolute form and to ignore qualifying consideration. We can hardly believe that after Jesus set aside the Mosaic enactment as an accommodation to low morality He would have sanctioned what it allowed. He said divorce and remarriage was sin and His method would not be as one making an exception to the rule.

2. There are three authorities that say divorce and remarriage is an exception. If Jesus actually allowed remarriage after divorce if the wife was unfaithful, Mark, Luke, and Paul would misrepresent Him in omitting this permission. If our Lord had not intended to forbid divorce here, why did the Holy Spirit allow Mark and Luke to lead so many early Christians astray? It was not until the second century that churches had all four Gospels.

3. If the Matthew exception is valid, that is, to allow divorce and remarriage in the case of the wife's unfaithfulness, then Jesus was introducing no revolutionary teaching, but merely siding with the School of Shammai. The School of Shammai allowed adultery as the only ground for divorce as against the School of Hillel which allowed divorce for every cause. It was not Jesus' custom to become an arbitrator between opposing schools, but to raise them to a higher level.

4. If this exception allows divorced persons to remarry, then the early church was in error in regard to its teachings and would have burdened its members. We believe in the New Testament as the only authority, but still we are willing to listen to the witness of the early church before it fell. We often point to the fact that the early church was nonresistant in support of our nonresistant position. Hermas, Justin Martyr, Athenagoras, Theophilus, bishop of Antioch, St. Clement of Alexandria, Tertullian, Origen, and other early church leaders spoke against divorce and remarriage. To be consistent we should be able to point to them as support of this article's position on divorce and remarriage.

Summary

In light of the only possible reason why Christ would say a divorced-remarried person was living in adultery, divorce must not break the marriage bond. The Matthew exception clause does not change this but does allow means of breaking the Jewish betrothal before the marriage has taken place. Then the remarried divorced person is living in adultery.

The author considers this view to be truth. But since the matter is so serious and there is no unanimous understanding of Christ's words on divorce and remarriage, our church must give further study to the question. In giving further study we must (1) guard against having closed minds and (2) not let our human sympathy for the seeker cause us to lower God's standard. The seeker and the Christian deserve to have a clear understanding of this problem. And if we are to be a church, we must give a clear answer. Therefore may we seek further to understand these passages and may God lead us to a clear understanding.

Hostetler Serves Prison Inmates

By Gayle Johnson

Wilbur Hostetler has been making weekly visits to inmates of area prisons for eight years. He goes not to preach, but to serve. He doesn't know just how successful he has been, but he plans to continue the work until the year 2000.

The soft-spoken man serves as director of Home Bible Studies at the Mennonite Board of Missions, 1711 Prairie. He and his staff—his wife, Velma, and Mrs. Shirley Albrecht—conduct correspondence Bible courses for about 500 students, one third of whom are prison inmates in 15 or 20 institutions in the country.

A routine Thursday for Mr. Hostetler includes a drive to an area penal institution and a day of private talks in the prison chapel with from eight to ten prisoners.

"There are from 400 to 500 men on our visiting list," Mr. Hostetler said. "Many of them have completed all six of our courses. We've had about 8,000 course completions in the eight years."

Last year, Mr. Hostetler conducted 323 interviews with the inmates of the Indiana State Prison at Michigan City, the Indiana Reformatory at Pendleton, and Southern Michigan Prison at Jackson. He sees some of the regulars on his list about once every three months. And his list is constantly changing.

Eight Others Assist

Eight other ministers assist Mr. Hostetler in calling on the men on the visiting list. One of them is his brother, S. J. Hostetler, of Fort Wayne. Others are Emanuel Hochstedler and Clayton Sommers, Kokomo; Arnold Roth, South Bend; Simon Gingerich, Elkhart; and Harold Christophel, Battle Creek, Mich.

Usually when he talks with an inmate for the first time he knows little of the prisoner's background.

"They aren't usually open about their past," he said, "and we don't want to probe. There are some things we want to find out early—the time of their release, if they know it, and where they intend to go when they get out."

One of Mr. Hostetler's goals with each man is to set up a lasting "outside" affiliation for him.

"If the work stops with his release from prison, then we haven't taken advantage of favorable conditions," Mr. Hostetler said.

He attempts to find someone—a minister, an older couple, or an entire church congregation—who will be a friend, correspond with the man in prison, and help him settle in his

new environment after his release.

"One thing every prisoner wants is out," Mr. Hostetler said. "And it seems they all ask about, or seem to need help with, the job they need for parole and about their families. I try to get somebody in touch with them."

"Another thing is that quite a few of these men are Christians," Mr. Hostetler said. "Many feel a need to develop a relationship with a church on the outside, either one they have been affiliated with in the past or some other."

In order to help each man with these goals—employment, family welfare, and church affiliation—Mr. Hostetler writes to the pastor of the church the inmate chooses.

"Quite a few of the men tell me they were church workers," Mr. Hostetler said. "Of course, with some, when they say they attended church that may mean Easter and Christmas and reference to a church affiliation might mean that a minister of that faith came to see them in jail."

First Trips to Church

If a relationship with a mature couple is developed before the man leaves prison, he'll be happy to have them walk with him during the critical months following release.

Mr. Hostetler has accompanied a few men on their first trips to church.

"The former prisoner has nothing to hide when he meets the church in person," Mr. Hostetler said. "If he were introduced after release, he would be under constant tension for fear someone not-in-the-know might learn of his past. Even should he want to conceal nothing, it would cause fresh pain each time, like cutting the dog's tail inch by inch."

For all his work in interviewing and referrals, Mr. Hostetler rarely learns how it all comes out.

It is difficult to determine success, he said, mostly because many of his men are from out of state, and it takes time for a man to establish himself. The personal success stories he does know of he keeps confidential.

"I get tired," Mr. Hostetler said, "but I don't lose any sleep. The families and the men on the outside weigh the heaviest."

"I had to write a little summary autobiography a while ago," Mr. Hostetler said, "and I said then that my prison period would last until the year 2000 or until I have to retire."

Both Mr. Hostetler and his wife were graduated from Goshen College. He was a teacher for 14 years, including time spent working with American Indians in South Dakota.

From 1938 until 1953, excepting a one-year furlough period, the couple did mission work in India.

CHURCH NEWS

New Executive Secretary Takes Office

By Levi C. Hartzler

Beginning Sept. 1, Howard J. Zehr, Hesston, Kans., who has been serving as general secretary of the South Central District Conference since June, 1964, became the first full-time executive secretary of Mennonite General Conference, Scottsdale, Pa. Bro. Zehr brings wide experiences to his new office, having served in three different district conferences both as a rural and city pastor and as a conference administrator. A native of Tazewell County, Illinois, he began his first pastorate at Freeport, Ill., in 1942 after graduating from Goshen College Biblical Seminary in 1941. He was ordained minister at Freeport in 1942 and bishop in 1948. From Freeport he was called to serve the Peoria, Ill., church, 1950-52, and later the Fisher, Ill., church, 1952-58. From January, 1958, to June, 1964, he served as pastor of the Prairie Street Mennonite Church, Elkhart, Ind.

Bro. Zehr married Edna Good, Sterling, Ill., on June 21, 1942. They have four children. Howard, Jr., graduated from Morehouse College, Atlanta, Ga., last June and will be doing graduate study in history at the University of Chicago this fall. He was married to Ruby Friesen of Manitoba, Canada, in June. Edward completed his sophomore year at Hesston College last May and expects to enter some type of alternate service this fall under Selective Service. Ellen will be a senior at Southmoreland high school, Scottsdale, in September and Jonathan will enter the fifth grade.

The expanding services of Mennonite General Conference to the church and the increased demand for contact by persons and agencies outside the church caused the 1953 General Conference to approve a recommendation from the General Council to establish the office of executive secretary. Paul Erb, Scottsdale, Pa., was appointed as the first executive secretary and served on a part-time basis until his retirement in 1961. Since that time A. J. Metzler, Scottsdale, Pa., has served as the executive secretary.

Responses to the services of an executive secretary working out of a central office indicate that efficiency requires a full-time person. The 1965 General Conference took action to secure such a per-

son. In addition to serving as executive secretary of General Conference, this person also serves as executive secretary of these General Conference committees: Executive, General Council, Coordinating, and Program and Budget Reviewing. This means that he must prepare the place and arrange the time and agenda for all meetings. He must then attend all the meetings and keep the minutes and records. After the meetings are over, he must see that the actions of the committees are carried out.

He also serves as liaison with the various General Conference agencies and committees such as the Mennonite Commission for Christian Education, Mennonite Mutual Aid, and the Ministerial Committee in the coordination of program, budget, and personnel. He attends as many of their meetings as possible. He serves as counselor to the secretary of stewardship. With the assistance of the treasurer he is responsible for the solicitation of funds and control of the budget. He also serves as liaison between General Conference and the three general boards of the church: Mennonite Board of Missions and Charities, Mennonite Board of Education, and Mennonite Publication Board.



Howard J. Zehr

son is available to district conferences for counsel and to make clear the work of the Mennonite General Conference. He or the moderator represents the General Conference at churchwide meetings and important functions. When a contact person is needed for interchurch relations, the executive secretary is available.

In addition to carrying on General Conference correspondence, the executive secretary also operates a Mennonite Information Office. Inquiries regarding Mennonite faith and practice and Mennonite history logically come to a central office. The Scottsdale office receives such inquiries constantly and keeps a packet of materials available for mailing to inquirers. These include information about the Mennonites in booklet or tract form such as "Who Are the Mennonites?" "An Invitation to Faith," and "Mennonites: Who and Why?" They also include General Conference statements on such questions as "The Christian View of Marriage," "Peace and the Christian Witness," and "The Way of Christian Love in Race Relations." Other materials include a **Mennonite Yearbook**, a **Mennonite Hour** schedule, and a Herald Press catalog.

But the executive secretary must be more than an administrator. He needs also to react creatively to changes occurring in the brotherhood: sensing needs and alerting persons who can help meet those needs. For example, one of the great needs of the Mennonite Church today is to strengthen the pastoral ministry. This will be a major concern of the executive secretary in cooperation with the Ministerial Committee. When the Ministerial Information Center recommended by the Ministerial Committee is set up, he will have the important responsibility of supervising it.

The office of executive secretary of General Conference provides all the challenges and opportunities for service that one man can handle. May the church support Bro. Zehr with their prayers as he undertakes to serve the brotherhood in this significant way. His address is Mennonite Building, Scottsdale, Pa.

Study in South America

Students at Eastern Mennonite, Goshen, and Hesston colleges will be able to spend a semester or a year of study in Colombia, beginning in January, 1967.

Arrangements have been made with la Universidad de los Andes in Bogota to accept a limited number of students from our colleges whose knowledge of Spanish will enable them to attend classes conducted in that language. The university has an outstanding academic record, and its modern approach to education has kept it free from the strikes which have plagued many other Latin-American universities. The

usual liberal arts courses are offered; however, the university is outstanding for its offerings in biology, economics, and Spanish language and literature.

Operated by the Council of Mennonite Colleges in cooperation with the Brethren Colleges Abroad, it is set up as an exchange program; scholarships have been

made available for Colombian students to attend the North American colleges.

Three students are already in Bogota, enrolled at the university for the current semester, which began in mid-August. The program will have its formal beginning, however, with the start of the next semester in mid-January.

VCS Assists NAE at Hue

By Lance R. Woodruff



Vietnamese workmen make furniture for the new school.

Chung Ta Thanh Nien, otherwise known as the Vietnam Christian Lay Leadership Training Center, is situated south of the ancient Vietnamese imperial capital of Hue, within sight of some of the most spectacular tombs of Vietnam's emperors. It is a gentle countryside with little groves of trees and rolling hills alternately splashed with the faded, still majestic monuments of the past and the rice paddies and fields that must feed the people of today.

Besides its unusual location, the Lay Leadership Training Center is distinctive for the cooperation it represents. It is a project of the World Relief Commission of the National Association of Evangelicals. And Vietnam Christian Service is contributing funds and making personnel available to the project.

The training center is a vocational school and farm. It also offers conventional primary and secondary school subjects, but taught in a practical setting. The people who have guided the center since its inception five years ago, people such as Jim Green, WRC field operations director who has been in Vietnam for six years, stress that their objective is to train young people to remain in their communities, to be better technicians, craftsmen, farmers, and leaders in their local churches. The six

Americans and Canadians at the Hue project are people who believe in the dignity of work, people who believe that they can make an effective witness to their faith by helping others in this way.

In many of the "developing" countries it has been seen that when a person receives an education it no longer is "proper" for him to do physical work. He might consider it beneath his dignity. It is with this problem in mind that these volunteers have come to do their work, not in white shirt, tie, and jacket, but in dungarees and sweat-soaked shirts.

The needs of the people, seen as individuals, have brought each of the voluntary workers to Vietnam. But direct relief is not enough. This is why a school was built.

The school serves them in many ways. At present 26 trainees, primarily young refugees, are being taught various phases of equipment operation and maintenance, animal husbandry, woodwork, construction, and general farm work. Academic preparation stresses reading and writing skills and mathematics. Some courses are designed to



Christ Kimmel, a VCS volunteer loaned to Hue Training Center, works at the cement mixer.

develop religious ideals, so that as they grow older they can serve as leaders in their respective churches.

The farm is meant to be a demonstration center for surrounding villages. Running it is too big a job for the small number of trainees and staff; so refugees have been employed. In the course of their work they are introduced to new techniques and crops, and generally more efficient practices.

Likewise, the expansion of the school into spacious new quarters was made possible by the combined labor of many persons. Under the supervision of Ong Tren, the head foreman, 80 refugees were among the construction workers who put up the new buildings.

Putting to use the practical experience of volunteers like Christ Kimmel, Vietnam Christian Service worker from Scheloceta, Pa., the Vietnamese cast their own concrete blocks and pressed rammed earth blocks nearby.

Their efforts came to fruition in mid-August when the buildings were completed. Peter Wivcharuck, World Relief Commission executive director in Vietnam, says that the new facilities will enable the training school to house and instruct 70 students at a time.

The cooperative effort has only begun, but it is a good beginning. The work of many hands and minds joined together in common cause has brought new hope to people long without such hope.

Vegetable Purchases Protested

Paul Longacre, assistant director of Vietnam Christian Service, has written General William C. Westmoreland, commander of the U.S. forces in Vietnam, protesting large-scale military purchase of vegetables in Vietnam. The army's heavy buying has sent vegetable prices, which were already high because of inflation, spiraling even higher, pushing this essential dietary commodity far beyond the reach of most Vietnamese householders.

Longacre wrote:

"I have just returned from a four-day field visit to Tayen Duc and Lam Dong provinces. While waiting at the Dalat airport for transportation, I noticed the great quantities of vegetables being airlifted from there. I discovered from the person in charge that between 20 and 30 tons a day are being shipped to the various U.S. military units in Vietnam.

"Our medical personnel working in Nhatrang, Pleiku, Quang Ngai, and Saigon report that one of the most serious dietary needs of the Vietnamese people is fresh vegetables. Their high cost and widespread unavailability make them prohibitive for

most families. The military's purchase of these vegetables at a time when food prices are continuing to inflate will add to the difficulty of the Vietnamese people in securing an adequate diet. Undoubtedly, this problem was taken into consideration before the decision was made to purchase vegetables. Whatever such a study indicated, my acquaintances who are currently purchasing vegetables in the Dalat and Saigon markets report a sharp increase in cost.

"Upon my return I read in the *Saigon Post* of Aug. 21, a report of this action. The article stated, '... efforts to improve troop morale have a number one priority, particularly in the area of messing.' The action to purchase fresh vegetables locally is cited as an effort to fulfill this directive.

"I feel this action to be very short-sighted and is another instance of the U.S. military's failure to consider the real needs of the Vietnamese people. It appears in this instance, as in many others, that U.S. troop morale is given priority over more important considerations."

Process Bundles for 44,500

Over 44,500 Christmas bundles are being sent to refugee children and needy families around the world for Christmas, 1966. This year's record total is an increase of 4,000 over 1965 contributions. They bring to 585,500 the number of bundles received by MCC since Christmas bundles started in 1946.

Each of the regular bundles contains a sweater, a pair of socks, soap, and a toy. Additionally every boy receives a pair of trousers with a belt, and every girl gets a dress or skirt and blouse. A tropical bundle contains lightweight clothing or cloth, a handkerchief, soap, and a toy. All items are wrapped in a towel and closed securely with safety pins.

In June and July 1,454 volunteers offered a day's service at processing centers in Ephrata, Pa.; Kitchener, Ont.; Newton, Kans.; Reedley, Calif.; and Yarrow, B.C. During these two months Ephrata, for example, had 773 workers who helped process over 24,000 bundles. One day 1,162 bundles were processed.

Over 11,500 tropical bundles will be distributed to children in Burundi, Haiti, Honduras, India, Indonesia, Paraguay, and Tanzania. Regular bundles will be sent to Algeria, Congo, Hong Kong, Jordan, Korea, Taiwan, and Vietnam. Ten thousand bundles, the largest number for any country, will be given to Algerian boys and girls.

Those who receive bundles know that someone cared enough to bring happiness to them. In numerous cases the distributor

tells the receiver of God's supreme Gift, Jesus Christ.

Civilian Casualties Rise in Vietnam

Truth is elusive, especially in times of war. U.S. officials in Vietnam have consistently stated that their bombing targets in the North are military only, and that civilian casualties are unlikely in such strikes.

Radio Hanoi, however, alleges that from December, 1965, to July, 1966, U.S. war planes bombed 75 hospitals in 13 provinces. The English-language broadcast of Radio Hanoi's International Service which made these claims was heard in Saigon on Aug. 10.

The station claimed that the Huong Khe hospital was bombed eight times, that Dong Hoi hospital was bombed 11 times, and that Ha Tinh hospital was bombed 17 times.

No elaboration was made as to what constituted a hospital. Generally hospitals here are what would be termed clinics in the U.S. and it can be safely surmised that at least some of the "hospitals" would be classified as dispensaries or first-aid stations.

Vietnam Christian Service personnel say that their experience in observing the effects of air strikes in South Vietnam leads them to believe that the casualty rate among civilians in the North could well be high. Thus, it would appear that there are a rising number of civilian casualties on both sides of the 17th parallel.



A volunteer child care worker watches a telephone conversation with delight.

the youth building and parking lot of the church as well as the facilities of the community center.

The first children arrive at the center at 7:00 a.m. and the last ones leave about 11 p.m. About 25 eat the bigger noon meal and 12 the evening lunch. Everyone is served milk with his meal. Betty Gerlach, full-time cook, heads food preparations.

The number attending the center has risen steadily since the opening date. "We have facilities to care for 45 children at one time," says Lois Wolgemuth, director. "This would allow us to take 45 children in each of two shifts. With our present volunteer setup, however, two shifts of 45 are impossible. We are badly in need of more regular help."

Present staff, besides the director, includes five regular girls, a licensed social worker, and occasional volunteers. A typical day's program schedules classroom work and play, two snacks, playground activities, and a rest hour.

Lois Wolgemuth says community response is good.

"My children just love to come to the center."

"My children can't understand why you are not open on Saturday and Sunday."

"People have been inviting and inviting me to church, and I have never gone. Now I feel like visiting your church."



Volunteer Lois Peifer talks with the children.

Lancaster Opens Center

The Mennonite Day Care Center opened July 5 at the Crispus Attucks Community Center, 407 Howard Avenue, Lancaster, Pa. The center has 40 children enrolled, ages three to six.

Sponsored by the VS—I-W Office of the Eastern Board, the Christian Street Mennonite Church, and the Community Opportunities Council, the day nursery uses

Hiroshima Church Gives to Vietnam

A church in Hiroshima, Japan, has sent money to aid war victims in South Vietnam. The Hiroshima Union Church contribution was received in Saigon by Vietnam Christian Service, joint refugee relief effort of Church World Service, Lutheran World Relief, and the Mennonite Central Committee.

Acknowledging the gift, Atlee Beechy, director of the Vietnam Christian Service program, wrote to the church from Saigon: "Your contribution symbolizes the universal concern of Christians for the suffering here and carries a special significance because of the suffering which the people of Hiroshima endured during World War II." He said materials for self-help projects for the refugees would be purchased with the contribution.

The congregation of Hiroshima Union Church includes Americans, Canadians, and some Japanese. Denominations represented are Canadian Anglican, Episcopal, Lutheran, Methodist, Presbyterian, and Southern Baptist.

A member of the congregation currently on furlough in the U.S., United Presbyterian missionary Alayne Van Dyck, wife of missionary David Van Dyck, said, "The missionary community in Hiroshima is extremely concerned over the escalation of the war. Our feeling is that the only thing we can do is contribute toward the relief of the war refugees."

Jordan Work Consolidates

David Kanagy, Wauseon, Ohio, has succeeded Herb Swartz as director of the MCC Jordan program, and Joe Haines, Troy, Ohio, replaces Bernard Klassen as principal of the Mennonite School for Boys at Beit Jala. During the past year Kanagy worked with self-help projects and Haines studied Arabic. Both replacements assumed

their new responsibilities earlier this summer.

Relief in Jordan has been in transition during the past three years. Last year material aid distribution was terminated in Jericho, where food and clothing had been distributed since 1948. Flour distribution was cut 30 percent this year and may be phased out during the next few years.

Need is diminishing among the Jordanian people. The country's economy is progressing steadily. Last year, for example, there was a shortage of laborers. Consequently there is now less need for outright assistance on a mass scale. Rehabilitative self-help efforts instead use sewing schools, needlework projects, and educational programs.

Jordan women continue to attend sewing classes in Hebron and Jericho. MCC has offered and will continue to offer education to Jordanian boys. Presently there is an elementary school at Hebron and a prep school for boys at Beit Jala.

The Hebron school and orphanage, founded by Ada and Ida Stoltzfus in 1955, assists underprivileged children through grade six with education, and provides a home for the boys.

In 1962, a preparatory school — the equivalent of an American junior high school — was opened at Beit Jala. The government offers free education to all Jordanian boys, but Klassen remarked that Beit Jala supplies more than just an education. The school has a mission emphasis and stresses the importance of proper attitudes and character, besides furnishing a home atmosphere for the boys.

In 1965 a seven-year plan for consolidating Hebron and Beit Jala began until

Beit Jala becomes a junior and senior high school.

In addition to offering two or three more years in which to mold the lives of the boys, the senior high school will emphasize commercial training. Until this is a reality, boys graduating from Beit Jala will be encouraged to go to church vocational schools to learn trades. Klassen stated that a vocational or commercial school graduate has a better chance of getting a job than a high-school graduate who has taken an academic course.

The Benevolent Society of the Arab Orthodox community owns the school building and property and has signed an agreement with MCC to construct additional facilities at Beit Jala.



Missionary of the Week

Erma Hunsberger, Baden, Ont., began a two-year term this summer as assistant hostess at the London, England, Mennonite Centre. She serves under the Mennonite Board of Missions, Elkhart, Ind.

Erma has had 12 years of teaching experience, including four years in Newfoundland (two of them under the Mennonite Central Committee) and one year at Craigwood, Ailsa Craig, Ont., an MCC rehabilitation center for emotionally disturbed boys. She has also been a Sunday-school and Bible school teacher.

Erma attended Rockway Mennonite School and Kitchener-Waterloo Collegiate Institute in Kitchener, Ont., and Stratford Teachers College in Stratford, Ont. She attended the Shantz congregation.

Medical Association Meets

A pastor and a hospital chaplain from Denver, Colo., in keynote presentations to the Mennonite Medical Association's an-



Teach in Newfoundland

Eleven individuals, assigned to teaching posts in Newfoundland, were commissioned in the Mennonite Central Committee chapel on Aug. 23. C. N. Hostetter, Jr., chairman of MCC, delivered the address.

The following teachers from the Mennonite Church are among the eleven.

Galen and Ann Campbell of Waynesboro and Stuarts Draft, Va., have been assigned to the United Church School in Flower's Cove, Newfoundland.

Jean Graybill, a member of the Mt. Joy Mennonite Church in Pennsylvania, will teach in Catalina.

Gary and Arlene Voorhis of Kokomo, Ind., will spend the next two years teaching in Newfoundland.

Calvin and Sharon Yoder, Grabill, Ind., will join the faculty at the Twillingate Island Schools.

nual meeting, stressed the importance of wholeness and personhood.

Glenn B. Martin, chaplain at the General Hospital in Denver, in a speech entitled "Can Man Regain His Sense of Wholeness?" challenged physicians to respect the wholeness and dignity of the human being amid the many temptations to fragment personality and to usurp prerogatives that belong to God in attempting to control life and death.

In the concluding worship service at the convention, Pete Ediger, pastor of the Arvada Mennonite Church, Denver, spoke on "Personhood—The Prior Profession." He stressed that a person's first responsibility, or profession, is to retain relationships to other human beings and to God. Within such a framework of personhood, skills and professions, such as medicine, can have usefulness and meaning.

The purpose of the MMA's annual meeting, which this year was held at the YMCA camp, Estes Park, Colo., is to give opportunity for fellowship and to probe issues that confront doctors as professionals in medicine.

The meeting began Friday evening, Aug. 19, and concluded Sunday noon, Aug. 21. The total number attending was about 130, including wives and children.

At the business meeting on Saturday, the physicians heard reports on special projects abroad supported by the Mennonite Medical Association. During the past year \$2,000 was raised to help fulfill special needs in various Mennonite and related medical undertakings in Africa and India.

Fifteen new members were accepted into membership bringing MMA's membership to 200. Most members are physicians and medical students, but there are also a number of dentists and osteopaths on the roll.

Trainees Arrive

Thirty-nine trainees from 12 countries arrived in New York on Aug. 17 to begin a one-year assignment under the MCC exchange program. Two trainees from India and one from Uruguay are expected to arrive soon. Two men from Korea arrived earlier: one in January, the other in July. This brings to 571 the number of trainees who have come to North America since 1950, the first year of the trainee program.

Included in this group are three trainees from Yugoslavia. They, along with the two girls which the Mennonite Central Committee sent to Yugoslavia one week earlier, are the first participants under MCC's exchange program with a communist-governed country. One of the American girls will hold the same job that Elvica Adrijans of Yugoslavia held before she accepted a trainee assignment at the Mennonite hospital in Bloomington, Ill.

Japanese Visit Pacific Coast

Thirty Japanese young people came to North America on July 25 for a four-week visit to the west coast in the Mennonite "Project Bridgebuilding." They spent three weeks in Oregon, a day in Vancouver, B.C., and several days in San Francisco and Los Angeles before returning to their homeland.

Their first week was spent touring Oregon. Their schedule included a meeting with Governor Mark O. Hatfield at the statehouse in Salem; tours of industry and agriculture in the Albany and Springfield areas; a visit to the University of Oregon campus; sightseeing at Mt. Hood, and the Columbia River, and traveling up the coast to Driftwood Mennonite Camp, near Lincoln City, where they spent nearly two days.

On Aug. 1 they participated in an ex-

change program of American and Japanese culture at the Timber Linn park near Albany.

During the week of travel Western Mennonite School, Salem, and Northwest Christian College, Eugene, were their headquarters.

For the remaining two weeks students joined American Mennonite families primarily in the Hubbard, Salem, Albany, and Lebanon areas.

Japanese participants in the "Bridgebuilding" group ranged in age from 14 to 37. They were led by Dr. and Mrs. Gan Sakakibara, president of the Tokyo English Center.

Arrangements in Oregon were made by local Mennonite churches. The visit was sponsored by Mennonite Central Committee.

The Albany **Democrat-Herald** editorialized, "The more that is done along this line the better, and churches are appropriate sponsors. We think the Mennonites merit applause."

FIELD NOTES

Sunday School Association, P.O. Box 685, Wheaton, Ill. 60188.

Arnold Vander Meulen, Pacific Garden Mission, Chicago, will present films and speak at Allensville, Pa., Sept. 17, 18.

Ray Keim, Elkhart, Ind., at Arthur, Ill., in Family and Home Conference, Sept. 17, 18.

Henry P. Yoder was installed as pastor at Plains, Lansdale, Pa., on Aug. 28. John E. Lapp, bishop of the congregation, was in charge of the installation ceremony.

Elected members for the Illinois Mennonite Conference are: **Executive Committee**—Ivan Kauffmann, moderator; Paul Sieber, assistant moderator; Robert Harnish, secretary. **Lester Sutter** and **Don Blosser**, additional members. **Christian Education Cabinet**—Robert Kennell, secretary of church schools; Merle Sears, secretary of junior activities; Tom Yoder, secretary of Christian Workers' Training. **Ministerial Committee**—Roy Bucher. **Publication Board Member**—Clyde Fulmer. **General Council Member**—J. J. Hostetler. **General Mission Board Member**—Edwin Stalter.

A new church building for the Osaka congregation near Flomaton, Ala., was dedicated at a service on July 4. Mahlon Glick brought the dedication message. A fellowship meal followed the morning service.

George Cutrell, Denver, Colo., passed away suddenly on Sept. 6. He is the father of Ben Cutrell, Publishing Agent at Mennonite Publishing House, and Orle Cutrell, also an employee here.

Change of address: Paul G. Leaman from Peach Bottom, Pa., to 304 E. Craig St., Atmore, Ala. 36502. Phone: 205 368-5816.

Lester and Mary Lou Blank have returned from Mexico for a one-year furlough. Their address is c/o William G. Lauver, Route 1, Bird in Hand, Pa. 17505.

Samuel Trauger, Rockhill Mennonite Home, R.D. 2, Sellersville, Pa., celebrated his 90th birthday on Aug. 31.

Special meetings: **Harold Fly**, Schwenksville, Pa., at Howard-Miami, Kokomo, Ind., Sept. 25 to Oct. 2. **David Augsburg**, Broadway, Va., at Allensville, Pa., Oct. 2-9. **Wayne North**, Louisville, Ohio, at Geiger, New Hamburg, Ont., Oct. 5-9. **Nelson Kauffman**, Elkhart, Ind., at Leo, Ind., Oct. 2-9.

Donald Yoder, Phoenix, Ariz., at Seventh St., Upland, Calif., Oct. 2-9. **Joe Esh**, Lyndhurst, Va., at Rich Valley, Kokomo, Ind., Oct. 13-23. **William R. Miller**, North Liberty, Ind., at North Wood Chapel, Littlefork, Minn., Sept. 11-18. **Don Augsburg**, Goshen, Ind., at Clinton Frame, Goshen, Oct. 9-16. **Alvin Swartz**, Turner, Mich., at Bart, Pa., Oct. 18-23.

The National Sunday School Association Convention will be held in the War Memorial Auditorium, Boston, Mass., Sept. 21-23. **Arnold Cressman**, J. J. Hostetler, and **Maynard W. Shetler** will be leading workshops on "The Sunday School Class with an Outreach," "Sunday School for Shut-ins," and "Missions and the Sunday School." For a program write to National

Paul G. Leaman was installed as pastor of the Creek Indian Mennonite Mission at Atmore, Ala., on Aug. 28. Paul L. Dagen brought the message and had charge of the installation service. Bro. Leaman was formerly the minister of the Oakwood, Md., congregation but accepted the call to serve in this assignment so that Paul Dagen could be released to give his services as area superintendent and bishop in the Northwest Florida-Alabama district of Lancaster Conference, which consists of 15 witness points.

Hesston College reports a registration of 366 students, with 358 full time, an increase of 22 percent over last year. There are 221 freshmen, a 17 percent gain, and 137 sophomores, a 37 percent increase. There are 183 men and 183 women enrolled.

Correction: Edwin A. Moshier, writer of the article, "CO-Conscience or COward?" (Gospel Herald, August 23), was identified as on the faculty at Lancaster Mennonite School. He is employed by a steel construction firm, near Lancaster, Pa.

Frank Enck, bishop in the Lancaster Conference, passed away Aug. 31. Obituary will follow.

Helen Trumbo, Mennonite Publishing House employee, terminated her work here on Sept. 3, to attend Madison College, Harrisonburg, Va. She will complete the requirements for the Elementary Education degree after which she plans to teach in her hometown of Broadway, Va., and continue work toward her Master's degree.

Women's Retreats: Camp Hebron, Sept. 22-24. Anna Ruth Jacobs, Tanzania, speaker. Camp Tel Hai, Sept. 30 to Oct. 1. Mrs. Ely Leaman, York, Pa., speaker. Theme—"A Tree Planted by the Waters." For information or reservation contact Mrs. Virginia Weaver, 501 Strasburg Pike, Lancaster, Pa. 17602. Phone: 717 687-6019.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

We just received another Gospel Herald today, a pleasure we always look forward to in our home. I will admit I don't always get the lengthy articles read, but I don't think I ever fail to read the shorter ones and usually the editorials.

Today's editorial, "Don't Write Him Off" (Aug. 23 issue), was so thought-provoking, timely, and something that needs to be said over and over, I believe. I must repeat one part of it, for the sake of those who didn't read it and may perchance be reading this letter. "It is so much easier to dismiss our concern . . . [for our brother] than it is to seek and keep conversation open and hear what our brother is saying. We so often don't bother even to take time to hear what he is saying. If we would, we would probably learn something helpful and needful."

I'm glad to say that this has often happened in the Sunday-school class of which I am a member, a prayer cell group of ladies, and just in plain, after-the-service conversation for me, and is of real spiritual value and help. Far be it from any of us to think we have all the answers and cease listening to our brethren and sisters in the faith.

God bless you in your fine labors of love for Him—Grace Dorothy Lehman, Lancaster, Pa.

* * *

The article by Nelson Kauffman (July 26) in which he told about the visit to his church by Roman Catholics, and his conclusions, was interesting. I had a similar experience when I accepted the priest of the local parish to talk to the senior students in the Mennonite Brethren private high school of which I was principal. His brief presentation of Catholic theology was followed by a spirited discussion period that probed deeply the differences between our faiths, outlined the common concerns and beliefs, and clarified misconceptions on both sides. This was followed by a similar presentation on my part at the local Catholic day school, with similar results.

Coming out of these exchanges is a better knowledge of the faith that we encountered, and a deeper awareness of our own. Dialogue is necessary to allay suspicions, to remove ignorance, and to confirm faith—Vern Ratzlaff, Yarrow, B.C., Canada.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Davidson-Snyder.—William Churchill Davidson, Elkhart, Ind., First Presbyterian cong., and Carmen Grace Snyder, College Mennonite Church, Goshen, Ind., by Jesse Yoder, Aug. 13, 1966.

Esh-Miller.—Amos L. Esh, Gordonville, Pa., Pequea A.M. cong., and Verna M. Miller, Lancaster, Pa., Weaverstown A.M. cong., by Elam L. Kauffman, Aug. 20, 1966.

Flagg-Ross.—Gene Flagg, Indianapolis, Ind., Burr Oak cong., and Gloria Ross, Newport News, Va., Warwick River cong., by Truman H. Brunk, June 25, 1966.

Grant-Brenneman.—Richard George Grant, St. Catharines, Ont., United Church, and Diana Kathleen Brenneman, Beamsville, Ont., First Mennonite cong., by J. B. Martin, Aug. 13, 1966.

Hartman-Kennel.—James Edward Hartman, Harrisonburg, Va., Broad Street cong., and Diane Lee Kennel, Albany (Oreg.) cong., by David Mann and B. Charles Hostetter, Aug. 19, 1966.

Hathaway-Reeves.—Stanley Hathaway, Pea Ridge cong., Philadelphia, Mo., and Ruth Ann Reeves, Indian Cove (Idaho) cong., by Darrel D. Otto, Aug. 20, 1966.

Hershberger-Kauffman.—Paul Hershberger, Edwardsburg, Mich., and Mary Kauffman, Goshen, Ind., both of the Pleasant View cong., by Ray Keim, Aug. 20, 1966.

Hershberger-Shetler.—Boyd Hershberger and Bernice Shetler, both of the Kaufman cong., Holliscope, Pa., by Harry Y. Shetler, father of the bride, Aug. 18, 1966.

Kaufman-Schertz.—Sam Kaufman, Fredricksburg, Ohio, Martin's Creek cong., and Joan Schertz, Lowpoint, Ill., Metamora cong., by Robert Gerber and Roy Bucher, July 22, 1966.

Kurtz-Martin.—Titus Kurtz, Morgantown, Pa., and Esther Martin, Goodville, Pa., both of

Bethany cong., by A. Willard Shertzer, Aug. 20, 1966.

Lapp-Landis.—David Lapp, Leola, Pa., and Janet Landis, Bird in Hand, Pa., both of Bethany cong., by A. Willard Shertzer, June 23, 1966.

Lehman—Stephenson.—Willard Lehman, Holliscope, Pa., Kaufman cong., and Sandra Stephenson, Holliscope EUB cong., by Robert Callihan, July 2, 1966.

Lind-Longacre.—Kenneth D. Lind, Salem, Oreg., Western cong., and Anna Lois Longacre, Spring City, Pa., Pottstown cong., by Elmer G. Kolb and Ralph Malin, Aug. 6, 1966.

Miller-Hofer.—Daniel M. Miller, Albany, Oreg., East Union cong., Kalona, Iowa, and Dorothy Lee Hofer, Albany, Oreg., Kallspeil, Mont., cong., by George Beare and David Mann, Aug. 20, 1966.

Otterbein-Schwartztruber.—Melvin Otterbein, New Dundee, Ont., Bethel United Missionary cong., and Mary Schwartztruber, Baden, Ont., Steinman cong., by Elmer Schwartztruber, father of the bride, July 1, 1966.

Rediger—Beachy.—Bernard Rediger and Emma Beachy, both of Kalona, Iowa, East Union cong., by J. John J. Miller, Aug. 20, 1966.

Rittenhouse-Stoltzfus.—James Rittenhouse, Lansdale, Pa., Plains cong., and Esther Stoltzfus, Elverson, Pa., Ebenezer cong., by Elmer B. Stoltzfus, father of the bride, Aug. 13, 1966.

Schaefer-Holloway.—John William Schaefer, Hagerstown, Md., and Elaine Carol Holloway, Linville, Va., both of the Lindale cong., by Moses Slabaugh, Aug. 26, 1966.

Stemen-Snyder.—James Arthur Stemen, Goshen, Ind., Eighth Street cong., and Agnes Elizabeth Snyder, College cong., Goshen, by Elvin V. Snyder, Aug. 14, 1966.

Stoltzfus—Ressler.—George Stoltzfus, Strasburg cong., Kessler, Pa., and Ruth Ressler, Pleasant View cong., North Lawrence, Ohio, by Willard Ressler, Aug. 28, 1966.

Stutzman—Troyer.—Donnell Stutzman and Elnor Troyer, both of Hesston (Kans.) cong., by Peter Wiebe, July 22, 1966.

Wilt-Ressler.—Robert Dale Wilt, Mt. Pleasant (Iowa) cong., and Linda Ann Ressler, Pleasant View cong., North Lawrence, Ohio, by Elmer E. Yoder, Aug. 27, 1966.

Wismer-Taves.—Raymond G. Wismer, New Hamburg, Ont., and Sharon Taves, Kitchener, Ont., both of Steinman cong., by Elmer Schwartztruber, July 23, 1966.

Zimmerman—Minnich.—Paul M. Zimmerman, Mechanisburg, Pa., Slate Hill cong., and Ruth N. Minnich, Columbia, Pa., Chestnut Hill cong., by H. Raymond Charles, Aug. 27, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Eberly, David F. and Nancy (Bomberger), Lancaster, Pa., fourth child, third son, Dean Harvey, June 4, 1966.

Graber, Floyd V. and Edna (Miller), Sturgis, Mich., fifth child, third daughter, Robin Jane, May 22, 1966.

Hostetler, Milford and Jane (Fisher), Shipshewana, Ind., first child, Traci Wade, Aug. 15, 1966.

Kempf, Wayne D. and Esther (Lapp), Shickley, Nebr., sixth child, third daughter, Anita Joy, Aug. 19, 1966.

McDorman, Leonard W. and Ruby (Hawkins), Mt. Crawford, Va., sixth child, third daughter, Elizabeth Louise, Aug. 4, 1966.

Peters, Clayton and Carolyn (Stoes), Milford, Nebr., second son, Stacey Eugene, Aug. 20, 1966.

Seil, Dennis and Louida (Stauffer), Tofteld, Alta, fourth child, third son, Kenneth Murray, Aug. 19, 1966.

Riemenschneider, Richard A. and Valera (Weaver), Williamston, Mich., first child, Rita Ann, July 17, 1966.

Sitler, Dwayne and Noelle (Wideman), Camrose, Alta., first child, Karen Elaine, Aug. 8, 1966.

Swartzentruber, John and Marjorie (Hostetter), Greenwood, Del., third son, Don Michael, Aug. 20, 1966.

Vasvry, Donald and Linda (Grieser), Wauseon, Ohio, first child, Robbin Kay, Aug. 12, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Anna S., daughter of Henry L. and Anna (Stauffer) Brubaker, was born in Lancaster Co., Pa., Jan. 21, 1888; died at her home in Mt. Joy, Pa., March 27, 1966; aged 78 y. 2 m. 6 d. Surviving are one brother (Jacob S.) and one sister (Naomi—Mrs. Jonas E. Brubaker). She was a member of the Landis Valley Church, where funeral services were held, in charge of Ira D. Landis and Levi M. Weaver.

Graber, Clarence A., son of Amos and Lydia (Short) Graber, was born near Stryker, Ohio, Feb. 8, 1897; died at his home near Stryker, July 11, 1966; aged 69 y. 5 m. 3 d. On Nov. 20, 1933, he was married to Wilma Mae Yoder, who survives. Also surviving are 3 daughters (Geraldine, Mary Lou, and Janice), one son (James), 2 sisters (Anna—Mrs. Ernest Ringenberg and Catherine—Mrs. Harry Lamberson), and 2 brothers (George and Charles). One brother preceded him in death. He was a member of the Lockport Church, where funeral services were held July 14, with Walter Stuckey and Leisn Stuckey officiating.

Leis, Peter, son of Daniel and Magdalena (Erh) Leis, was born in Wellesley Twp., Ont., Sept. 20, 1893; died at the K.W. Hospital, July 25, 1966; aged 72 y. 10 m. 5 d. On Oct. 10, 1916, he was married to Fanny Leis, who survives. Also surviving are 3 sons (Nelson, Ralph, and Mervin), 6 grandchildren, one brother (Christian), and one sister (Sarah—Mrs. Aaron Jantz). Two brothers, one sister, and 2 grandchildren preceded him in death. He was a member of the Maple View Church, where funeral services were held July 28, conducted by Steve Gerher and Alvin Leis.

Rohrer, Emma, daughter of Amos and Mattie (Yoder) Smucker, was born in Wayne Co., Ohio, Sept. 29, 1881; died at Shady Lawn Rest Home, Dalton, Ohio, Aug. 11, 1966; aged 84 y. 10 m. 13 d. On Jan. 16, 1908, she was married to David Rohrer, who died Oct. 21, 1965. Surviving are 2 daughters (Martha—Mrs. Floyd Beyerle and Mae—Mrs. Francis Smucker), one son (Milton), one sister (Kathryn Smucker), 12 grandchildren, and 4 great-grandchildren. Two brothers also preceded her in death. She was a member of the Smithville Church, where funeral services were held Aug. 15, with David Eshleman and Bill Detweiler officiating.

Springer, Mable, daughter of A. C. and Mamie (Landis) Good, was born at Sterling, Ill., April 12, 1908; died of cancer at the St. Francis Hospital, Peoria, Ill., Aug. 11, 1966; aged 58 y. 3 m. 30 d. On Sept. 1, 1931, she was married to Menno Springer, who survives. Also surviving are 2 daughters (Lila—Mrs. Arlan Martin and LaVon—Mrs. Richard Vandiver), one son (Steven Ray), her father and stepmother (Ada Orendorf Good), one sister (Lila—Mrs. Glenn Ebersole), and 6 grandchildren. She was a member of the Hopedale Mennonite

Church, where funeral services were held Aug. 14, with Ivan Kauffmann officiating.

Trauger, Emma, daughter of Abram and Mary (Wisner) Overholt, was born in Doylestown Twp., Pa., July 15, 1881; died at Rockhill Mennonite Home, Sellersville, Pa., June 25, 1966; aged 84 y. 11 m. 10 d. In April, 1900, she was married to Samuel M. Trauger, who survives. Also surviving are 9 children (Edna Moyer, Raymond, Carrie Wesser, Mary Yothers, Edith Miller, Norman, Emma, Florence Mininger, and Lester), one sister (Carrie Tyson), one stepbrother (Abram Overholt), 32 grandchildren, and 48 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held June 29, with Jos. Gross in charge, assisted by Erwin Nace.

Weaver, Anna, daughter of John and Katherine (Holdeman) Good, was born in Madison Twp., Ind., Jan. 28, 1882; died at the Elkhart (Ind.) General Hospital, Aug. 19, 1966; aged 84 y. 6 m. 22 d. In 1904 she was married to William Weaver, who died in Dec., 1955. Surviving are 6 daughters (Catherine—Mrs. J. F. Stealy, Lorene—Mrs. Charles Gray, Cleo—Mrs. Myron Weldy, Edna—Mrs. Maynard Weldy, Grace—Mrs. Lloyd Conrad, and Arlene Weaver), 11 grandchildren, and 7 great-grandchildren. She was a member of the Holdeman Church. Funeral services were held at the Olive Church, Aug. 21, with David Cressman and Simon Gingerich officiating.

Weik, Ella W., daughter of Daniel and Annie (Weaver) Frantz, was born in Lebanon Co., Pa., April 11, 1893; died at the Oreville Mennonite Home, Lancaster, Pa., July 10, 1966; aged 73 y. 2 m. 29 d. She was married to George D. Weik, who preceded her in death. Surviving are 2 daughters (Elsie—Mrs. Emerson Snavely and Carrie—Mrs. Mervin Walmer), 3 grandchildren, and one brother (Daniel). One son and one daughter preceded her in death. She was a member of the Mennonite Church of the Oreville Mennonite Home, where funeral services were held July 13, with Elmer G. Hertzler, Landis H. Brubaker, and Benjamin C. Eshbach officiating; interment in Royer's Cemetery.

Yoder, Samuel N., son of Israel T. and Barbara (Allgier) Yoder, was born at Belleville, Pa., May 17, 1880; died at Sarasota, Fla., Aug. 15, 1966; aged 86 y. 2 m. 29 d. On Nov. 10, 1903, he was married to Sallie Yoder, who died in April, 1956. In Nov., 1957, he was married to Nancy Peachey, who survives. Also surviving are one daughter (Mrs. Gladys Hunsberger), 2 sons (Floyd and Durbin), one sister (Mrs. Mollie Hartzler), and 4 grandchildren. He was a member of the Bay Shore Church. Funeral services were held at the Hawkins Funeral Home, Sarasota, Aug. 16, with Nelson Kanagy officiating, and at Locust Grove, Belleville, Pa., with Waldo E. Miller officiating; interment in Locust Grove Cemetery.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Items and Comments

A businessman and former high-school teacher in Fort Wayne, Ind., James V. Panoch, recently started a course on "The Bible as Literature" in a large Fort Wayne high school. After this highly successful effort, Mr. Panoch helped to organize the Religious Instruction Association, to assist other communities and Christian leaders in introducing the study of the Bible and religion in public education in valuable ways that do not violate our constitutional requirements for separation of church and state.

The RIA has existed for only two years as a nonprofit tax-deductible organization; it is comprised exclusively of laymen, including insurance executives, industrialists, educators, attorneys, bankers. But already it is serving many communities as a clearinghouse for data about teaching the Bible and religion in public schools.

Great interest has resulted in the efforts of the RIA. According to Mr. Panoch, school officials are often fully aware that the study of the Bible and religion is legal and desirable under the Constitution, but in innumerable instances they have been prevented from acting by the harassment and deceptive tactics of fanatics on this issue.

Rather than be denied religious education in the schools, every child in America could be benefiting from studies of religion and the Bible that are not in any way open to the dictates of one creed—which is the only concern of the First Amendment and

KATIE

by Clara Bernice Miller

Finding a new faith often makes the one whose eyes were opened critical of those who cannot see. Spiritual growth becomes a painful thing for Katie, an Amish girl, as she tries to apply that which she learns. This is the second novel by Mrs. Miller. Her first was *The Crying Heart*. \$3.75



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the court's interpretation.

Survey your own community; RIA can provide authoritative and inspiring literature on how to introduce the Bible and religion in the schools. The address is: RIA, 4001 Fairfield Ave., Fort Wayne, Ind. 46807.—**Between the Lines.**

* * *

The death-of-God theology, built in a large part on the beliefs of some German philosophers and the "misunderstanding" of others, is losing ground in Germany today, one of the country's top Protestant leaders believes.

"We believe we are over the hump in the God-is-dead debate," was the view expressed by the new Evangelical bishop of Berlin-Brandenburg, Dr. Kurt Scharf, when interviewed by Religious News Service. The bishop added: "The movement, of course, really originated in Germany, not only in the writings of Nietzsche and certain naturalistic theologians of the nineteenth century, but more recently in the misunderstanding of Bultmann, Bonhöffer, and Tillich, on the part of the English (Anglican) bishop, Dr. John Robinson of 'Honest to God' fame, and a group of American humanists.

"For some years our younger German theologians were preoccupied with the writings of the younger Heiddiger. In his early work, *Being and Time*, Heiddiger ignored history and found the basis for living human existence. . . . But our younger theologians today in both parts of Germany have discovered the mature Heiddiger whose book, *Time and Being*, emphasized history as the basis for living, including Biblical history.

"In East Germany this turn to the mature Heiddiger was made even before it won wide acceptance in West Germany. Under communist domination the existence of man provided no firm foundation; something deeper was needed. The East German theologians have found this ground of ultimate reality in the existence of the Christian man, his witness of Biblical truth and the goals of faith."

* * *

One of the most unusual exhibits to be seen on the man-made island known around the world as the site of Expo '67 will be the Sermons from Science Pavilion. Here in live demonstrations and motion pictures will be seen many of the unpublicized facts and phenomena of nature. The highlight of the live demonstrations comes when a million volts of electricity crash through the human body setting aflame a board held by the "victim" who walks away unscathed.

Sermons from Science was one of the most popular exhibits at both the Seattle World's Fair and the New York World's Fair, receiving favorable mention by *Time* and other leading magazines. There is every reason to expect that it'll be equally popular at Expo '67 in Montreal.

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THE CRISIS IN CHRISTIAN EDUCATION

The Crisis in Christian Education

By Paul M. Lederach

To sense the crisis in Christian education today we must see something of the seriousness with which teaching was approached in the early church. In the great commission our Lord instructed His followers to teach "all that I have commanded you." In Paul's letters to churches and congregational leaders, we catch insights into at least four kinds of teaching in the early church.

Doctrinal Teaching

First, there was doctrinal teaching. I am amazed by the extent to which Paul called churches and their leaders to be at the work, understanding, communicating, and interpreting doctrine. Often these doctrines are stated in brief phrases or sentences which give the impression of outlines, readily memorized and useful among illiterate, not highly trained, persons. Apparently these Christians pored over such formulations, for every word carried a tremendous amount of freight.

I Tim. 2:5, 6 is one of those doctrinal crystallizations: "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all." Another is found in Eph. 4:4-6: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

This kind of material adults in the last third of the twentieth century could well study, to discern its full meaning and implication. Today we must ask the question, "Where in our congregational teaching program are we dealing with the great doctrines of the church?"

Moral Teaching

Second, there was moral teaching. The epistles contain much about morality. Morality, however, is always couched in terms of response—God has acted in Christ Jesus, and the response is a walk that is "worthy" of what He has done. In the early church moral teaching was concrete and forthright in terms of both what should be avoided and what should be embraced.

The catalogs of sins that appear frequently in Paul's epistles are not to be skipped over lightly. These are condensations of

teaching on morality. Each word opens up a whole lesson. For example, I Tim. 1:8 ff.: "Understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine."

Here is concrete, specific, well-defined teaching concerning morality. In this day of "new morality" we must become involved again in teaching that comes to grips with these New Testament lessons. The need for this kind of teaching raises the question, "Where in our teaching ministry do we come to grips with the moral issues? where do we teach morality?"

On the other hand, virtues are also taught. I Tim. 6:11 provides a good example: "But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith."

Teaching for Mission

Third, there was teaching about life in the congregation—how to organize for life together and to prepare for mission in the world. Here are instructions about confessing sins one to another, about being concerned one for another, and about loving one another. There is emphasis on prayer, on reading the Scriptures in public, and how to select leaders (I Tim. 3); practical issues are dealt with, as, for example, how to provide for widows and enroll them in the relief funds. II Tim. 5:9 ff.

Teaching Scripture

Fourth, the Old Testament and the words of Jesus were taught. Apparently, the early church spent much time thinking through the meaning and implications of the words of Jesus. A passage which illustrates how the words of Jesus were used in the early church is found in I Thess. 5. Paul writes, "For you yourselves know well that the day of the Lord will come like a *thief in the night*. [Jesus talked about a "thief in the night" in Matt. 24:43.] When people say, 'There is peace and security,' then sudden destruction will come upon them as *travail comes upon a woman with child*. . . . [Jesus talked about this in John 16.] But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all *sons of light*. [This label Jesus used in Luke 16:8.]" The words of Jesus seemed to undergird whatever was taught in the early church. In I Tim. 5:18 Paul uses words from the Old Testament and the words of Jesus to support paying ministers: "For the scripture says, 'You shall not muzzle an ox when it is treading out the grain,' and, 'The laborer deserves his wages.'"

Paul M. Lederach is well equipped to sense the present crisis in Christian education. He served as field secretary for the Mennonite Commission for Christian Education for nine years. Presently he is director of the Curriculum Development and Service Department of the Mennonite Publishing House and president of the Mennonite Board of Education.

The second quotation is from Jesus, as He sent out the seventy. Luke 10:7.

Where and What Are We Teaching?

Seeing the seriousness with which teaching was approached in the early church brings into focus our crisis today. Where, indeed, in our congregational life are we teaching doctrine? are we teaching morality? are we teaching concerning the nature of our life together? are we coming to grips with Scripture and especially the words of Jesus?

This crisis is related not only to what is taught but also to the way in which we go about the teaching ministry. We are in a crisis because the church today is not making a twentieth-century response to the call of Jesus to teach all that He has commanded. It is primarily a nineteenth-century one. Here are some reasons why this is the case. Today's teaching program in the average congregation had meaning in the post-Civil War situation. That is to say, the primary teaching agency, the Sunday school, made sense in the past century, but not today.

After the Civil War the church had three options for its teaching ministry. First, parochial schools could have been continued. Second, the church could have taken up the emphasis upon teaching in the home, which was offered by Horace Bushnell in *Christian Nurture*. Third, the church could adopt the Sunday school, which indeed it did. Why did this happen? Generalizations are always dangerous.

Sunday school began in England as an attempt to alleviate social injustice. Upon coming to North America it turned into an instrument, independent of congregations, to evangelize the frontier. Following the Civil War the United States was primarily Protestant. Because of this, public schools were doing what Protestant churches wanted done in communicating Protestant morality. Textbooks of that time make this clear. *McGuffey Readers* were richly interlaced with Scripture quotations, emphases on the Puritan work ethic, on honesty and other facets of Protestant morality. Among Protestants, the fear was that the public school might teach sectarian emphases. (Those who practiced immersion wanted to be sure that their children were not taught pouring!) The sectarian issues were the things that mattered. This was also true in the Mennonite Church. In fact, when John Funk got that letter from Virginia brethren in 1863 or 1864 saying that Sunday school was of the devil, one of the reasons they gave was that the Sunday school would take the Bible out of the public school. The idea was that the public school was the carrier of Protestant morality. Other brethren came along and said that when you have *Mennonite* material you may have Sunday school. This meant you can have Sunday school if you do sectarian indoctrination. Thus the marriage between public school and church came into existence—the public school communicated Protestant morality; the Sunday school provided sectarian emphases. Now, however, one of the partners in that marriage has died—the public school is no longer Protestant. Strangely enough the church, the other partner, has not become fully aware of it.

Gradually, we are awakening to the fact that the public school is no longer the carrier of the Protestant way. The

last vestiges of that former day, a hundred years ago, were removed when the courts said that prayer and Bible reading are not allowed in public school. Some folks got very much excited when these last remnants were removed, unaware, it seems, that the whole thing had completely changed in the midst of pluralistic society. Even so the church continues its educational ministry based on one hour a week, as though nothing in the outside world has changed.

Need a Relevant Response

This, then, is not a call to do away with the Sunday school. Rather, it is a call to the realization that the Sunday school cannot do the job that has to be done! Somehow, under God we must find a response that is relevant to the realities of the last third of the twentieth century.

This crisis is compounded by some of the notions Sunday school brought with it. One of these concerns who is a teacher and how teaching should be done. The Sunday school brought along an emphasis on untrained but well-intentioned teachers. It emphasized voluntarism—you come if you want; you don't come if you want. You teach if you feel like it; if you don't, some substitute will fill in. This sloppiness has been perpetuated so long that it has become sacred! No demands on pupils or teachers are made or desired. This crisis becomes clear when attempting to create curriculum materials. How can curriculum materials be created that will challenge the child in breadth, depth, and difficulty, when the teaching staff in many congregations is not able to handle such materials? Perhaps the resistance some of our children have to what goes on in Sunday school is its shallowness and lack of demand.

Another part of the crisis is the division between Sunday school and church. This division has taken our attention off the centrality of the congregation. This mind-set has encouraged the Sunday school and every other little teaching agency to try to carry the full range of functions of a congregation. As a result, the objective of the Sunday school has not really been clear. Because it has been seen as something apart from the church, we haven't seen the teaching ministry as integral to the life of the congregation.

Finally, our teaching ministry is in crisis from the standpoint of economics. This is also nineteenth century in its orientation. Is there anything else that's still based on pennies like the Sunday school? Sunday-school lesson helps for adults cost 28¢ a quarter. This means that we are willing to pay 2¢ a week for curriculum materials for adults. We have reduced the graded Sunday-school teacher's manuals from \$2.00 to \$1.50 per year. Thus we are paying 3¢ a week per teacher for materials to teach children. The new junior pupil book will cost 60¢. One wonders what the response will be to that! Even so this is less than 5¢ per week per child.

At this point, in the latter third of the twentieth century, we are in need of a radical reappraisal of what we're doing in Christian education. I have great confidence in the church, however. I believe that as the people of God perceive more clearly what our Lord calls us to do in this time, we will be ready to think, to pray, and to plan in order to discover the kind of teaching ministry which will indeed comprehend all that our Lord has commanded.

An Overview of the Issue

This special issue of the GOSPEL HERALD is calculated to make the Mennonite Church aware of the present crisis in Christian education. It is intended to disturb. For unless we are disturbed about the utter inadequacy of Christian education as we are doing it in many of our congregations we will not be open to new and better ways. We intend to rock the boat. For boats must sometimes be rocked so that sailors can be alerted to man the oars with renewed vigor in the face of unrealized danger. The key article about the crisis we face is by Paul Lederach. It deserves careful study.

We are concerned, however, that congregational leaders are not shocked into a standstill. The first reaction when the present crisis in Christian education comes clear is to throw up one's hands. The second reaction follows quickly. It is either to gloss over the facts or to sidetrack them (which is only another way of avoiding them) and then to get on board some lesser train and ride it away from the real issue at great speed.

We want the leaders of the congregation's Christian education program to be jolted into an awareness of the present crisis. But we do not want them to despair or to get angry. For that reason this special Christian education issue deals primarily with the positive dimensions of what a congregation can do.

There are certain ways of thinking about congregational education which must become natural to us. One is that the congregation itself is the educator, not this separate agency, or that one; not all of them together in a neat mosaic of different educational pieces; not the Sunday school, not the Sunday evening meeting, not the summer Bible school. None of these should be seen separately. None should have their own separate organization, budget, staff, program, and objectives. Rather, the congregation itself must discern its unique mission. Then it must begin to use all the available settings to undergird, educationally, for that mission. This idea you will see spelled out in several of the articles, particularly in Ross Bender's and Arnold Roth's.

We want congregations to be aware of various educational options. This is the reason for the symposium. Here a number of congregations are telling us that hands do not need to be thrown up. There are ways of meeting the challenge of the present crisis. The ones suggested are only a few. We must be as creative in our time as our forefathers were in theirs. They responded to the crisis in their time. Let us respond creatively in ours.

—Arnold W. Cressman.

The Publican

*O God,
I'm glad sometimes,
Real glad,
You bother me
And make me miserable
When I'm wrong.
This striving and emptiness
Becomes my assurance
That you love me,
That you long for me
To live above a dog's
Or devil's life.
It teaches me
To want to turn
From all sin—
To you.
Be merciful to me
A miserable sinner.*

Amen.



First Mennonite, Denver, Colorado

The first services of the First Mennonite Church, Denver, Colo., were held July 9, 1941, with P. A. Friesen in charge. The congregation was organized on Dec. 22, 1941, with 25 charter members. On April 1, 1945, E. M. Yost, present bishop, took over the work. The first services in the building pictured were held on Dec. 12, 1948. Present membership is 251; Marcus Bishop is pastor and John Ventura, assistant pastor.

World Congress on Evangelism

For ten days, Oct. 26 to Nov. 4, a World Congress on Evangelism will be held in Berlin, Germany. It will bring together 1,200 influential church leaders, evangelists, teachers of evangelism, and administrators of evangelistic programs. Their official aim will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the Gospel in the remaining third of the twentieth century."

The World Congress on Evangelism is sponsored by the magazine, *Christianity Today*, as a tenth anniversary project. It was five years in development. Some leaders describe their desire for the conference as "lighting the fuse for a spiritual explosion with worldwide impact." Attendance is by invitation only. But it is potentially the most far-reaching Protestant gathering in this half of the century.

An international atmosphere will be apparent. "This will definitely be a world congress," says Carl F. H. Henry, chairman of the Congress and editor of *Christianity Today*. "Attendance will be from all corners of the earth. Delegates will come from 105 countries. Leaders from more than thirty countries from Africa alone have been asked to attend the Congress."

The Congress will not be expected to endorse the "American way" of evangelism, but rather explore every legitimate means of proclaiming the Gospel today. Proceedings will be conducted with simultaneous translation in German, French, Spanish, and English.

Congress theme is "One Race—One Gospel—One Task." "One Race" speaks to a world drastically divided. "One Gospel" stresses the uniqueness of Christianity. "One Task" challenges the church to get behind its primary task of joining together in obedience to the divine mandate.

The overriding concern of the Congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world to preach the Gospel. The specific purpose of the Congress is pointed out as sevenfold: (1) to define Biblical evangelism, (2) to expound to the modern world the relevance of Christ's mission, (3) to stress the urgency of evangelistic proclamation throughout the world in this generation, (4) to discover new methods of relating Biblical evangelism to our times, (5) to study the obstacles to Biblical evangelism and to propose the means of overcoming them, (6) to discover the types of evangelistic endeavor currently employed in various lands, and (7) to summon the church to recognize the priority of its evangelistic task.

Certainly God is able to do great things through such a gathering. He can do far above what we ask or think in this

great day of need. Certainly it is a call for all Christians to pray. And those directing the plans for the Congress are calling upon all Christians everywhere to pray that God will work a work in our day which at this moment we cannot dream possible.

Billy Graham writes concerning the Congress, "I definitely feel that out of this Congress God may have something to say to us that would be impossible in a church council because of its commitment to so many points of view. I believe this Congress can have an impact on the entire field of evangelism and missions. But I would not try to project what this Congress will say because only God knows that now. It well could be that the Holy Spirit will do something unique, something different, something unusual for those who attend the Congress. I am praying for that."

Let us pray also.—D.

Silence—Evil's Triumph

Edmund Burke said, "All that is necessary for the triumph of evil is that good men do nothing." This speaks to the downfall of nations and churches. When the history of this era is written, it will likely say more about the silence of the saints than about the shouts of the sinners. It is all too easy to sit at tea parties while the world totters and justice cries to be proclaimed.

Sometimes I sit in discussions in which small things are discussed. Some church discussions seem like spending hours of committee time trying to decide the color or combination of lemonade for the next social, and my heart cries out, Let's discuss what the great issues of the day are and do what God would have us do today. Let's stop majoring in minors.

One of the things for which Americans today are noted is their design to dodge the real issues. It is horrible to think of a thermonuclear war. It is easier to turn the head and say nothing, to try to forget it. Ostrich-like we bury our heads so that we don't see.

In the church we don't like to think of the persecution or difficulties arising out of great spiritual or social questions. Pharisaic-like we sometimes bind up our theological skirts, withdrawing from personal involvement. Some try to put on rose-colored glasses in an effort to imagine everything is OK.

In some religious groups, it is considered spiritual to say nothing on any point where it would appear to be controversial. But one of the tests of true spirituality is the ability and freedom to see and speak and deal frankly with any issue which is of spiritual significance. Where the Spirit of the Lord is, there is liberty.

The church is the pillar and foundation of truth. It dare not be satisfied with less than truth. By incarnation and proclamation the church dare not dodge its responsibility to speak out and act out its faith. To hold its peace is to lose its peace. It dare not remain quiet when truth must be proclaimed or wrong must be righted. By so doing it is judged. Neither dare it accept evil with silent complacency or fearful yielding. In so doing it is condemned.—D.

The Minister's Task in Congregational Nurture

By Ross T. Bender

We have tended, for some reason, to make an unwarranted distinction between the preacher and the teacher, assuming that the preacher is not a teacher—that his work is preaching and not teaching. Teaching is a layman's job and the preacher is robbing laymen of their function and responsibility if he takes a teaching assignment. He may even feel that it is beneath his dignity to teach a class, now that he has been ordained. It may be the fact that the Sunday-school movement was a lay movement—that it was originally opposed by the ministers and only reluctantly accepted—that has brought this situation about.

It may be the pressure of the minister's other duties, of getting ready to preach, of preparing the church bulletin, of going to committee meetings, of visitation work, and the like, which keeps him from becoming a teacher. It may be that he thinks that Christian education has to do primarily with children and he would rather work with grown-ups. It may be that he prefers the prestige and the distance of the pulpit to the give and take of the classroom. It may be because of poor understanding of the interrelationship between preaching and teaching, for both alike are the service of the Word of God. Both are attempts to communicate that Word to man in his unbelief as well as to the man of faith. Whatever the reason for the minister's reluctance to teach, the result is extremely unfortunate, for the congregation is impoverished by it. It would be instructive for ministers to remind themselves of their ordination vows, for these include, among other things, the responsibility to teach.

A Teacher of the Word

How may the minister carry out his ordination vows to be a teacher of the Word? Rather than to sketch an entire program for the minister leading his congregation in Christian nurture, I would like to propose and illustrate an organizing principle for his work, not only for his educational work but for his total ministry. Let it be remembered that leadership is not synonymous with being the chairman, or the president, or the superintendent, or the designated teacher of a class. There are far more effective roads to leadership. I speak therefore primarily of a basic approach to the nurturing task which should be taken no matter what the minister's ostensible role is in any given learning situation.

What is the basic approach? The basic approach, appro-

priately enough, is to be found in Jesus' own ministry. Let me quote from James Smart's, *The Rebirth of Ministry*:

What if Jesus had contented Himself with the proclamation of the Gospel of the kingdom and had not taken time for teaching? He would have had converts and those converts would somehow or other have become organized into religious societies, but He would not have had disciples, at any rate not disciples with sufficient understanding of His Gospel to share with Him in the proclamation of it. . . . Jesus was not interested merely in having a succession of audiences to which either He, or someone on His behalf, might proclaim His Gospel; He was interested primarily in having disciples in whom and through whom His ministry would be multiplied many times over. Therefore, His proclamation of the Gospel, which brought men to repentance and made them willing to commit themselves to God in faith, had to be followed by teaching in which He came into a more intimate relation with the converts and began a process of training that had as its ultimate goal their participation in His mission. The elimination of His teaching would therefore constitute a change that would affect the total character of His ministry and His church. (pp. 92, 93)

The basic approach then for the minister is to supplement his preaching with teaching with a view to equipping disciples for their mission in the world. Here are some suggestions to implement this approach.

The minister-teacher should try to discover other effective settings for Christian learning in addition to the Sunday school. A stereotype has settled down upon the Sunday school; while attempting to pour new life into it, the minister should also be looking around to find other opportunities not usually thought of as a class. Effective Christian learning can take place even when no one thinks he is in school. When the church council or trustee board or other church committees meet for planning sessions, the minister should be asking, How do your activities relate to and express the nature and mission of the church? He should continually keep pressing this question until the committee is driven back to the Word of God for the answer to this fundamental question. In such circumstances, vital Bible study can take place.

Learning Experience

Events in the life of the church may be exploited by an alert minister-teacher to cause those most immediately involved to consider well what God is saying through these events. There is a fire, a flood, an explosion, a tornado, and Mennonite Disaster Service goes into action. On the way to the scene, the men talk over the meaning of this event and their response. The minister-teacher helps them to reflect on the deeper sig-

Ross T. Bender is chairman of the Mennonite Commission for Christian Education and dean of the joint Biblical seminaries at Goshen and Elkhart, Ind.

nificance of this in the light of God's Word and will for men. Death comes to a family as it did in one church when a father and three children were killed by a train and a busy, happy wife and mother suddenly found herself alone in the middle of life. As the members of the church considered the meaning of this event and their response to it, Christian learning was going on.

Situations like these are happening all the time in every congregation. They are not classroom situations, but they represent extremely fruitful teaching and learning experiences, and the minister-teacher is, or should be, right in the middle of these, exercising his opportunity to teach.

It is increasingly being recognized that Christian education is more than formal instruction in the content of the faith. Christian education is the process of involvement and participation in the total life, fellowship, worship, work, and witness of the community of faith. The minister who leads the congregation in its worship, fellowship, work, and witness is doing effective Christian education if he causes the members to participate vitally and to reflect on the meaning of what they are doing.

Of course, the minister-teacher may also participate in the more formal teaching program of the church. He should, however, avoid using these occasions for delivering a second sermon; he should learn instead to promote group methods of teaching and learning. The ideal model for Christian learning in a congregation, particularly on the adult level, is that of Christian learners gathered around the Scriptures. God is the Teacher and He speaks through the Scriptures and through the words of brethren and sisters in whom His Spirit dwells. The content of Christian learning is to be found not only in a written text but also in what happens between and among persons within the community of faith. The fruit of Christian learning is not only ideas and concepts which emerge and are expressed but is also and primarily to be seen in the way in which faith is translated into obedience. It is at this crucial point that genuine Christian learning is so often frustrated and the minister-teacher should make every effort to help his congregation bridge the gap between faith and life.

Effective Preaching

Preaching is, to a large extent, instruction in the faith. It is a call to sinners to repent, to Christians to work out every root of unbelief and sin. But it is also a recital of God's saving activity in history and a call to the church to fulfill its mission in the world and so to take its place in God's redemptive activity. If preaching could take into account a little more than it does how people hear and respond (as teaching does), it could become more effective. Some ministers are experimenting with after-sermon sessions on Sunday mornings or Sunday evenings when members of the congregation discuss the sermon and appropriate congregational and personal responses to it. Many ministers are challenged in this way to sharpen up their sermons both in terms of words and ideas they use and in terms of more specific statements which relate Christian faith to everyday Christian living.

Many of our ministers bring to their preaching and teach-

ing a thorough training in Biblical scholarship. They are a resource in the congregation for the discovery and release of the Biblical message within the life of the congregation as it seeks to follow the path of obedience in the world today.

The Challenge to Listen

When Denton and I joined the South Side Fellowship as MYF sponsors, we moved into our role with the assumption that one of the greatest needs of teenagers in the church is a working relationship with adults.

We wanted to be two adults who could build such a relationship. But we needed a place to start.

Our most basic approach is that of listening. To work effectively with our youth, we need to know where they want to go. Only they can tell us; and we have found the Sunday-school hour an excellent time to hear them. After the worship service, each MYF-er is urged to bring to class questions and comments from the morning's message and push the discussion into any area he wants to explore. Some subjects are dropped after one Sunday; others are set aside for discussion again later.

The whole view of nonresistance was questioned one Sunday. Because of the implications of such a stand, discussion alone could not solve our riddles. With the MYF officers' help, we have planned resource programs. With the adults, we are studying the topic ourselves and looking for ways in which teenager and parent can work at this issue together.

As listeners, we feel compelled to ask for the real questions of our youth (heretical as they may seem) rather than trying to answer the questions we think they should be asking. We want to know not only what they think of church, but of school, community, family, and self.

One Thursday evening (Thursdays are our study times) we tried praying around the circle for each other (to us a potentially meaningful experience), only to find that the MYF-ers were very uncomfortable, not knowing what to pray for. With this knowledge, we are trying to slowly come to understand prayer and its function.

In all of this, the adults are vitally involved. We feel the freedom to share with them our experiences and ask for their support in home situations.

While we are listening, searching to know our MYF, we feel them watching us, too. A working relationship is two-way. Thus, we feel the demand on us to live openly, to confess that we need to ask forgiveness from each other, to answer questions like, "What do you argue about?" and to give our lives, without perfect solutions, to each in the way that he needs us.

Christianity is a life, not merely a volume of knowledge. Therefore, we must continue to listen to youth, respond without shock to their questions, and open our lives to them.

—Faith Wyse, Elkhart, Ind.

What's This About Settings?

By Arnold C. Roth

"Settings" is a new word among us. A setting is a time and place where church members have opportunity to work toward their educational goals. But a new word is often more than a definition. It may represent a whole new approach to the question under discussion. Such new words are the most exciting, because they invite us to think new thoughts and to reorganize old thoughts into new patterns. If we are to share in this excitement, we must explore the new paths and patterns suggested by the word.

Present Patterns

To provide a background for exploring the new ideas suggested by the word "settings," we need to examine present patterns of Christian education in use among us. These patterns are suggesting attitudes and expectations in which we work.

At present we think about Christian education in terms of several agencies that have been active in our churches. The reason for this way of thinking comes from history. Sunday school grew up as something separate from the church, and people accepted as fact that Sunday school should be and that this is what should be done in Sunday school. This was always the thing that had been done. Sunday evening services grew up in the same way with the original name "Young People's Meeting." The way these original ideas hang on is suggested by the fact that this name sometimes continues even after most of the people attending are not young people, but older adults. MYF, WMSA, GMSA, and Torchbearers all came in as activities for a part of the church group, but activities which had a character of their own apart from the church.

Much good was accomplished by these agencies. Sunday school and Sunday evening services are important parts of many church programs. People have learned many things in this way. And many of the agencies have greatly improved over the years. Persons have been encouraged to use better educational procedures in Sunday-school classes, for example. Sunday evening services have asked for more participation by

those attending. MYF has tried many new and exciting ideas with youth which have proved useful.

But all of these efforts have been governed by the agency approach. The question has been, "How can we improve the Sunday school?" not "How can we best use the hour of time we have?" Sunday school is here and all our plans assume this organization and plan around it. The same questions could be applied to each agency.

In addition to the limitations the character of the agency set, persons set limitations by what they expected from these agencies. Most Sunday-school teachers wish their pupils would study their lesson materials through the week. But few teachers ever get pupils to study seriously. Somehow pupils do not expect Sunday school to be a place where persons have studied and where serious discussion can then occur. By this limitation set by the expectations of pupils, Sunday school is hindered in being all it should be. Similar expectations of persons regarding other agencies could also be spelled out.

Definition of Settings

Let us return with this background to our definition of settings. Settings are the times and places or the occasions when church members have opportunity to work toward their educational goals. The approach suggested by settings is a more holistic one. The first question is, "What are our educational goals? What do we want persons to learn?" After goals are determined by the group, the next question is, "How can we plan to work at those goals?"

For example, instead of talking about a better church worship service and a better Sunday school, one would ask how that block of approximately two hours could be used for the greatest advantage of persons. Would one unified service be superior to two separate services planned by two organizations? Why or why not? Instead of assuming teachers appointed by Sunday-school officers and the same materials to be studied by the whole church, groups could ask what was most needed in their situation and what is the best way to work to fill that need. Instead of assuming that Sunday school needs to include everything (singing, devotion, possibly comments by someone to sum up the lesson, etc.), the question could be, "What are the unique characteristics of this time together, and how can these be used most effectively toward educational goals?"

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With this example in mind, consider these advantages of the approach suggested by settings. First, this approach may destroy some old attitudes and expectations which have served as ceilings. If we do not expect much from Sunday evening services and consequently do not put much effort into them, it may be helpful to see them in relation to the total church program, not an isolated agency which we can do just as well without. If Sunday evening is a certain agreed upon portion of the total church program, then, if we do not participate, we are missing that part. This is not just Sunday morning or midweek night over again. New ideas may provide new expectations. Don't expect miracles here, but don't rule out improvement either.

A second advantage is the holistic approach. Agencies may duplicate some activities and completely miss others. In fact, it is possible that no one is really trying to see the whole picture. Each agency may be running its own program without taking into account the fact that all these agencies are dealing with the very same persons. But if each time we meet is an opportunity to work on the one set of agreed upon goals, then each needs to be aware of all the other settings and to fit into the whole.

A third advantage is that thinking of each setting as contributing to the whole enables us to look for the uniqueness of that setting. What is different about the meeting on Sunday evening as contrasted with Sunday morning? What special opportunity does this present? Even more striking is the setting provided by camping, for example. What are the unique characteristics of this setting, and how can we best use them? If we do the same thing in a camping setting that we do at home in the church building, we are certainly missing opportunities.

A fourth advantage of the settings approach is that here we build one set of loyalties, not several. It is the church which has educational goals that are worked toward in many settings. It is not that I am active in youth work, but find it difficult to get to other church activities. If I am part of a whole, it might even be possible that my task would be finished and my job phased out. If it is for the good of the church, under a settings approach it would be acceptable to me.

The church is freed, lastly, to be on the lookout for new and untried settings. Might help to parents to enable them to use the setting of the home be more fruitful than the best Sunday school? Might an hour a day after school for senior high students mean more than years at one hour a week? Would we discuss more freely over a cup of coffee on the way to work through the week than in a special half hour on Sunday morning? What is the setting when urban populations flee the city each weekend? Good thinking following the approach suggested by settings might help to answer such questions.

I hope your exploration of the word "settings" has been exciting and thought-provoking. Should your church be looking at Christian education in the approach suggested by settings? Discuss it.

A Teacher's Prayer Before Class

Lord, help me to be honest enough
to admit that I don't have
all the answers,

But help me, Lord, through your Spirit,
to put a few questions
which will lead us
together into the kind of discussion
that will open our eyes to the knowledge
that you, the great Master, Teacher,
are truly among us in class.

Help us, today,
to tap the quiet untapped potential
of George and Mary
and Sam and Pete.

Make the Word of God alive among us.

Make the Word flesh
—so we can see it living
in the ordinary lives of each of us.

—so we can share it for
our own needed strength
in the week ahead,
as Jesus shared the Bread
at the Last Supper.
—so we can walk with Him
as He opens to us the Scriptures
when we drag our feet and are sad.

Lord, I ask that this short class hour,
these brief thirty or forty minutes,
may somehow hold something
that will touch life where we live it.

Save us from the curse of irrelevancy.
Show us how to put savory salt
at the very place where it is most needed.

And only this one more thing,
may we truly meet each other today
so in meeting our brothers
we may meet you too.

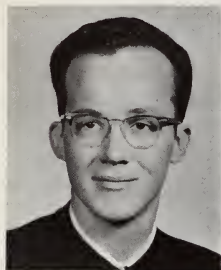
Amen.

—Arnold W. Cressman, Field Secretary,
Mennonite Commission for Christian Education.

* * *

Little Raymond came home from Sunday school beaming.
"The superintendent said something awfully nice about me
in his prayer in Sunday school this morning. He said, 'O
Lord, we thank Thee for our food and Raymond.'"—*Naubin-
way Church Bulletin.*

Symposium: Our Practice of Christian Education



Harvey Yoder, pastor of Zion Mennonite Church, Broadway, Va., suggests small groups as one effective way to experience church.

We find small groups to be one of the more effective ways to really experience church within the larger congregation. How to create and maintain them has been our problem.

The already existing Sunday-school class group proved to be our answer at Zion. We decided to meet in these groups for a half hour as a part of each Sunday evening's service. Here we discuss the down-to-earth issues that concern each of us, then pray for each other and for the whole church just as it prepares to scatter for the week ahead.

In this way, group prayer becomes more specific and meaningful, and leads naturally to direct action in behalf of those concerns expressed in the caring group. An occasional report by representatives of each "class" to the entire congregation helps tie things together.

All this is new for us, but we are eager to see God continue to increase our effectiveness through this kind of contact with others in His fellowship. We are currently utilizing the same groups for our Sunday evening studies in congregational stewardship, and are seeing results in a stronger Sunday evening program as well as in more closely knit Sunday-school class units.

Marilynn Strayer, teacher of the high-school Sunday-school class at Columbus, Ohio, found that visiting other churches helps one appreciate his own.

In trying to stimulate the interest of my Sunday-school class of high-school teenagers, I offered them the suggestion of Dr. Otto Klassen, that we visit some churches of other faiths. They were immediately enthusiastic and we soon compiled a sizable list of churches they were interested in. Each student was responsible for contacting a church and making arrangements for our visit. We visited several services during our regular Sunday-school hour and others on various week nights. We spent time directly afterward or on the following Sunday discussing our reactions and feelings to these different kinds of worship experiences.

After we had made several visits, we decided that it might be profitable to share our experiences and some of our own feelings about worship with the rest of the congregation. We received permission to present a program during a Sunday worship service. The class members did all the planning and took complete charge, supplying worship leader, song leader, and organist. In place of a sermon, several members told about the churches we had visited and their forms of worship which were different from our own. Two members offered several religious folk songs accompanied by guitar, which were simple and meaningful.

I think this was a good experience for our class. It helped us to understand other faiths better and also to feel the closeness of our own. It helped us to work with each other and also to feel more a part of the congregation as a whole. The cooperation and enthusiasm shown by the young people during this venture were encouraging to all.



Christian education must prepare the congregation for decision, says Donald E. Yoder, pastor of Trinity Mennonite Church, Glendale, Ariz.

The church is a community for decision and action. At Trinity "we believe the Christian is called to a committed fellowship of believers. We believe that as members of a group we should share openly our problems and concerns, to care for the physical and spiritual needs of each other, and to make this fellowship a vital part of our lives. Working out the problems of church life, Christian ethics, and church discipline should be the task of the entire group. Members are expected to be present at group meetings that will be held regularly by the decision of the group. Group decisions should be binding on all members of the group" (Trinity Mennonite Church Objectives).

At Trinity we try to be aware constantly of the decisions which we as a congregation must make. An important part of our Christian education task is to prepare each member to enter into the important process of making congregational decisions. Recently, for example, we had to face a new aspect of the divorce problem in our congregation. We needed to make a decision as a congregation. The problem was intro-

duced in a midweek Bible study. All aspects were presented. The Scriptures related to the problem were presented and discussed. We then spent time in a period of prayer asking for divine guidance.

The following Sunday I preached a sermon on the Biblical principles relating to the problem. In our next Bible study we openly discussed the possible decisions and the implications of each. Through discussion, prayer, and honest search we were able to work through the problem and come to a unanimous decision.

The purpose of Christian education is to help the church be the church. The Bible has the answers for us and the Holy Spirit will guide us if we openly and honestly search for the answers to the problems we face in being the church in our time.

Vern Miller, pastor of Lee Heights, Cleveland, Ohio, says instructors improve their techniques when they try team teaching.

What sort of classroom arrangement and size is best for teaching today's Sunday-school pupil? Are rows of miniature, identical rooms the answer? Should pupils spend more time in a large group experience (opening) or should this be eliminated altogether? Why can't professionally trained teachers instruct 24 children per class as they do in the public school?

One can easily see that these questions plague building committees as well as Christian education directors. Nearly all church schools are departmentalized, with the larger schools merely having more departments than smaller schools. What this finally resolves itself into is a question of the value of a small group experience versus the larger group experience in Christian nurture. Team teaching is desirable in the larger group experience.

Having read the literature on the subject, the staff at Lee Heights decided to try team teaching in the junior department. After only one year's experience these are some pertinent observations.

Team teaching usually takes the form of having a competent instructor teach the entire lesson to the entire department. The usual number of staff members are required since other teachers usher, take attendance, distribute materials, and conduct small group discussions for fifteen minutes at the close. Our large single room lends itself very well to team teaching. Chairs were equipped with bookracks and lapboards and linked into pairs. This permits access to every pupil by an attendant giving personalized assistance. Audio-visuals can be used more frequently and they benefit a larger number of students. Other types of variations, such as drama, pupil participation, and music, are enhanced with this arrangement. One instructor is charged with the complete presentation of the lesson, meaning that his turn will recur about once a month.

What are the disadvantages? Team teaching restricts dialogue between pupil and teacher. Unless the instructor utilizes some short-answer questions there is no sure way of knowing

if the material is being understood. Curriculum material prepared for this teaching approach is not yet available. Instructors must meet frequently to plan their presentations. For example, four teachers planning a month's lessons should not all use audio-visuals, or all use drama, etc. It is also more difficult to achieve student participation. Then, too, some good teachers will shy away from the prospect of facing such large classes.

What are the advantages? High-quality instruction for one thing. Instructors improve their techniques when they teach in the presence of other teachers. Better utilization of space is another factor. The tiny classroom can be used for only one purpose. Not so with the larger room, which can be used for community meetings and released time classes. Pupils equate the experience with a public school type approach. Hence they are more prepared psychologically for a learning experience than they are in the smaller informal setting. No time is wasted shifting positions after a brief "opening" since small and brief group meetings can take place right in the larger room.

Perhaps it is too soon to evaluate this experience with finality. However, the fact that the staff is proceeding with plans for another year indicates that in their judgment the advantages outweigh the disadvantages considerably. We still need to test the pupils in some way to find out their learning and retention rate as compared to previous years.



Lombard Mennonite Church, in Illinois, discusses the sermon. Pastor LeRoy Kennel says that a natural setting to discuss the sermon is immediately following its delivery.

While the sermon is still fresh in mind and while questions, doubts, and insights retain their immediacy, the adults at Lombard Mennonite Church, Lombard, Ill., have used the study hour following the ten o'clock worship service for the past two years, with the exception of the summer quarters, to achieve three goals: clarification, consensus, and commitment. Through panels, discussion groups, reports, responses, directed study, and informal conversation, a sharing of listener response to the message has been possible. Members have experienced communion one with another as they became aware of how one another thinks and feels. The pastor or guest speaker, too, has had further opportunity to clarify.

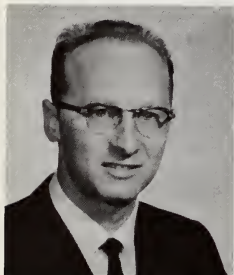
We have found that consensus of discernment occurs in a natural setting following the proclaimed Word. Congregations need, as we know and are told, to have opportunity to come to one mind in ways other than by parliamentary action

and about matters such as implications of following Christ, as contrasted with planning another program in the committee. Many members at Lombard Mennonite believe that they have found in the discussion hour following the sermon a natural, maximum realization and fulfillment.

Responses in what will be believed and done are frequently possible in this informal and spontaneous context. Commitment has been expressed, moreover, after twelve when some have gone home to write and others to engage in specific actions growing out of the discussion hour.

These meetings have meant a new day for the sermon. They have been invaluable in providing cues to the preacher of the listeners' awarenesses and concerns, as well as how and why a sermon does or does not achieve its purposes. The pastor has used this occasion to share forthcoming sermon ideas in order to receive preparation help. Members have admitted that they are more attentive and involved during the preaching, listening for "their" sermon or listening because of this additional opportunity to pursue that in which they feel they have a stake.

This educational experiment, we believe, is worth trying elsewhere, at least as an elective for those youth and adults so interested.



A teacher-training program is important, says John R. Martin, pastor at Neffsville Mennonite Church, Neffsville, Pa.

One of the most significant departments of the congregation is the Sunday school. Its possibilities for both nurture and evangelism are limitless. However, no class will likely rise above its teacher in vision, commitment, or growth; so teacher-training is of utmost importance.

To help train new teachers and to further equip those now teaching, our congregation has begun an annual eight-month teacher-training program running from October to May. The sessions are held during the Sunday-school period. Three units of study are covered: Learning to Understand Pupils, Learning to Teach, and Bible Survey. The first two are taught by lay leaders and the third is taught by the pastor with some lay leader assistance.

Those participating in the program are persons not now teaching but interested in learning how to teach and those serving as assistants. Many assistants teach only once a month; so they can benefit from most of the training sessions. We have completed our second year of operation and are convinced of the values received from the program. Many

of those who have taken the course are now teaching and appreciate deeply the help they have received.

In time we would like each teacher to take off a year from teaching and enroll in the training program. This will be possible only as we build up our teaching staff to greater strength. We have not yet reached this goal, but we are working toward it.



Wilbur Nachtigall, until recently pastor of First Mennonite, Iowa City, Iowa, says a positive stance, a program with a name, helped in congregational growth.

In a six-year period, the membership at First Mennonite increased from 104 to 147; average morning worship attendance, from 129 to 209. Per member giving, however, nearly tripled, increasing from \$87 to \$250. Some factors that made this possible follow.

First, before and during this period there was a deliberate and patient teaching of the Biblical stewardship of possessions. The approach was not apologetic. It was sincere and candid.

Second, the congregation set definable and realistic goals. It adopted a budget. It did not shrink from a building program, which was essential to an effective community witness.

Third, the program bore a name. It was called *Program of Progress*. As it assumed identity, it became an object of conversation, interest, and concern. It was not some vague, anonymous idea that solicited lukewarm, half-baked support.

Fourth, there was a studied attempt to communicate facts to the congregation. This required hard work. The weekly church bulletin did not report mere offering totals; rather, amounts received were compared meaningfully with amounts needed. Monthly reports were mailed; there were quarterly and annual reports. An informed congregation responded appropriately.

Fifth, an annual congregational dinner gave opportunity for renewal of commitment. Testimonies of spiritual blessing, exhortation to renewed commitment, and enlistment of new members provided the program.

Sixth, a flexible program provided for differences of conviction. Enthusiasm varied. There were no gimmicks to coerce. Misinterpretation of method and misunderstanding of motive, of course, existed; on the whole, however, the *Program of Progress* inspired goodwill and new zeal. The congregation continues to reap a harvest of blessing that accrues from its *Program of Progress*.

Educating for Mission

By Boyd Nelson

When we think of missions, two considerations arise. We think first of individual and congregational efforts. And we think of preparing members for participation in the extensions which carry mission activities beyond the local community.

These concerns for our mission as a church in today's world demand maximum initiative and responsibility. Constant evaluation and flexibility are also required. And not least of all, we must have integrity.

For we have been sent into today's world as salt; as light; as a growing, developing organism. We are pushed out by God in His love and concern for a lost world. We seek ways to make that love vital, so that Christian faith becomes the property of increasing numbers of people daily. This means adapting to constantly changing situations which are accelerating in their rate of change.

In all this we have the security which comes from knowing God. He is Creator, Sustainer, and Redeemer of His universe through Christ. He is eternal. So also is the love we received both in Him and in His church.

Education for mission must take cognizance of the security we have in God on the one hand and the insecurity of an uncertain human situation on the other. It must begin where we are as people in all our humanity and help us move to deeper clarity of relationship in Christ.

Christian education must lay hold of abiding principles on which it can build:

—God is, and He is working in His church and in His world.

—The church must be responsive to the leading of the Holy Spirit as it seeks to serve and witness in changing human situations.

—If our church is really to witness for Christ, it must have integrity. What it proclaims and what it practices must communicate the same thing.

—Both the church's internal life and its external operation must have integrity.

What do these broad generalizations say to our practice of Christian education?

1. We will need to repent of shallowness of much that we do in Christian education. Sometimes it seems that if we can get some memorization of facts—historical, Biblical, doctrinal, or some statement of doctrine generally acceptable to the "right" people, we are prone to be satisfied. We do not really expect any real growth or change in adults. Children, yes; youth, maybe; but adults, seldom, if ever.

One educator, Herbert A. Thelen of the University of Chicago, says:

"You can condition a child to do math homework because

you can identify behaviors to reward and punish. But education proceeds through covert and sneaky processes of internal reorganization of thoughts and feelings."

Thelen has put his finger on precisely the problem in much of our Christian education programming. We don't really expect people to reorganize their "thoughts and feelings." Yet only as they do this, can we expect change in attitudes and behavior. Thelen's ideal for public school education is even more necessary for Christian education.

2. Our Christian education structures must provide for deeper personal involvement for individual members. Each must be encouraged to take more initiative and responsibility. To do this, we must prepare to accept that initiative and to find its meaning for both Christian education and mission. A climate must be established in which each member is free to respond to the Holy Spirit and the brotherhood in ways he is comfortable with.

3. Each individual must find his own role within the Christian education and witness structures of the body. As each participates in planning and working with other members, he will need to understand his contribution both in helping others to share in the task and in searching for truth in both the content and means for witness.

4. Each congregation, and each subgroup in it, must constantly evaluate its work and effectiveness. Again, speaking about the public school, Thelen says:

"The ideal, of course, is not to have a perfect situation but merely to have one that can be self-corrective. . . . Self-correction requires that there exist a strong commitment to principles which are regarded as fundamental and enduring."

How much more true this ought to be in the Christian Church!

If we really believe that God is working, that He can do all things, how can we open ourselves to the working of His power and His Spirit?

Our practice seems to suggest that the Spirit speaks only to selected leaders who discern the truth and announce it. Then we all join in the refrain as we mouth the doctrines they have received. We need and will continue to need leaders. But until the information and understandings are "internalized," made operative, in the lives of our members, no real Christian education has taken place. Thelen has some suggestions here which carry over from the public school.

1. Students "internalize," appropriate for their own, when they become involved in both the process and the subject matter. They tend to become involved, he says, when one of three things happens:

- a. They get too much information, and they are forced to select some and reject other information.
- b. They get too little information and must project or speculate to fill out the picture in their own understanding.

Boyd Nelson is Secretary of Missionary Education for the Mennonite Commission for Christian Education and Secretary of Information Services for the Mennonite Board of Missions and Charities.

- c. They get conflicting information and must resolve the conflict.
2. The teacher can frustrate this process when he makes himself the object of class concern or does all the work himself.
3. When students are involved, they seek to "get hold" of experience by talking it over with their peers in the absence of any person who has either power or inclination to engage in reprisals. The best kind of situation for this would be a group which accepts and appreciates each person's ideas without seeking evaluation.
4. Students also need the help of another type of group in

which they work together for arriving at a conclusion or concept, making plans, and carrying out a project. The work is carried out in a spirit not of attempting to be "right" or "best," but of accomplishing a common purpose. This spirit is needed to avoid diminished personal freedom and responsibility resulting from a type of authority operation. It will also control interpersonal competition.

It could seek for outside resources. If Christian education is for mission, then the persons who carry leadership responsibility for the congregation must be involved in this evaluation and planning.

Twelve Men on the Back Row

By Levi C. Hartzler

"How did I ever teach a Sunday-school class without the *Builder*?" Stephen Norris looked out across his well-kept farm as he sat in the shade of the old maple tree with his Bible, quarterly, and *Builder* on his lap. Stephen had taught Sunday-school class at the Shady Rest Mennonite Church for 25 years. He could remember the days of the *Sunday School Times* and *Peloubet's Notes*, but the added challenge provided by Mennonite-oriented study materials certainly made his preparation more complete. The youth quarterly kept him young in his thinking and gave him illustrations more closely related to the lives of his students.

Do you take our Christian education materials for granted because you have always had them? Many of us can remember when there was no youth quarterly, *Builder*, *Family Worship* magazine, graded Sunday-school materials, mission study materials, or summer Bible school materials. Nor were there such activities as MYF, Torchbearer and Wayfarer Clubs, or adult activities.

The growth of the Sunday school and Sunday evening young people's meetings early in this century caused Mennonite General Conference to plan curriculum materials for both. By the 1930's the need for more effective curriculum materials and an enlarged youth program prompted General Conference to accept the recommendation of its Inter-Board Committee at the 1937 session to organize from the Sunday School Committee and Young People's Problems Committee a Mennonite Commission for Christian Education and Young People's Work composed of twelve men. Later "Young People's Work" was dropped from the name without eliminating that responsibility.

These twelve apostles of Christian education work in the areas of philosophy, planning, and promotion. They secure other specially qualified persons to aid them with their task. The actual carrying out of their plans often falls to other agencies such as the Mennonite Publishing House in case of literature; the local congregations and district conference in case of developing Sunday schools, summer Bible schools, and mission study; and camp associations in the case of

camping. Thus the visible activities in Christian education are usually associated with other groups.

A concise 96-word objective has been developed by MCEE which can be used across the board by all agencies of the church that deal with Christian education. This capsule statement of the Gospel serves like the pillar of cloud for the Israelites in the wilderness. It keeps in focus the oneness of the people of God in their task of introducing the world to Christ. It emphasizes *both* of the great tasks of the church: nurture and evangelism. And it ties in nicely to the present General Conference theme, "Our Mission Is One."

To make this objective operative the Commission seeks to undergird other church agencies. For example, the Commission has invited representatives of at least six church agencies to cooperate with them in developing outlines for the 1967-68 Program Guide for Sunday evening services. This makes possible the relating of each agency to the unified mission of the church and avoids duplication of effort. Thus it moves away from the agency emphasis itself to undergirding the church in mission through Christian education.

To carry out its objective further, the Commission keeps alert to needed curriculum changes. For example, plans are presently under way to create a new Sunday-school curriculum for Kindergarten I and II. Also, since the International Sunday School Lessons for the first three quarters of 1967 will be based on Luke and Acts, the Commission conducted a seminar for writers and representatives of our church agencies in February so that the commentaries on these lessons could speak to present-day issues to which these Scriptures apply. In addition, leadership training workshops are being planned for Sunday-school leaders this fall so that they can make the most effective use of the Luke-Acts study.

Not only are workshops sponsored for Sunday-school leaders, but also in several other of the twelve areas in which the Commission operates. During the 1965-66 school year, Mrs. Ray Sala, Goshen, Ind., took leave of her public school teaching to give a year of VS to the Commission to conduct music workshops for children throughout the church.

The changing status of the home in modern society underscores the need for serious study of home problems. Several home interest conferences were conducted in the Goshen, Ind., area during the past year, but the services of a full-

Levi C. Hartzler, Elkhart, Ind., deacon of the Goshen College Church, is former missions editor of *Gospel Herald*, and presently a public school teacher at Elkhart.

time person to undergird the church further in this area are urgently needed.

A pilot project is now being conducted in the area of adult education. Called "Project Consensus" it attempts to show a group like a Sunday-school class how to select a live issue, find what the Bible says on the subject, discuss it until common conclusions are reached, follow with appropriate action, and get the congregation to act. Following this procedure will help a Sunday-school class to become a vital, functioning part of the congregation instead of just a number of nameless people.

One of the most dramatic activities of the Commission in the last fifteen years has been the development of a church-wide youth program. This is the only one of the twelve areas

of activity using a full-time secretary, but the increased acceptance of the church and participation in its program by our youth demonstrate the value of such leadership. Three life teams and regular Youth Conventions like the one at Estes Park, Colo., this summer have called our youth to commitment to Christ and the church in ever-increasing numbers.

But 1,000 words are inadequate to give a complete picture of the contribution of our twelve men on the back row and their consecrated helpers, particularly Arnold Cressman, who serves as field secretary. They deserve our prayers as they continue to discover how the church can be as creative as possible in Christian education.

The Hyphenated Sunday School Lessons

By Daniel Hertzler

Nine Months' Study in Luke-Acts and What It May Mean

During the coming months readers of GOSPEL HERALD and *Builder* and nearly everybody on any mailing list for material originating in Scottsdale will keep hearing reports about the "Luke-Acts Study." It will be something different, you will be told. It could revolutionize your Sunday-school teaching, someone may say. And the implication will seem to be that some kind of "bandwagon" is starting to roll and all Christian education leaders ought to jump on it.

What is this Luke-Acts study and what should it be expected to do for our Sunday-school teaching?

The Luke-Acts study emphasis came about in this manner. About a year ago a number of persons concerned about Christian adult education in our church were together and reviewing a paper prepared by Paul M. Lederach which showed the Sunday-school lesson titles for some months to come. Among other things, this plan revealed that for the first nine months of 1967, the International Uniform Lessons will be devoted to the study of the writings of Luke. From Christmas to Easter they are on the Gospel of Luke and for the six months following Easter the studies are to be in the Book of Acts.

The International Lessons are accused of many things. One of the justifiable complaints is the hop-skip-and-jump pattern which often characterizes the outlines. But here for once is a set of lessons devoting nine months to the work of one New Testament writer and including the Book of Acts, possibly the most significant single document for the Christian Church.

So it was agreed that nine months in Luke-Acts would be a proper time to give special attention to various things in our church life which need attending now and then. For example,

it would be a good time, it was thought, to have special workshops on teaching. It would be a good time to explore the work of General Conference and the possibility of reorganizing. It would be a particularly good time to ask ourselves together what the Books of Luke and Acts have to say to the problems of being Christian in the big buzzing world of the 1960's.

So a consultation was called in Chicago last February where representatives of various church agencies met to give counsel to writers on what they saw as important themes in Luke and Acts. So the writers have been trying to work with the usual double vision which a Bible expositor must have: one eye on the Bible and the other on the time in which he writes. So a series of workshops has been planned (1) to highlight the study of these hyphenated lessons, that is, Luke-Acts, (2) to emphasize the study of the Bible in connection with the new Christian Service Training text, "Learning to Know the Bible," and (3) to consider together the task of teaching and its importance for the church.

And so it is planned to publish articles to call attention to how the Luke-Acts study may be made profitable in the churches.

Does a nine months' Luke-Acts study sound like a frightening thing? Let no one be frightened. It is merely an attempt to relate other aspects of the church's work to Sunday-school teaching and so, it is hoped, improve them both.

Is this something that will revolutionize Sunday-school teaching? We hope that concentrated study in Luke-Acts and extra attention given to these lessons may open new paths of learning not possible otherwise. But we must not expect too much. Neither hyphenated lessons nor any other kind can teach us the Bible unless we want to learn and are willing to give it some effort.

Daniel Hertzler is editor of adult publications at the Mennonite Publishing House. His responsibilities include *Builder*, adult lesson quarterlies, leadership training texts, and *Christian Living*.

Tack on a Stewardship Program? Never!

By Daniel Kauffman

The teaching of stewardship principles is not something to be tacked on to the Christian education program; it should be a normal part of it. It is not something extracurricular, over and above the regular material provided by the MCCE. Stewardship is intended to be an integral part of the total life and ministry of the congregation.

The congregation must provide avenues of service wherein members can express their commitments made as a result of the teaching ministry. Opportunities for personal involvement in the mission of the church must be available for every member. The congregation must provide for the Christian's use of all his resources.

This does not happen unless the congregation makes provision for it. It is at this point where the stewardship program intersects with the Commission for Christian Education. In *Stewardship for Mission* (a year-round congregational guide in stewardship education, mission interpretation, planning the congregation's program, and youth involvement) we provide the context and the atmosphere for members to express their commitments and dedication in a meaningful and winsome way. Our springboard and theological base is to help our people see what it means to be a steward of the Gospel. Essentially this is what MCCE wants, too. We talk the same language.

Planning Strategy

We call this process program planning. Objectives, planning, and strategy receive much attention in schools, government, and business organizations. But in the church "anything" seems to be all right; too little planning is done!

Is there a way to plan a church program and a budget which introduces a free and creative imagination into ways of placing a congregation in mission? Yes, we think there is! But how? What are the steps?

Step one—Begin with a congregational objective. If the objective of the congregation and each agency within the congregation is not clear, that congregation is going to have a noneffective ministry. Objectives give direction and purpose. They help an agency within the congregation to keep on the track.

Objectives must begin with those who are responsible for leadership. In our program we call this group the "Stewardship for Mission" Committee.¹ This committee's primary task is to coordinate and plan the congregation's program in the light of the congregation's objective and the objectives worked out by each agency within the congregation.

Step two—Spell out a program. The congregation's program is the implementation of the objectives worked out in step one. It is a plan, a way of putting the objectives to work. Every idea in the program must be related to the objective.

Those leaders responsible for program meet around a table to do brainstorming on the many ways the objective can be worked at. Some of the ways suggested may be impractical, but the impractical suggestion sometimes leads to a workable idea. In other words, program planning is not necessarily continuing past practices. Program planning is a synthesis of the objective and the congregational needs into a workable plan.

Step three—Size the program to number of members and their skills. Most planning groups can initiate more program than is practical or expedient. Therefore, the planning group must keep in mind the number of members in the congregation and their skills. The program of each congregation must be tailor-made to fit that congregation. For a congregation of 100 to accept a program needing 200 people to implement is foolish. But is it any more foolish than this same congregation accepting a program requiring only 50 members? Both ways are wrong. The congregation needs a program tailored to involve the skills of every member.

Step four—Finance the program. The congregation's program must also be sized to the available finances. The budget implications of the program planned in steps two and three must be faced. What does each program item cost? How is it to be financed?

Just as we said in step three, a program requiring only half the members is foolish, we can say again, a program requiring only half the tithe is also shortsighted. A congregation needs to know what the giving potential is, and then plan the program accordingly. *The Stewardship for Mission* manual gives guidance on how a congregation estimates the tithe or giving potential. We believe leadership should be encouraged to challenge the membership to respond with the full tithe to the church.

Note, we began our planning process with objective. As final provision is made for financing the program with a budget, we again check to see if the objective is still central. If, in the process of planning, we have lost the objective, we must go through the process again to make the corrections. For the achieving of the objective is basic.

(1) When a congregation is ready to plan its program, it is recommended that the procedures be followed which are outlined in *Stewardship for Mission*, a 70-page manual which guides a congregation in a year-round plan. This manual and accompanying work sheets are available from Mennonite Publishing House, Scottsdale, Pa. The four steps outlined here are dealt with in greater detail in this manual.

CHURCH NEWS



Howard Raid (right), who is assisting Menno Travel Service with tour programming in connection with the Mennonite World Conference in Amsterdam next year, shows MTS staff and board members a brochure describing tour plans. MTS board met in Akron, Pa., Aug. 20. Left to right: William Friesen, C. J. Rempel, William T. Snyder, Ira J. Buckwalter, Don Nussbaum, Orie O. Miller, Paul Ruth, Ralph Gunden, Herman Unger, Frank H. Epp, and Howard Raid. Board member not on picture: Samuel Wenger.

World Conference Information

By Howard Raid

We are all looking forward to the Eighth Mennonite World Conference in the Netherlands next summer. Some of us will participate in the discussions and listen to the challenging messages; others will read the reports with interest. For some people, however, the World Conference will involve a great deal of planning and work. Approximately 100,000 meals will be required, for example, for the thousands of people who are expected to attend the conference. And 35,000 nights of lodging will have to be provided.

You will need to write to three offices to secure the information about your physical needs. These are for your rooms during conference, your charter flight across the Atlantic, and finally for your tours in Europe and the Holy Land. A large number of people are involved in providing the necessary services.

There is first of all the very effective World Conference executive committee. Here the Dutch Mennonites are heavily involved. They provide all of the lodging facilities and comfortable places for the conference sessions. They also request that people indicate whether or not they will be interested in a tour of Holland.

This work load is centered in the office of the World Conference at 3003 Benham Ave., Elkhart, Ind. To take part in the conference it is necessary for you to register through this office. Ask your pastor or your conference headquarters for the registration sheet to be used for this purpose. Fill

out your registration and mail it, together with your check to the Elkhart address.

The next task to be performed is that of arranging for the flight across the Atlantic. There are of course the regular airlines and tours which may be utilized. The Menno Travel Service offices have complete information about these. However, for those who qualify there are charter flights. The purpose of the charter flight is simply to provide the round trip flight from North America to Amsterdam.

The Mennonite Central Committee has been asked by its constituent groups to secure charter flights that would be available for all Mennonite and Brethren in Christ Church members. To do this, MCC has been authorized by the Civil Aeronautics Board to serve as the chartering organization. This is true both in Canada and in the United States. The Airline Conference will not allow Menno Travel Service to become involved in or to promote charter flights in any way. Therefore, if you desire information about charter flights, you must write either to your conference promoter or, if there is no one acting in this capacity, to the World Conference Charter, MCC, 21 S. 12th St., Akron, Pa. 17501, for the United States. In Canada write to Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

Many of you, however, will want to do some special traveling while you are in Europe. Menno Travel Service in consulta-

tion with the World Conference officials has arranged for a number of tours. Information about these is available from your nearest Menno Travel Service branch office. They will provide you with information about the tours that leave from this country and return. They also have information about tours that leave from Amsterdam and return to that city. In addition they can make all travel reservations for individuals and groups to any desired country.

We are sorry that you must write to three offices in order to get the information that you desire, but this is the organizational pattern needed to secure the specialist necessary for each efficient service.

Let us review briefly the necessary addresses to secure information for all of your conference needs.

1. World Conference registration and tours in Holland. Write to: Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind.

2. For charter flight information, write to one of the following that is most applicable: **Brethren in Christ**—Henry A. Ginder, R. 2, Manheim, Pa. **Central District Conference**—Gordan Dyck, 1729 S. Frances, Elkhart, Ind. **Eastern District Conference**—Harold Rittenhouse, R. 1, Box 204A, Schwenksville, Pa.

Franconia Conference—W. N. Cassel, 151 Telford Pike, Telford, Pa. **Illinois Conference**—Clyde D. Fulmer, Box 285, Morton, Ill. 61550. **Mennonite Historical Association**—Melvin Gingerich, 1700 S. Main St., Goshen, Ind. 46526.

Western District Conference—Elmer Friesen, Box 306, North Newton, Kans. 67117. **Ohio and Eastern Conference**—Kermit Derstine, 506 Main St., Akron, Pa. 17501. **World Conference Charter**—Mennonite Central Committee, 21 S. 12th St., Akron, Pa. 17501.

In Canada write to—Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

3. For all individual and group flight information and for tour brochures, write to the nearest Menno Travel Service branch.

Menno Travel Service, Box 505, Newton, Kans. 67114. **Menno Travel Service**, 111 Marilyn Ave., Goshen, Ind. 46526. **Menno Travel Service**, 377 Henderson Highway, Winnipeg 15, Man. **Menno Travel Service**, Box 367, Akron, Pa. 17501.

New Africa Booksellers Opens

On July 20 New Africa Booksellers opened its doors without ceremony at the new downtown location in Mogadiscio, Somalia. The bookshop had a limited ministry during the years it was located on the mission compound, and it has now been

possible to move nearer to the masses of the people.

"The first three days of this month (August) I sold more books than I would sell in one month at the mission; I find that people have money the early part of the month," reported Bertha Beachy, manager of New Africa Bookellers.

"We have open shelves and are happy with the way people come and browse and make their selections. We do have delegations of beggars, but this has not been a problem so far."

A selection of English books attracts students of all levels. Government officials and representatives of foreign governments come for the Somali books. Among the good customers are members of the Peace Corps, Russians, Egyptians—in fact, all the English-speaking people in the city.

The store is proving to be an excellent opportunity for cultivating the friendship of people who have had some contact with the mission. The former prime minister made a call. Many former Johar students stop by, as well as parents.

"Even beyond the pleasure of having the right book," wrote Miss Beachy, "these contacts are a significant challenge."

Latin American Retreat

The Latin-American Retreat, meeting in its third consecutive year, drew its largest attendance this year. More than 100 persons, including children, attended the two-day retreat for Spanish-speaking Mennonites of the U.S. at Mennonite Youth Village near White Pigeon, Mich.

Attending the Aug. 5-7 weekend outing this year were representatives of five Midwestern churches. Two years ago a carload from Pennsylvania and New York joined the group.

The purpose of the retreat is basically for fellowship. Even though most of the Spanish-speaking congregations have the opportunity for fellowship with nearby "Anglo" Mennonite churches, there is nevertheless an element which this fellowship cannot supply. Language and culture can be real barriers to fellowship, even among brothers in Christ.

At the retreat our Latin-American brothers sense and express a freedom and openness which would in most cases be suppressed in a "mixed" meeting.

The other purpose of the retreat is for study and discussion of church life, particularly as it relates to the Latin-American Mennonite.

Since the churches are rather scattered, contact and interrelationships are at a minimum. The retreat serves to bring them together for better acquaintance, the sharing of problems and visions, and fellowship.

The theme this year, "Mennonites: Their History and Doctrines," was developed by William Klassen of the Mennonite Biblical Seminary.

The largest group present this year was from the Lawndale congregation of Chicago. The other churches and their pastors present were the following: Milwaukee, Wis., Mario Bustos; Davenport, Iowa, Mac Bustos; Archbold, Ohio, Guillermo Tijerina; and Defiance, Ohio, Armando Calderon. Serving as director of the retreat has been Don Brenneman, pastor of the Lawndale congregation in Chicago.

The Sick and Dying Come

Hundreds of patients receive treatment at the Evangelical Clinic at Nhatrang, Vietnam, 280 miles north of Saigon.

I was disturbed as I was confronted with the realities of the medical ministry of Vietnam Christian Service here. For at this hospital the sick and dying come from dawn to dusk, and some even spend the night waiting their turn to see a nurse or a doctor. As they wait, a national pastor preaches the Gospel.

About 100 on a daily average see the one or two doctors and the one or two nurses, assisted by Vietnamese orphan girls. In a recent month the clinic recorded 2,475 patient visits, including 1,044 men, 910 women, and 510 children.

From as far away as 150 kilometers they came, often by boat, having heard of the clinic through the church. Diseases of the respiratory and digestive systems, eye diseases, and skin disorders are the most common ailments.

The Evangelical Clinic was established here in 1960 as a cooperative program of the Evangelical Church and of the Mennonite Central Committee, this being the first medical program of the 50-year-old church.

The day I spent at the hospital, there were over 60 resident patients, 41 of them sick with TB and some 25 others mostly recovering from eye surgery.

An additional 36 patients resided in the nearby TB houses where they would be insured of rest and where injections could be readily administered.

The medical director is Dr. Linford K. Gehman of Barto, Pa. Three of the nurses are Marcella Weber of St. Jacobs, Ont.; Emma Lenzman of Clearbrook, B.C.; and Ruth Yoder of Hollsopple, Pa.

Busy all day long and on call at night, Marcella claimed happiness greater than she had experienced for a long time. At her farewell the folks back home had said, "I feel sorry for that young lady. She doesn't know what she is getting into."

Said Marcy: "Tell the folks back home, I feel sorry for them!" Such is the dedication and idealism that sustains these followers of Christ where the days are longest, facilities are poorest, and the pay is smallest.

Much of urban Vietnam is crowded, dirty, and sickening, but the Nhatrang Evangelical Clinic is located in a refreshing environment. A mile or two away from the

city, it faces a bay of the South China Sea. A Catholic seminary, an evangelical Bible school, and a Christian Children's Fund orphanage are also located along the U-shaped shoreline.

From the orphanage the 13- to 17-year-old girls come to nurse at the hospital. With the arrival of Ruth Yoder from Goshen, Ind., they have begun systematic nurses' training.

As protected as the clinic is, it is not isolated from the sounds, consequences, and confusions of war. Bombers leaving for strikes inland, helicopters bringing wounded to the Eighth Field Hospital, and rifle fire from the training grounds across the mountain are heard day and night. News and views of the war are reported abundantly and ambivalently.

Our workers at the medical clinic, however, do not get involved in all these problems and conflicts. Quietly and sacrificially they attend to illnesses of those who come to them for help, be they friend or foe.

—Frank H. Epp.

Designs Hospital Emblem

An emblem using symbolic figures of the dove, representing peace, and flames, signifying the power of the Holy Spirit, hangs on the altar wall of the newly erected chapel at the Lebanon (Oreg.) Community Hospital.

The emblem was designed and created by Millard Osborne, chaplain at the hospital. Red-orange flames twined about a white dove outlined in purple provide a bright contrast in color for the room.

The nondenominational chapel is open 24 hours a day and is for use of ambulatory patients and their families and the hospital staff. It is hoped eventually that sermons from the room can be directed throughout the hospital over a public-address system.

Officials Approve School

Official permission has been granted for the Rang Dong (Dawn) School, held at the Gia Dinh Center, in Saigon, Vietnam. Two hundred children are enrolled in kindergarten and lower grades.

Tuition fees comparable to other private schools are charged, but the poorest children are admitted free. Some pupils experience grinding poverty; their families have to live in makeshift shacks in a graveyard. It is hoped that Mennonite mission and relief workers can cooperate in providing family-child assistance in this community.

Mrs. Nga, teacher in the primary school, is a good disciplinarian and has won the respect of pupils and parents. She could well be the key to a much-expanded educational program. She visits her pupils in their homes, and has shown sincere interest in the many unschooled children in the community.

"Give Ye Them to Eat"

By S. Paul Miller

Those of us who lived in the Midwestern part of the United States in the 1930's know something of the results of drought. The "dust bowl years of the 30's" have been considered the greatest agricultural disaster of our time. History may well record the natural disaster of India in 1965 as one of greater magnitude—at least its effects reach out to many more millions of people.

According to a recent report of the prime minister, the government of India recognizes at least 117 districts of India as scarcity areas. These are in the states of Madhya Pradesh, Orissa, Rajasthan, and Maharashtra. In these areas alone there are no less than 46 million people who do not have sufficient to eat. Of these districts, reports have consistently stated that the Raipur district of Madhya Pradesh has been worst affected. Newspaper reports regarding the Raipur area have described the situation as "Madhya Pradesh rice bowl turns into dust bowl."

Nothing is so important for the Indian farmer, and for the people of India as a whole, as the annual season of heavy rain—the monsoon. Last year the rains did not come. Or, in places where there was some rain, at the crucial time the latter rains did not come; so there was no grain. In many places crops could not be planted. In others the plants withered and died in the fields.

While we are glad that large-scale famine deaths have not occurred, famine conditions do prevail. Recently a former chief minister of one of the states reminded us that there are five "established systems" of famine and when all of these exist in any one place there can be no question of famine conditions. These systems are: migration of lower class population on a large scale, sale of cattle and livestock on a large scale, sale of ornaments and utensils, abandonment of children by their parents, and the use as food of articles which are normally not edible.

In the last school term we lost more than one fourth of our first-grade children in one of our primary schools because their parents left their homes in search of work and food. Many farmers have no oxen to use to get in this year's crop because they have sold them in order to have a little money for purchasing food, often at extremely high prices. Many of our rural families have none of their brass utensils left and must use only locally made clay

dishes. A good number of reports continue to come in of abandoned children and of cases where children have been sold. From the time it became evident that there would be a very small crop, many people began gathering various kinds of plants from the jungle; grass seed, tubers, and anything they thought edible to preserve for their families. Not long ago I was told, "If the goats can eat the leaves of the banyan tree, so can we." This man knew, for he and others in the area were eating them!

Poverty in India is unique in its depth, its blatancy, its sheer magnitude, and in its quality of submission. This poverty is so evident that a few years ago a visiting journalist wrote: "A wayward monsoon, a plague of pests, and want can quickly become famine." How true this has proved to be!

India today is trying to support more than 14 percent of the world's population on a mere 2.2 percent of the world's land area. The 1961 census registered a population of just over 439 million with an annual growth rate of 2.15 percent. So today figures of anything from 470 to 500 million are being quoted. With the population more than 80 percent agricultural and still depending on primitive methods, an inadequate supply of fertilizers, unimproved seeds, and limited irrigation facilities coupled with the lethargic condition of the average farmer and the lack of any desire to improve conditions, one can readily understand the narrow margin which prevails between poverty and famine.

Since independence India has done much to increase her output of agriculture products. From 1950 to 1965 she increased food production some 75 percent. Yet the production, land measure for land measure, is less than most other countries. Recent figures indicate that the average diet in India contains only 1,800 calories, while no nutritional expert in the world has recommended less than 2,500 calories a day for an adult and some recommend as much as 5,500 for an adult doing hard work. In other words, India is normally producing approximately sufficient food for only two thirds of its population. If a proper diet were supplied to as many people as possible, some 150 million or more people would have nothing to eat.

Added to the low calorie diet is the fact that more than 80 percent comes from cereals, starchy food, and sugar. Not only is the diet very low in protein and vitamins as a result, but the dependence upon cereals for food is also much greater than in many lands. In many European countries the diet is no more than 35 percent cereal. With

this high dependence upon cereals and the usual very small amount available, one can readily understand how famine conditions can develop so quickly.

The lack of adequate food preservation is another item which has contributed much to the present emergency. Storage facilities for grain are very primitive. It is estimated that as much as 25 to 50 percent of the grain reaped by farmers is often destroyed. Part of this is due to the tremendous number of rats found everywhere. Many other nonproductive animals add to the loss of valuable grain at the expense of people. Many non-cereal foods are not being preserved by canning or other means, and so are available only during certain seasons. This adds to the difficulty of developing diet habits other than for dry cereals.

What is the answer? This is the question we all face so seriously today. And I am sure there is no specific or easy answer. One person recently said, "I am not interested in distribution of grains. I am only interested in long-range solutions of the problem." I, personally, am convinced we must be interested in both. Neither is easy. Both are tremendous.

To supply funds is not the answer for the masses of people. If work is given and money earned, then where to get grain? Recently I gave a man a ride in my car. He was returning from market. They had nothing in the home for the large family; so that very morning he had walked eight miles to the nearest ration shop for grain. He arrived to find that they were expecting grain the next day. He had had nothing to eat; so he purchased four paisa worth (one half penny) of pulse cakes and drank two glasses of water, then started his walk back the eight miles to his home. His family of small children would still have nothing to eat until he made the trip again the next day.

The government has opened many work camps. A report in May indicated that 24,000 relief projects had been started which employed 2.4 million people. With no less than 46 million badly in need of food and work, even this is only a beginning. With these work projects every effort is made to supply some kind of grain that can be purchased on a strictly rationed basis. In Raipur district alone about 450 miles of new roads have been built, many village ponds have been cleaned, or new ones dug, and a number of small irrigation projects constructed.

Through Church World Service grains are being sent into India by the American people, and we have been able to secure sufficient to supply almost the equivalent of the usual ration to about 4,000 people. The people who are able to work have been on projects of reclaiming land for farming, improving rice field banks, and in the construction of ponds for village water sup-

S. Paul Miller, who has served under the Menomite Board of Missions since 1941, is located at Dhamtari, India.

plies and irrigation. The Mennonite Central Committee has provided funds for all expenses involved in this program.

In this way the government, the church, and the people of the world are working together, not only for immediate relief, but also for long-term help. People must be helped to receive food for some time, at least until another good harvest. This means that foods must continue to be brought into the country. Funds will be needed to get these foods to the people. This must be done in a way that is respectable for the people. They are not beggars, but the victims of disaster. They must be helped to help themselves, which is

much more difficult than simply to hand out food.

The long-term needs of better farming methods, better seed, fertilizers, and irrigation facilities must be faced. Land must be reclaimed and made productive. Storage and preservation of foods must be improved. Water resources must be effectively utilized and others developed. Food habits of the people must be improved and even changed. These and many other things must be done to help solve the present crisis and prevent a recurrence. Can we depend on the church of Jesus Christ to reach out with a "cup of cold water" to help supply the needs of the people of this land?

Board of Missions, Box 370, Elkhart, Ind. 46514.

An election of officers was conducted at the Evanston, Ill., I-W unit in August, and the following persons were chosen: Mervin Bontrager, Burrton, Kans., president; Gordon Goebel, Moundridge, Kans., vice-president; Ronald Goebel, Moundridge, Kans., secretary; Jay Rohrer, Newport News, Va., treasurer; and Lowell Nafziger, Alberta, Canada, reporter.

Philip Troyer, voluntary service unit leader at La Junta, Colo., has been named personnel director at the Mennonite Hospital there. He will continue to carry his responsibilities at the VS unit along with those at the hospital.

John Troyer, Pryor, Okla., has accepted a call to be pastor of the Bethel Springs congregation in Culp, Ark., and the Mt. Joy church in Optimus, Ark. The two churches are located near each other.

Mrs. Ralph Zehr, whose husband suffered a mild heart attack recently, became ill Aug. 31 and was taken to the hospital. She was reported as improving. Dr. Zehr serves at the clinic in Somanaya, Ghana.

From Allen Martin, Brasilia, Brazil, Aug. 26: "As you know, Brazil has had and is continuing to have a problem of rapid inflation. You may recall that the ratio of the dollar to the cruzeiro was about 1,800 from December, 1964, to November, 1965. Since November, 1965, it has been 2,200 to the dollar. Everyone is expecting it to take a jump but as yet that has not happened. Food and other prices have continued to rise. A can of milk that cost us 4,000 last November now costs 7,000. A kilo of meat that then cost 1,300 now costs 3,000."

From Mrs. Edwin Weaver, Uyo, Nigeria, Sept. 2: "Ed is in the hospital again since this morning. Just a year ago this week he was in the hospital with pneumonia. On Tuesday night he became sick with fever and aches. He is better today but the doctor wanted him to stay for some more tests."

Cecil and Margaret Ashley, on furlough from Brazil, arrived in Pasadena, Calif., Aug. 30, where he will study at the Institute of Church Growth, Fuller Theological Seminary. They plan to return to Brazil next summer.

Abram Kaufman, Plain City, Ohio, has been requested by the Ohio Mission Board to be pastor of the Hilltop Mennonite Church at Tazewell, Va., for a period of time, beginning the first part of September.

The annual MCC Conference of Ontario will be held at St. Catharines Mennonite Brethren Church, Nov. 19, with Atlee Beechy, Goshen, Ind., as guest speaker.

Attention, holders of western clergy certificates. The Western Railroad Clergy Bureau announces that effective July 1, 1966, a more liberal coach-class clergy fare reduction is being given by 16 western railroads. The new arrangement now includes

FIELD NOTES

The Chester Kurtz family left Somalia Aug. 22 for a two-year furlough, enabling Chester to complete his college work. For the first year their address is Mennonite Centre in East Africa, P.O. Box 7596, Nairobi, Kenya. The second year they will return to Eastern Mennonite College, Harrisonburg, Va.

Carl and Leota Wesselhoeft and family arrived in the States on Aug. 18 after completing a four-year, five-month term in Somalia. Their address is Route 4, Logan, Ohio. The Wesselhoefts are terminating their service in Somalia after completing two terms.

The Dale Schumms' address after Oct. 1 will be Missionary Language School, 14 Kasturba Gandhi Marg, Katra, Allahabad 2, U.P., India.

The address of the Nazareth Bible Academy, Ethiopia, has been changed from P.O. Box 50 to Nazareth Bible Academy, P.O. Box 144, Nazareth, Ethiopia.

Pine Grove Academy, Tegucigalpa, Honduras, opened its 1966-67 term on Aug. 16 with 70 pupils. Vivian Beachy is principal, and Rachel Mohler, Erma Clymer, and Ruth Sauder serve on the teaching staff; Mary Grace Herr is dietitian.

Respond in Somalia. A number of persons are at the point of decision through a Bible study class in Mogadiscio led by a national believer. In Mahaddei a young man has made a confession; more are interested in coming to the services. The believers in Jamama have recently chosen three men to take the leadership of their group.

James and Rachel Metzler left Saigon, Vietnam, on Aug. 30 for a year's furlough in the States. Their address is Eastern Mennonite College, Harrisonburg, Va.

Ira and Evelyn Kurtz arrived in Hong Kong on Aug. 24 for their first term of service.

The LaMar Stauffer family returned to Honduras for their second term of service on Aug. 22.

Phebe Yoder returned to Tanzania for her fifth term of service on Sept. 4.

The James Stauffer family left for Vietnam on Aug. 22, after a week's delay caused by the airline strike. They are returning for their third term of service.

Calvin and Marie Shenk and son Douglas returned to Ethiopia for their second term of missionary teacher service Sept. 7.

Dorothy Showalter returned to Honduras on Sept. 7 after a three-month furlough in the States. She serves as secretary-bookkeeper of the mission in Tegucigalpa.

Landis and Ada Weaver left for their first term of Mission Associate service in British Honduras on Sept. 7. A commissioning service was held for them on Sept. 4 at the Ephrata Church.

Stella Newswanger left for her first term of service as manager of Musoma Bookshop in Tanzania on Sept. 7. A commissioning service for her was held at Nickel Mines on Sept. 4. En route to Tanzania Miss Newswanger will spend some time in the Menno Bookstore, Addis Ababa, Ethiopia.

John and Genevieve Friesen and their son William arrived in the United States in late August for a 10-month furlough. They were stationed at Shantipur, India. The Friesens plan to live at Hesston, Kans., until next spring.

Truman and Elnora Weaver, Wakarusa, Ind., moved into the voluntary service unit house in South Bend in early September to get it ready for more VS-ers due to arrive this month or in October. Much of the VS-ers' work there will be with retarded children.

Personnel need: Two registered nurses are needed immediately at Pioneers Memorial Hospital in Rocky Ford, Colo. The applicant must be a graduate of a two-year program, although no experience is required. The salary is \$390 to \$410 plus a \$20 differential monthly. Contact the hospital administrator, Kenneth H. Schmidt (zip code 81607), or Personnel Office, Mennonite

roduction for coach-class fare as well as first-class fare for persons holding the western clergy rail certificates.

Ross D. Metzler has moved from Beaver Springs, Pa., where he was pastor of the Manbeck congregation, to Meyersdale, Pa. He has been installed as pastor of the Meyersdale congregation on Sept. 18. His address is 401 Salisbury St., Meyersdale, Pa. 15552.

Spanish Mennonite Church, Davenport, Iowa, was received as a member of the Iowa-Nebraska Conference during the recent conference sessions. Mac Bustos is pastor of the church, which was begun in 1963 as a joint project of the Iowa-Nebraska and Illinois mission boards. The Illinois Board turned full responsibility over to the Iowa-Nebraska Board, with assistance to be given by the Mennonite Board of Missions.

New members by baptism: nine at North Goshen, Goshen, Ind.; seven by baptism and three on confession of faith at Bank, Dayton, Va.; four at Inlet, Wauseon, Ohio; four at Steinman, Baden, Ont.

Change of address: **Darwin O'Connell** from Lima, Ohio, to Daryl Manor Apts. #9, 4530 N. 73 St., Scottsdale, Ariz. 85251. **Ralph Lebold** from London, Ont., to Crozer Theological Seminary, Chester, Pa. 19013. Phone: TR4-0387. **Warren B. Metzler** from Mandeville, Jamaica, to 16 Penn Ave., Souderton, Pa., Box 231. Phone: 723-3447. **Victor Stoltzfus** from Lima, Ohio, to 2848 S. Atherton St., State College, Pa. 16801. **Stanley D. Kauffman** from Bishop St., Chicago, to 8443 S. Damen Ave., Chicago, Ill. 60620.

Correction: The area code number in the 1966 Yearbook for Dale Wyse is incorrect. It should be 313 instead of 419.

Special meetings: **Allen Erb**, Hesston, Kans., at Lebanon, Oreg., in Christian Life Conference, Sept. 25 to Oct. 2. **Nelson E. Kauffman**, Elkhart, Ind., at Groveland, Pipersville, Pa., Oct. 14-16. **Glen Sell**, Columbia, Pa., at Upper Skipack, Telford, Pa., Oct. 2-9. **John M. Drescher**, Scottsdale, Pa., at Bethel, Biglerville, Pa., Oct. 8, 9.

Kenneth Good, Lanham, Md., at Hartsville, Ohio, Sept. 18-25. **Richard Martin**, Elida, Ohio, at Neffsville, Pa., Oct. 7-9. **Norman Bechtel**, Spring City, Pa., at Oakwood, Conowingo, Md., Oct. 2-9. **Wayne North**, Louisville, Ohio, at Baden, Ont., Oct. 5-9. **Joe M. Esh**, Lyndhurst, Va., at Meyersdale, Pa., Sept. 21 to Oct. 2.

Enrollment at Central Christian High School, Kidron, Ohio, stands at 224, a slight increase over last spring's final enrollment. New teachers are Irene Herschberger, business education; David Kaufman, science; and Paul A. Miller, English. Myron Augsburg, Harrisonburg, Va., will be guest speaker at the annual Christian Life Convention, Oct. 16-19.

Victor Stoltzfus is serving the University Mennonite Church, State College, Pa., as part-time minister, and is part-time student

in the graduate school of sociology and part-time instructor in sociology at Penn State University.

Ralph and Martha Palmer have placed another order for Herald Press tracts which they expect to distribute in cities of the Middle Atlantic states. They ask you to remember this work in your prayers.

Herbert Heller, who is pastor at Osaka, was ordained to the Christian ministry at a service on July 31. He had been serving with a ministerial permit. David Thomas, J. Paul Graybill, Martin Lehman, and Paul L. Dagen officiated at the ordination service.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

Emmett R. Lehman's nicely reasoned position (Aug. 30) on the relation of the nonresistant Christian to the state has much with which I can agree. It is true that we cannot equate the church and the state, and that the attitude of Christian love is the fruit of the Christian faith, not of government policy.

I was struck, however, to see on the facing page the plea of Everett Metzler that the church of Christ appeal "to both sides to bring an end to the senseless slaughter." On one page it is reasoned that we have nothing to say to the state; on the next page we are told that our "silence is understood as consent and approval." What struck me was that Lehman wrote from the comfortable safety of a student's desk, where he was free for academic theorizing. Metzler wrote as a missionary in Saigon, where he faced daily the horrors of a war in which his own government is killing four times as many innocent villagers as they are slaying the Vietnamese enemy (Between the Lines, Sept. 1, '66). Imagine the missionary trying to tell a mangled peasant that it would be wrong for any Christian to do this to him, but that Christianity has nothing to say on whether it is wrong for a government to do it.

I am very glad that the Mennonite Church is represented in the forces in Vietnam which are trying to stanch some of the deepest wounds of the war suffered by innocent people; but I am glad too that we have urged our government to consider the basic morality of a war in which the fighters can't tell who the enemy is.

Edom did not worship Jehovah, and one might reason that one could not expect from them the basic morality of the Ten Commandments. Yet the Lord sent the prophet Obadiah to them to announce judgment because they had no pity in the day of military conquest of their neighbors. Does the Lord have nothing to say to the nations, even to our nation, in this day of slaughter in Vietnam? And who shall be His spokesman if not His church?—Paul Erb, Scottsdale, Pa.

• • •

I found M. G. Bontrager's article, "Sent to School" (Aug. 23 issue), both valuable and disturbing. Valuable, because he suggests the student's need to live now as he would in the future. However, I was disturbed by what seemed to be a misreading of the purpose of education and the nature of Christian commitment. Education can be a searching for truth about man and his environment, a searching for meaning for his existence. Education is one tool that can aid in the development of the

whole person. I agree with Bontrager, it is not an end in itself but a means to an end. Bontrager seems to imply a "narrow" evangelism as the Christian's purpose while I suggest that only as a whole person do I "evangelize" and education can play a vital role in helping a person toward fullness, emotionally, physically, and intellectually.

Also, what are the criteria Bontrager uses in determining that biology, sociology, and psychology more than other fields might undermine one's faith? Faith is a hope and trust of the whole person, not a childish crossing of the fingers! These fields are devoted to studying life and man. As the student broadens his intellectual understandings, perhaps he sheds his "faith" in exchange for a more encompassing, mature faith. Again, should not the "Christian creative artist" be able to be an artist and a Christian? Creativity and art are a means of expressing the person, his values and view of life—a means for the Christian artist to express his commitment and passion. My Christian witness comes from my self, personal and professional, and my consistent application of my values as a Christian to all of my experience.

One's faith must always take into account and be consistent with knowledge and experience in all of life and the whole Christ-committed person can use his "secular" vocation as a direct vehicle for the most effective witness—that of being a whole person, able to relate in a meaningful way to those about him.

—David Harley, Franconia, Pa.

• • •

I am disappointed in my dear Mennonite brothers (such as James E. Metzler, "Maximum Duty," Aug. 2), who have taken to vehement criticism of I-W service, almost implying that it is more noble to go to Vietnam and kill defenseless peasants than to work in a hospital or mental institution, or be used as a subject in medical experiments, all of which are designed to preserve life rather than destroy it.

As Christians, our obligation is to love and serve mankind, not just "our country." To compare "an easy job . . . with comfortable living quarters . . ." to the soldier "clothed in blood, fear, and agony" is not only unfair; it is misleading. It implies that the one who is suffering the most is doing the best thing. If this is so, let us shave our heads, wear sackcloth, and lie on beds of nails to show our piety. The young men who serve in I-W do it because they take seriously Jesus' command to love their enemies, not because they prefer a soft life to hardship.

It may be true that more VS workers are needed all over the world, but let these positions be filled out of real desire to serve, not the mistaken notion that one must "keep up with the Jones boy" in service to one's country. This idea has already put too many so-called Mennonites or ex-Mennonites into the uniforms of those who think they are so nobly "serving their country."—Martha Huebert (Mrs. Hans Huebert), Bronx, N.Y.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Angelovich, Edward and Carolyn Sue (Wagner), Denver, Colo., first child, Steven Roy, Aug. 4, 1966.

Bair, LeRoy and Lois (Ebersole), Thomasville, Pa., fourth child, third son, Joel LaVerne, Aug. 1, 1966.

Eby, Nathan M. and Doris (Martin), Smithsburg, Md., third son, Mahlon Richard, Aug. 2, 1966.

Eichelberger, Dale and Peggy, Fisher, Ill., third daughter, Crystal Ann, July 12, 1966.

Evors, Vernon D. and Sharon K. (Miller), Wauseon, Ohio, first child, Steven Vernon, Aug. 18, 1966.

Goertz, John and Suzanne (Lammert), Pettisville, Ohio, first child, Christine Elizabeth, July 26, 1966.

Hjelmstedt, Don and Sandra (Doaks), La Junta, Colo., first child, Darin Wayne, Aug. 25, 1966.

Hughes, Gerald L. and Annabelle (Conrad), Cleveland, Ohio, fourth daughter, Sharon Elaine, Aug. 16, 1966.

Kulp, Irwin and Elizabeth (Leatherman), Harleysville, Pa., sixth child, second daughter, Elizabeth Anne, Aug. 28, 1966.

Kurtz, Eugene R. and Catherine (Malin), Westover, Md., first child, Heidi Ruth, June 28, 1966.

Martin, Jason E. and Nadine (Martin), Smithsburg, Md., first child, Diane Marie, Aug. 16, 1966.

Martin, Laurence and Marilyn (Shantz), Breslau, Ont., first child, Christopher Lee, Aug. 22, 1966.

Miller, Roger and Sue (Schrock), Huntstown, Ind., fourth child, second son, Bradley Craig, July 10, 1966.

Mumaw, David K. and Eleanor (Eby), Harrisonburg, Va., second daughter, Lisa Renée, Sept. 3, 1966.

Nolt, James and Linda (Martin), Manheim, Pa., first child, Kenneth Martin, Aug. 15, 1966.

Reynolds, Ronald and Norma (Crossgrove), Archbold, Ohio, first child, Denise Renée, Aug. 21, 1966.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., tenth child, fifth son, Leslie Eugene, Sept. 1, 1966.

Schwartz, Eli and Marilyn (Mast), Burr Oak, Mich., second son, Jeffery Lee, Aug. 9, 1966.

Sommers, Wayne A. and Julia (Saltzman), Albuquerque, N. Mex., second child, first son, LaMar Lynn, July 30, 1966.

Stalter, Robert and Marlene (Grieser), Rantoul, Ill., second daughter, Melissa Kaye, July 19, 1966.

Strite, Edgar L. and Evelyn (Heatwole), McBean, Ga., second child, first daughter, Karen Marie, June 16, 1966.

Swartzendruber, Verlin and Lois (Borntrager), Marlboro, Alta., second daughter, Tiffany Kay, July 9, 1966.

Troyer, Richard L. and Kathleen J. (Powell), Maumee, Ohio, second daughter, Angela Kay, Aug. 14, 1966.

Weaver, Martin M. and Grace (Horst), Wernersville, Pa., seventh living child, sixth daughter, Jolene Kay, Aug. 19, 1966.

Wineland, Stanley H. and Shirley (Schilt), Toledo, Ohio, second daughter, Amy Lynn, Aug. 18, 1966.

Zook, James Leon and Janet Sue (Schrock), Denver, Colo., second daughter, Joanne Marie, Aug. 21, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer-Alderfer.—Lowell M. Alderfer, Souderton, Pa., Franconia cong., and Betty LaRue Alderfer, Hatfield, Pa., Line Lexington cong., by Willis Miller, July 30, 1966.

Alderfer-Begly.—James Alderfer, Aspen, Colo., Glenwood cong., and Naomi Begly, Seville, Ohio, Bethel cong., by Aden J. Yoder, July 30, 1966.

Amstutz-Hackett.—Glenn Amstutz and Jeanette Hackett, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Aug. 27, 1966.

Beyer-Kreider.—Ivan Beyer, Rittman, Ohio, Crown Hill cong., and Romona Kreider, Sterling, Ohio, Bethel cong., by Aden J. Yoder and Wilmer Hartman, Aug. 27, 1966.

Bixler-Coleman.—David Bixler, Dayton, Ohio, Kidron cong., and Penny Coleman, Mansfield, Ohio, Grace Brethren cong., by R. Paul Miller, Aug. 26, 1966.

Bontrager-Frey.—Eugene LaMar Bontrager, Topeka, Ind., and Barbara Louise Frey, Midlebury, Ind., both of Forks cong., by Sylvester R. Haarer, Aug. 19, 1966.

Brubaker-Knicely.—Harold D. Brubaker, Harrisonburg, Va., and Fay M. Knicely, Mt. Crawford, Va., both of Pike cong., by Lloyd S. Horst, Aug. 12, 1966.

Buerge-Miller.—Dennis Earl Buerge, Albany (Oregon) cong., and JoAnn Miller, Shore cong., Shipshewana, Ind., by Samuel Janzen and Lewis Miller, June 18, 1966.

Davidhizar-Hersberger.—Warren Jay Davidhizar, Hollsopple, Pa., and Joyce Arlene Hersberger, Johnstown, Pa., Thomas cong., by Aldus J. Wingard, Sept. 3, 1966.

Espinosa-Burkholder.—Samuel Espinosa, Malaga, Mexico, Trinity Presbyterian cong., and Judith Ann Burkholder, Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman, Aug. 6, 1966.

Geiser-Drage.—Lowell Geiser, Orrville (Ohio) cong., and Vicki Drage, Orrville, Church of Christ cong., by Walter Cruzan, June 25, 1966.

Gerber-Graber.—Dan Gerber, Kalona (Iowa) cong., and Janet Graber, Iowa City, Iowa, Bethel cong., by Richard Lichty, Aug. 26, 1966.

Halteman-Strite.—Ernest H. Halteman, Clear Spring, Md., Reiff cong., and Alice M. Strite, Hagerstown, Md., Stouffer cong., by Reuben E. Martin, Sept. 3, 1966.

Hess-Nissley.—Paul S. Hess, Lancaster, Pa., River Corner cong., and Nancy L. Nissley, Lititz, Pa., Erb cong., by H. Howard Witmer, Sept. 2, 1966.

Kaethler-Bender.—Ernst Kaethler, Kitchener, Ont., Mennonite Brethren cong., and Marjorie Mae Bender, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, Aug. 19, 1966.

Kraybill-Mellinger.—Donald B. Kraybill, Elverson, Pa., Rock cong., and Frances Mae Mellinger, Willow Street (Pa.) cong., by Clayton L. Keener, Sept. 3, 1966.

Lam-Reedy.—Carter Lam, Linville, Va., Zion Hill cong., and Nancy Reedy, Linville, Morning View cong., July 23, 1966.

Landis-Derstine.—James A. Landis, Harleysville, Pa., Salford cong., and Beverly Ann Derstine, Souderton, Pa., Deep Run New Menn. cong., by Peter Buller, June 25, 1966.

Lauber-Yoder.—Murray Leroy Lauber, Edmonton, Alta., and Sylvia Marie Yoder, Round Hill, Alta., both of Salem cong., by H. R. Boettger, Aug. 6, 1966.

Rittenhouse-Stoltzfus.—James Rittenhouse, Lansdale, Pa., Plains cong., and Esther Stoltzfus, Elverson, Pa., Ebenezer cong., by Elmer B. Stoltzfus, father of the bride, Aug. 13, 1966.

Roth-Leis.—Sherman Ray Roth and Darlene Mae Leis, both of Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 2, 1966.

Sala-Hersberger.—Marlin Wayne Sala, Hollsopple, Pa., and Joan Elaine Hersberger, Johnstown, Pa., Thomas cong., by Aldus J. Wingard, Aug. 6, 1966.

Schlachab-Mast.—Ray Schlachab, Millersburg, Ohio, Walnut Creek cong., and Marilyn Mast, Wooster, Ohio, Martins cong., by Bill Detweiler, Aug. 19, 1966.

Schrock-Reschly.—Delbert Schrock, Parnell, Iowa, West Union cong., and Linda Reschly, Hesston (Kans.) cong., by Peter Wiebe, Aug. 27, 1966.

Slagel-Miller.—Lynn Slagel, Bethel cong., Ashley, Mich., and Connie Miller, Bethel cong., Wayland, Iowa, by Willard Leichty, Aug. 27, 1966.

Steeley-Friedt.—Robert Steeley, Apple Creek, Ohio, and Macy Friedt, Orrville, Ohio, both of the Orrville cong., by J. Lester Graybill, July 30, 1966.

Stoltzfus-Clemmer.—Leonard Stoltzfus, Yellow House, Pa., Oley cong., and Doris Clemmer, Harleysville, Pa., Towamencin cong., by Paul Stoltzfus, July 16, 1966.

Warren-Bender.—John Robert Warren, Presbyterian cong., Tillsonburg, Ont., and Carol Bender, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, Aug. 30, 1966.

Yoder-Horst.—Wilbur Yoder, Wellman, Iowa, West Union cong., and Helen Horst, Lebanon (Oregon) cong., by Millard Osborne, Aug. 30, 1966.

Zimmerly-Friedt.—Albert Zimmerly, Orrville, Ohio, and Connie Friedt, Orrville (Ohio) cong., by Paul Bailey, Aug. 26, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless the ones who were bereaved.

Andrews, Mamie, daughter of Wm. D. and Pashana (Garrison) Pickett, was born at North Vernon, Ind., Oct. 13, 1870; died at the Allen County Home, Fort Wayne, Ind., July 4, 1966; aged 95 y. 8 m. 21 d. On Jan. 21, 1892, she was married to Andrew G. Andrews, who died Aug. 3, 1918. Surviving are 2 sons (Wm. H. and Bernard O.), 5 grandchildren, 9 great-grandchildren, and one sister (Lulu M. Nixon). A daughter preceded her in death. She was a member of the Anderson Church, Fort Wayne, Ind. Funeral services were held at the D. O. McCombs & Sons Funeral Home, Fort Wayne, July 7, in charge of Wilbur Yoder, assisted by Orvil Crossgrove; interment in Huntertown Cemetery.

Bair-Reuben S., son of Reuben S. and Malinda (Schuch), was born in York Co., Pa., July 12, 1890; died at his birth place, June 19, 1966; aged 75 y. 11 m. 7 d. On Feb. 1, 1914, he was married to Katie Hoffman, who survives. Also surviving are 4 daughters and 3 sons (Ralph E., Reuben A., LeRoy H., Dorothy Mrs. Isaac Rupprecht, Mary—Mrs. Clarence Frey, Esther—Mrs. Jay Frey, and Katie—Mrs. Emery Grove), 28 grandchildren, and 2 great-grandchildren. He was a member of the Bair's Codorus Church, where funeral services were held, in charge of Don Stelfor, Wm. Martin, and Chester Harbold; interment in Bair's Cemetery.

Bare, Melvin, son of Mahlon G. and Anna (Holdeman) Bare, was born at Harper, Kans., Aug. 23, 1915; died in a tractor accident at his farm near Frytown, Kalona, Iowa, Aug. 27, 1966; aged 51 y. 4 d. On June 8, 1941, he was married to Leona Miller, who survives. Also surviving are one son and one daughter (James and Judith—Mrs. Kenneth Miller), 5 brothers, 2 sisters, one grandchild, a foster daughter, and a foster grandchild. He was a member of the East Union Church, where funeral services were held Aug. 30, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Brubacher, Amanda, daughter of Mr. and Mrs. William Habermehl, was born at Baden, Ont., July 21, 1888; died at the K-W Hospital, Kitchener, Ont., June 14, 1966; aged 77 y. 10 m. 24 d. She was married to Allen Brubacher, who died in 1944. Surviving are 2 sons (Albert and Delton), 2 sisters (Mrs. Barbara Kropf and Mrs. Catherine Sauder), 3 grandchildren, and 5 great-grandchildren. Five brothers and one sister predeceased her. She was a member of the Cressman Church, where funeral services were held June 16, in charge of Laurence Martin.

Brubacher, Harvey A., son of Jesse and Annie (Kilmer) Brubacher, was born at Brutus, Mich., Dec. 13, 1895; died of cancer at the Lockwood-

Hospital, Petoskey, Michigan July 1, 1906; aged 70 y. 6 m. 18 d. On May 31, 1917, he was married to Susannah Eby, who survives. Also surviving are 3 sons and 6 daughters (Emanuel, Jesse, Harvey, Jr., Alma, Leona—Mrs. Maynard Martin, Magdalena—Mrs. Isaac Salah, Grace—Mrs. Elmer Eberly, Mary, and Martha) and 5 brothers (Ezra, Sidney, Sylvester, Emanuel, and Jesse), one sister (Barbara—Mrs. William Martin), and 18 grandchildren. He was a member of the Maple River Church, where funeral services were held July 4, in charge of William Wickcy, Homer Yutzky, and Clyde X. Kaufman.

Eby, Mary, daughter of Harvey and Matilda (Weiss) Shaum, was born at Wakarusa, Ind., March 22, 1897; died at the Lockwood-McDonald Hospital, Petoskey, Mich., July 15, 1966; aged 69 y. 3 m. 23 d. On Sept. 19, 1915, she was married to Jeremiah B. Eby, who died Dec. 2, 1961. Surviving are 5 sons (John, Emerson, George, Clayton, and Lawrence), one daughter (Susan—Mrs. Ralph Burch), 19 grandchildren, 4 brothers (Joseph, Lawrence, Martin, and John), and 4 sisters (Barbara—Mrs. Lawrence Hoover, Nora—Mrs. Allen Lauria, Wilma—Mrs. Glen Bixler, and Beatrice—Mrs. Paul Martin). One sister preceded her in death. She was a member of the Maple River Church, where funeral services were held July 19, in charge of William Wickcy and Clyde X. Kaufman.

Kaltenbaugh, Mary, daughter of Jacob and Katie (Alwine) Eash, was born in Somerset Co., Pa., July 5, 1880; died at her home, Aug. 23, 1966; aged 86 y. 1 m. 18 d. She was married to Charles Kaltenbaugh, who preceded her in death. Also preceding her in death were 4 children, 2 grandchildren, one sister, 4 brothers, 6 half sisters, and 7 half brothers. Surviving are 9 children (Albert F., Edward D., Leroy, James, Charles, Willard, Velma—Mrs. Carl Gindesperger, Pearl—Mrs. William Weir, and Anna—Mrs. Lester Zimmerman), 24 grandchildren, 42 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Kaufman Church, where funeral services were held Aug. 25, in charge of Harry Y. Shetler and Gerald Deffenbaugh; interment in Stahl Cemetery.

Landis, Dale Eugene, son of Ralph and Shirley (Veney) Landis, was born at Wadsworth, Ohio, March 20, 1961; died at the Cleveland (Ohio) Clinic, Aug. 29, 1966; aged 5 y. 5 m. 9 d. Surviving, besides his parents, are 2 sisters (Diann and Joyce), grandparents (Mr. and Mrs. Clifford Veney and Mr. and Mrs. Clarence Landis), and great-grandparents (Mrs. Elizabeth Veney and Carl Rizer). Funeral services were held at the Bethel Church, Sept. 1, with Aden Yoder officiating.

Liechty, Ervin C., son of Christian D. and Barbara (Conrad) Liechty, was born at Orrville, Ohio, Dec. 30, 1893; died at the Dunlap Memorial Hospital, Orrville, Aug. 23, 1966; aged 72 y. 7 m. 24 d. On Oct. 2, 1927, he was married to Alice Brenneman, who survives. Also surviving are 3 daughters (Lois, Marilyn—Mrs. Mark Moffett, and Wilma—Mrs. Gary Eash), 2 sons (Stanley and Wayne), one brother (Joe), one sister (Amanda), and 9 grandchildren. He was a member of the Orrville Church, where funeral services were held Aug. 25, with J. Lester Graybill officiating; interment in Crown Hill Church Cemetery.

Ruby, Magdalena, daughter of Michael and Mary (Shrag) Jutzy, was born at East Zorra, Ont., Sept. 30, 1878; died at Tavistock, Ont., Aug. 30, 1966; aged 87 y. 11 m. In 1897, she was married to Christian R. Ruby, who died in Sept., 1934. Five children also preceded her in death. Surviving are 7 children (Clara—Mrs. Ezra Bender, Isaac, Annie—Mrs. Lorne Bender, Selena—Mrs. Mahlon Bender, Emma—Mrs. Wilfred Schlegel, Ben, and Orlando), 53 grandchildren, 77 great-grandchildren, and 4 sisters (Mrs. Rachel Bender, Mrs. Michael Jutzy, Mary—Mrs. Jacob Yantzi, and Emma—Mrs. Sam

Wagner). She was a member of the East Zorra Church, where funeral services were held Sept. 2, with Newton L. Gingrich, Henry Yantzi, and Dan Wagner officiating.

Shank, Harry D., son of John B. and Rebecca (Myers) Shank, was born in Washington Co., Md., Aug. 2, 1881; died at Hagerstown, Md., on his 85th birthday, Aug. 2, 1966. On Sept. 5, 1905, he was married to Ada M. Martin, who died May 29, 1954. Surviving are one daughter and 2 sons (Julia—Mrs. Victor Lehman, John R., and Lewis E.), one grandchild, and 4 sisters (Lucy Shank, Mrs. Eva Martin, Mrs. Carrie Horst, and Mrs. Lida McAllister). He was a member of the Clear Spring Church, where funeral services were held Aug. 5, in charge of Reuben E. Martin and Samuel L. Martin.

Items and Comments

Gov. Harold Hughes has set aside fines totaling \$4,360 that were levied against 14 Amish fathers in northeast Iowa for not sending their children to state-approved schools. The fines had been assessed before an agreement was reached several months ago under which the Old Order Amish group accepted state-certified teachers in two one-room schools in the Amish community near Oelwein.

The governor's action followed a request that the fines be canceled from William Sindlinger of Cedar Falls, attorney for the Amish. Mr. Sindlinger requested the move "in the interests of justice and to augment your past efforts to arrive at a peaceable and acceptable solution to the Amish school problem and its ramifications."

Gov. Hughes has the power under Iowa law to remit fines. He does not have the authority to set aside court costs, which total \$2,945. Mr. Sindlinger said, "we are making arrangements to pay them" when asked about payment of the court costs. The fines canceled by Gov. Hughes represent the total still unpaid. Court records disclosed a total of \$3,475 in fines and costs

paid in the Amish cases and \$3,225 in fines and costs remained due when the request to set aside the fines was made. The fines were levied last October and November in justice of the peace court. They had ranged from \$440 to \$100, with most set at \$340.

* * *

A second attempt by a group of New York Quakers to ship packets of medical supplies to the Red Cross in North Vietnam and the National Liberation Front met with an expected refusal at a New York post office.


The goods, however, were promptly re-addressed and sent to the Canadian Friends Service Committee which recently announced it had established channels for shipping medical supplies to people in all parts of Vietnam.

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends in charge of the Vietnam aid project, said three money orders also were sent to the Canadian Friends group for purchase of medical supplies for shipment to North and South Vietnamese Red Cross societies and the National Liberation Front.

* * *

Christian ministers who, for whatever reason, leave the active ministry should have their ordination formally canceled, the president of the Southern Baptist Theological Seminary declared in a signed editorial in the *Baptist Message*. And if the onetime minister does not request revocation of his ordination, the church which ordained him should initiate the action, according to Duke K. McCall of Louisville, Ky.


Writing the guest editorial in the July 28 issue of the *Louisiana Southern Baptist Convention*, weekly publication, Dr. McCall called some current Southern Baptist practices and attitudes toward ordination "unorthodox Baptist sacramentalism." He maintained that Baptist clergymen "have perpetuated a bit of heresy" by assuming the process of ordination confers on a man "something that otherwise would not



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be there. I contend that the only thing it confers is the questionable privilege of purchasing a clergy permit and claiming one's residence as exempt from taxes." Ordination, the summary leader continued, "simply recognizes what God has conferred in the call to the Gospel ministry. The church, in ordination, confirms publicly its conviction that God has so acted."

Therefore, when a minister "ceases to function as a minister of the Gospel, his ordination is publicly declared—by his action—to be canceled. This is true whether the ordaining church does what it should do or not. That church ought to take formal action to rescind the ordination. Properly, the man himself should request such action, but it should be taken with or without his request."

* * *

Southern Baptists were chided for showing greater concern for the relief of suffering than with the eradication of its cause. Ross Coggins, director of communications for the denomination's Christian Life Commission, told mission leaders there was need for development of a theology of social and moral action.

Southern Baptists, he said, contribute to flood relief but avoid flood control; feed the hungry but avoid unemployment problems; send chaplains to serve youths at war but remain ignorant of international relations.

"We rebuild Negro churches," he charged, "but fail to get at the prejudice which lights the fires that burned them. God is concerned not only with the relief of suffering but with its sources, and it is just as Christian to get at the sources of suffering as to relieve suffering," Mr. Coggins told the mission executives at Ridgecrest, N.C.

Failure to attack the cause or source of suffering, he said, "has cost us leadership in shaping the direction in which things will go in our country. People pay no attention to what we do, not because they do not care for the church, but because they believe the church does not care for them."

* * *

At an age when most men look to retirement, Harold Lidbom, 63, is going to take on a new job in Ethiopia. He is giving up his job as business manager of Bethel College and Seminary in St. Paul, Minn., to become the first business administrator in Ethiopia for the Baptist General Conference. He will coordinate the activities of some 35 missionaries.

* * *

Harold Petkau, Crystal City, Man., has accepted the position of manager of the Faith and Life Bookstore, Rosthern, Sask., filling the vacancy left by the resignation of David D. Reimer on June 1.

Petkau started work on Aug. 15 at the bookstore to become acquainted with its operations. He began work as manager on Sept. 1.

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Tobas Betwixt

By Albert Buckwalter

Presidencia Roque Saenz Pena (*sah-aynz Pain-yah*) is a city of 50,000 located in the heart of the Chaco Province of northern Argentina. In this city live the Mennonite missionaries who minister to Toba Indians scattered throughout the Chaco and Formosa provinces.

Saenz Pena has the bustling activity of any modern city of that size with many beautiful buildings, many well-dressed people, and congestion of late model automobiles and trucks on the streets.

A typical Latin-American contrast is observable as vehicles of lesser category jockey for their bit of space—horse-drawn wagons and carts, bicycles and motorcycles, and even a wheelbarrow or two. There are many poor people in Latin America.

The streets of Saenz Pena have a multiplicity of peoples and languages. Though Spanish is the national language, many immigrant Europeans continue to use their mother tongues. But another people on the streets of Saenz Pena also speak their mother tongue—the Toba Indians. On the outskirts of Saenz Pena several hundred Tobas live most of the year, except when the cotton harvest is on.

Some of their mud and grass thatched huts are quite substantially made, more are precarious, while an even larger number surprise you as intended for human habitation. But notice over here in one corner a family which has apparently just arrived. They have rigged a blanket up over several sticks to form a kind of combination windbreak and sunshade. A woman is sitting there cross-legged on a gunnysack thrown on the ground. A child is sprawled across her knees as she stirs something cooking in a black pot over a smoldering fire. Nearby sits her husband on an old discarded wooden crate. His last job must have paid him more than they needed for food and clothing, for there sits a brand-new transistor radio tuned to the local station and going full blast.

As you think back to the wealth and bustling economic activity in the city, you wonder how it can be that these people seemingly are not worried about their having been left out. They are apparently unconcerned about improving the conditions under which they live which impress us as being catastrophic.



This Toba symbolizes the change among the Toba—from the life of a nomad to the farmer plowing with oxen.

The answer to your question is not far away. Only a generation or two ago, the Toba Indians had the Chaco to themselves. They spent most of their time roving from place to place fishing, hunting, and collecting the produce of the wilds. It was a hard life. But they knew how to defend themselves from every danger and how to exist through whatever difficulty. Whenever an abundance of some wild fruit or game allowed it, the large number of these small roving groups would come together for a big feast at which time they would entertain themselves with group singing, dancing, and drinking. These were the great occasions they all lived for.

Now that the hunting territory has been decimated by the agriculturist white man, these former nomads have nowhere to call home, except small parcels of land which remain to them. The government has urged them to become farmers, giving them ample credits as well as overseeing them in their business operations. But the Toba is not so easily remolded. His social life seeks the old patterns, while the sheer necessity to get food under present conditions forces a reluctant people to remake their lives along new lines so strange to them.

But ways of living, philosophies of life, and social systems are not radically altered in a short time without drastic reactions. The coming of the agriculturist has destroyed the

Albert Buckwalter has been a missionary in the Argentine Chaco since 1950.

economic base of the Toba nomad. No longer is he free to come and go as he pleased. If he is to get food, he must work as a hired hand, or else become a farmer on his own remaining parcel of land.

The Toba has little taste for that kind of activity. It seems more like slavery to him than anything else. Often he works, then, only as a last resort, just to keep alive. The Toba knows sickness and death firsthand; he has seen many of his relatives and friends die from diseases beyond the power of the witch doctor to handle—disease brought by the white man.

No wonder that many a Toba has been heard to say, *El Indio no vale nada* (the Indian isn't worth a thing). Many Indians live as though they have given up and no longer have much human dignity left. A few spend most of their time asking alms. In the presence of the white man the Indian tends to feel ashamed of himself, and will even apologize for being an ignorant Indian. When the white man tries to help the Indian, the tendency is for the Indian to receive such aid not as a gift but as something owed all along.

Fortunately, the story of the Tobas does not end on this dismal note. Twenty-five years ago a group of Indians heard about a Pentecostal missionary who was preaching in Resistencia, the capital city of Chaco Province. These Indians walked for a whole week to meet this man and to hear his message. At last they had found something to stir their hearts and to fill the void left by disillusionment over the witch doctor's loss of power. These few men became believers, returned to their colony with hymnals and Testaments, and began to preach this new belief to the people.

It is true that several missions were simultaneously working directly with Toba Indians in distinct areas. But it was this incident which explains the fact that there are churches in practically all Toba colonies. The majority of these churches owe their existence directly to Indian initiative. These churches have their own appointed leaders. They meet together regularly for worship, which consists of much singing as well as

preaching and prayer. It is customary for any Toba who is sick to go to the church, where he will be prayed for by the congregation.

As missionaries sent by the Mennonite Church we are expected by the Indians to play the role in their churches of visiting preacher and spiritual counselor. Every weekend we visit in the churches by turn. Since there are so many of them—about 40 are organized into the legal entity known as the United Evangelical Church—it means a visit only once in several months to most of the churches. The more distant ones may even wait as long as a year.

To supplement these infrequent visits, we mail a monthly pastoral letter to all the church leaders and include as well a short simple Bible lesson. Once a year a general conference is held to which all who are able may come. When the Tobas hold baptismal services, they usually send out an invitation to all the churches within a practical distance. These various special meetings cement them together in a living fellowship.

We hope that late this year or early the next our translation of the Gospel of Mark in Toba may be published. As a supplement to the Spanish Bible which the Tobas already have, we believe that this translation will open the Word of God more fully to them. Scripture says, "The word of God is alive and active. It cuts more keenly than any two-edged sword. . . . It sifts the purposes and thoughts of the heart" (Heb. 4:12).*

But how can it penetrate to where a man is if it comes in an unintelligible jargon, or in some language which is little understood? It is specifically at this point where our greatest responsibility begins today, whether we are missionaries to the Toba Indians, or Christians living in any part of the world. We must not be guilty of hiding the Word of God, either in language that does not speak clearly, or in lives that are squeezed into molds dictated by the world.

*From *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.



Lois Buckwalter meets with Toba women.



Albert Buckwalter poses with some Toba Christians before the mission car.

"Our Father"—1966

By John L. Ruth

God, who has made and loved creation,
Has shaped it fair, and called it good,
Whose being is beyond mutation,
Whose law and love have ever stood,
To Thy superabundant hand
We owe this broad and pleasant land.

The coming of Thy perfect city
Wherein Thy will, obeyed by men,
Shall move their hatred into pity—
For it we pray, now and again,
Oh, may Thy just and wise command
Rule this and every other land.

Bread, oil, and wine to overflowing
This teeming earth yields to our care,
Beyond imagination showing
Thy bounty—given us to share;
Then may no child in vain demand
His daily bread in any land.

Our sins that gall and hurt our neighbor,
Our sin that would defy Thy grace
Forgive us, that in peace may labor
Man with his God, and race with race,
Till Thy compassion shall expand
To heal the most divided land.

Save us from fierce despair's temptation
When distance, number, space and size
Show us how humble is our station,
Or fearsome evil forces rise
Until their faith-deriding brand
Sears human souls from land to land.

May praise flame forth to Thee, Creator—
Source and Sustainer of mankind;
New knowledge show Thy glory greater,
While we with love and awe combined
Proclaim, that men may understand,
Thy excellence to every land.

The Publican

*My Father,
Just as the clouds hang low
Outside today,
So also in my spirit
The clouds are close;
There are the rumblings of trouble
And lightning flashes
Of brightness and fear.
Help me to somehow see
The good,
The growth
Which storm clouds bring.
Help me to understand
That refreshing showers
Do not fall from clear skies,
And that trouble, even fear,
Can turn
Into good
To those who love you,
And growth
To those who look to you.*

Amen.



Glennon Heights, Denver, Colo.

As the First Mennonite Church, Denver, Colo., grew, and the number of I-W men working in Denver increased, it was decided by the congregation that another church should be established. So the Glennon Heights Church, West Virginia and Sims St., Denver, was organized in 1962. Present membership is 95. Edward Miller is pastor and E. M. Yost is bishop overseer.

The Danger of Becoming Used to It

Guest Editorial

As the Congolese refugees crowded around our CPRA truck, there was no need for us to know the Kituba language to learn of their suffering. Their shrunken bodies clothed with bits of rags told the story.

Is there a danger that you who read the stories and see the pictures of the suffering and we who face it from day to day are becoming used to it?

About 7:30 that evening, after most of the people left, a little boy came to the bamboo hut where Alvin Dahl and I were staying for the night. He said, "Kwisa, Kwisa," which means to come. We followed him to a small hut. He pointed to the door and we looked in with our flashlight. There lay a man, dead. We were unable to talk to the boy in Kituba to know if it was his father, uncle, or someone else, but the lad was very distraught. This man, like so many others, had been in hiding too long. Should we not sympathize deeply with this lad? Or are we becoming used to it?

Later that same evening while talking with an old friend from Tshikapa, who is now a soldier, there were several rifle shots, followed by machine gun bursts. It caused the chills to go up my spine. I asked my friend what it all meant. After minutes passed, he informed me that it was just to let people know that no strangers were entering the camp and that the soldiers were standing guard. No one ever becomes accustomed to noises such as these.

During the early hours of the morning we could hear people crying. We were told that anywhere from two to seven died daily in the camp. The sad part is that not all had heard that there is hope beyond the grave for all who put their trust in Christ.

The following morning, after the truck had been unloaded, nearly the entire camp gathered around the truck. I wish you might have heard them sing "What can wash away my sins? Nothing but the blood of Jesus."

After a message from our African pastors, the children received their milk. When we lined up the youngsters to give them a small portion of meat, we were unable to control them; they were just too famished for meat. The families now receive weekly rations. From different parts of the world these supplies are being made available. May God bless each one who has part in this needy cause.

A family of five that fled into the forest from the rebels saw three of their five children die of hunger and exposure. Their 12-year-old daughter was brought to the large hospital here in Kikwit. She was very ill, her body covered with sores. The father came to the missionaries and asked them to pray for his girl, who meant so much to him. Later she asked her

father to come, for she had something to tell him. She said, "Look at me well, Father, and for a long time, for I will soon leave you." Shortly after this her suffering was over, and she went to be with Jesus whom she had learned to love and trust. Rev. Malcom McVeigh said during his recent visit to the Kwilu, "What if that were my child?" This same question comes to us many, many times.

Yes, there is a *danger of becoming used to it*.

May the following be a prayer for each of us as we continue laboring together:

"Give me a heart sympathetic and tender,

Jesus, like Thine; Jesus, like Thine;

Touched by the needs that are surging around me,

And filled with compassion divine."

—Archie Graber

Keep Hooks In

Someone said that part of our problem is that we go steady by spurts. Especially is this true in much evangelism effort. A particular time is set aside to do evangelism. During those set-aside days we are encouraged to pray and attend. There is no doubt much preaching. Then all is over for a time. We know down deep it just doesn't work because most of our neighbors live the way they always lived. And we do too.

I read of a man who visited another who had the reputation of being one of the best fishermen in the community. He asked the fisherman to show him his equipment. The man brought out a cane pole and said, "This is it." He had no rods, no reels, no tackle boxes, no fancy lures, or other modern equipment. When asked how he was so successful with fishing with such ordinary equipment, he replied, "I keep my hooks in the water."

For fishers of men to succeed, it is not so much the great campaigns or equipment used on certain selected days as it is to keep at it.—D.

Which Answer?

The story is told of a man who started to cross a river and found himself trapped in quicksand near the bank. Con-fucius came along, looked at him, and said, "Men should stay out of such dangerous places."

Buddha came by and said, "Let this be a lesson to the rest of mankind."

Mohammed rode by and said solemnly, "Alas, it is the will of Allah."

A Hindu came past and said, "Don't worry, my friend. You will return to earth in another form."

But when Jesus saw him, He said, "Give me your hand, brother, and I will pull you out."

She Went Everywhere Singing

By Helen Good Brenneman

It was a busy, hectic year, and sometimes she almost lost her voice. Sometimes her itinerary resembled that of the late Mrs. Roosevelt, as she boarded jets for many points in the United States and Canada. Sometimes she almost missed her connections, but always she arrived, and on time.

Her special assignment was music workshops, and the venture was pure joy for Romaine Sala, wife of the director of church relations at Goshen College. For her lifetime has been invested in improving the quality of music in school and church. Assigned by the Commission for Christian Education to conduct workshops in each conference district, Romaine traveled by air, train, and bus to the many district centers from which she worked. In each workshop adult leaders gathered from neighboring churches for three sessions of inspiration and technique, followed by a rehearsal and song festival for area Sunday-school children the following Sunday. Some traveled 90 miles each evening; others came a distance of 200 miles and remained in the community for the four sessions. As many as 315 children formed mass choirs on the final evening.

Now, the workshops completed, Romaine is still fired with enthusiasm. In fact, it is almost impossible to talk to her about anything else, without getting at least a whiff of her chief concern—music as a vehicle for worship and for teaching.

"Didn't you tire of giving the same talk so often? Didn't you find yourself just repeating words after a while?" we asked.

"No, I honestly didn't," Romaine replied. "Each group had its own particular needs, and I felt the impact of having something to give them. It was the *message* which I had to get across."

And what was this message which kept Romaine cheerfully following a maze of timetables across a nation, checking in and out her luggage, sitting up until wee hours in homes when she was physically exhausted, "scheduling" time to be with her husband, who shares her deep concerns about church music?

The answer lies in two favorite words—two words which Romaine emphasizes and which have become a part of her own life: *vision* and *commitment*.

"Why are you teaching that Sunday-school class?" she challenges teachers. "What's your purpose? Just to fill in time? A glorified baby-sitting service?" Romaine feels that unless the ultimate goal is taking children down the road of understanding to the place where they accept Christ as their Saviour and commit their lives to Him, we are simply going through the motions of worship.

"I'm concerned that we do not expect enough of our children in church," she goes on. "In school—yes, but in church we often play at our task, and the result is boredom. And we do not give God our best ourselves. Why do we worship? Just to make ourselves feel good? Or because of our love and response to God, who gave His best? My main concern is to improve the quality of our worship experiences. Music is a part of this experience and can be an enrichment of worship, if we put ourselves into it."

What Weaknesses?

"Do you feel, Romaine, that our church is failing in its church music program?" a friend asked recently, as a number of us sat on a hillside thinking about worship.

Romaine smiled. "Oh, no, by no means! But we can surely stand improvement." She pointed out that although the standard of music in the church is upgraded, singing in many congregations is disintegrating. This has no relationship to whether or not a church purchases an organ or has a choir; it is determined by the efforts people are putting into church music. Romaine was disappointed to find that in the children's festival choirs the harmony and singing ability of the children were poorer than she was accustomed to in her sixth-grade classes during the 18 years of her public school teaching.

"The potential is indeed there," Romaine adds. "In fact, it is tremendous. It isn't the children's fault. It is just that we lack a program of teaching."

She went on to say that in almost every place she visited, however, the leaders were eager, waiting for help. There was a concern for improvement in the Christian education program

Helen Good Brenneman, Goshen, Ind., is a well-known writer. Her latest book is *My Comforters*.

of the church, and churchwide frustration among lay leadership with parents who are indifferent about bringing children to the planned meetings of the church, meetings set aside for the learning experience.

"The biggest dilemma all year was to arrive in communities ready to work and find not all the churches were involved fully because 'someone' never passed the communication on to the proper authority. I just couldn't cope with this. In my school profession we would be taken to task and possibly lose our position, no matter 'how busy' we felt we were in excusing ourselves.

"Another problem I dealt with constantly was to discover that leaders and/or parents allowed the children to 'choose' if they wanted to participate. Consequently, I sometimes was not able to help the persons I came especially to help. When I shared this concern with one friend, she said her children never questioned participation, because where the church program is concerned, this family is always there. This, I think, is part of Christian nurture of children in the home."

Romaine believes that the future of our church music lies in our work with the children of our churches. This does not necessarily mean the organization of choirs, for she believes that all singing should be the best that that group can do, in tone quality, harmony, and technique, but even more in hymn appreciation and understanding of the truths of the song.

Where Improve?

And what suggestions does she make for improving the music within a given congregation? First, Romaine has emphasized the importance of establishing a music and worship committee, which includes the pastor. On their shoulders lies the burden for the quality and improvement of the worship form in general. Congregational singing *can* be improved by working with adults. Music and hymn appreciation, as a part of the worship experience, needs to be coordinated with the Christian education program of the entire congregation. And this committee promotes a wholesome dialogue between leadership and workers.

Secondly, Romaine believes that persons who work with children should be carefully selected. "Are you still 'electing' your song leaders?" she throws out. "The most 'potentially capable' person should work with our children, someone who has leading ability and who is willing to grow—to work at improving his voice and leading skills. This person should also work with the children at another time than Sunday morning, helping them to sing 'with understanding,' to form good attitudes, to appreciate hymns, to learn proper habits, to know their pastor and other leaders better."

And along with group singing in the Sunday-school departments, Romaine believes that the Sunday-school class can be greatly enriched by interjecting appropriately selected hymns. This also becomes a method for teaching nuggets of truth through association of music. Of course, not all teachers have special singing ability, but here a "team teacher," who knows how to sing and lead, can be used. For music is a vehicle for teaching, and there is a difference between a plain teacher and an "exciting" teacher.

Living close to a college campus, Romaine observes that many students come to college with poor attitudes toward their church and worship experiences. She feels that it is not necessarily rebellion which causes college students to skip chapel or Sunday school, but often an imitation of patterns formed long ago in the home community.

"I'm no authority, but I have convictions from working with children," she says. "I'm serious—in college some students are learning to appreciate their church for the first time, when this should have taken place long ago. We need to build a loyalty to our church which is not superficial. There is something lacking in our program of teaching."

What Variations

In her short visits to churches in our constituency Romaine noted many variations, but one major observation was that where leadership had been working seriously with children the quality of the music production was superior in the festival. One of the best children's individual singing groups came from a smaller, urban church.

"Sometimes I was accused of being too hard on the children. I *did* work them—very hard! If we expect more from our boys and girls, we will get more. If we give them enriching experiences and good materials, we will get results. Boys must find out that singing isn't for sissies. The sissies aren't here!

"Adults fail to remember they are much more tired than children—children bounce back. They do not realize there is a clock when their minds are busy and they are challenged. It is in boredom that they become clock-watchers (as do adults in a worship service Sunday morning if they don't go to sleep first).

"These festivals were planned in a concerted effort of all leaders and children to know the selections before I arrived for rehearsal. My main objective was not just to 'polish music,' but to teach the children many important things about singing that would make it more meaningful and allow them the greatest potential experience musically and spiritually. A festival experience brings out the best in children and is a workout because of the short, concentrated effort, but it is so rewarding. As one eighth-grade boy from Holmes County, Ohio, said, 'It seemed like 15 minutes.'"

One overall burden which Romaine brought home with her was the "recklessness with which our churches are considering organs and using recorded music before the services, with no study or guidance. 'Why not use your own people?' I ask them, concerning the latter issue. Of course, it will take more work—it's always easier to operate a nickelodeon."

To potential leadership within the congregation, Romaine says, "We learn by doing. We need, first of all, enthusiastic vision, then commitment to the task. Throw away false humility, and get down to work. Read good books and give God your best. People have time to do anything which seems important to them. [She left many good books in her wake—see footnote for several of the best.] It is not a matter of importing more specialists; instead, 'Here am I. Use me; teach me!'"

To pastors and leadership within a congregation she says, "Are you working with your children? Are you teaching basic attitudes regarding reverence and worship? Are you enriching and deepening your worship experiences by more beautiful music and by finding the truths in the song?"

To adults she says, "It's so important that you participate in worship, whether you know or like the hymn. Lovelace says, 'The man who closes the hymnal shuts off his communication with God and indicates a deeper problem.' If you think you can't sing, open the hymnal, follow the hymn, and you can worship. In this act you are teaching more to children

than you can ever say with your voice. If the parent worships enthusiastically, the child will do likewise."

To children with whom she works, Romaine teaches responsibility and loyalty by letting them know that she is "counting on them," and that, even more important, Someone else loves them and looks for their loving response.

Suggested Books:

Fitch, Florence M., *One God* (Study of Religions). Lethrop, Lee and Shepherd Co.; 1944; \$3.00.
Ingram, Madeline, *Organizing and Directing Children's Choirs*. Abingdon; 1959; \$2.50.
Lovelace-Rice, *Music and Worship in the Church*. Abingdon; 1960; \$4.00.
(for the minister, layman, and musician)
Morsch, Vivian, *The Use of Music in Christian Education*. Westminster; \$3.00
Shields, Elizabeth, *Music in the Religious Growth of Children*. Abingdon; 1948; \$2.00.

Teachings in Titus—Part III

Christian Action in the Community

By Paul M. Miller

Paul had no illusions that the Christian life would be easy or that congregational purity would be automatic in the "liar-infested" culture which was Crete. In chapter 1 he assured the congregation that God's Word through preaching, His power through the changed lives of congregational leaders, and the discernment of the purehearted in the congregation would help them find and follow the way of holy living.

In chapter 2 he shows how the same kindness and grace which brought Christ in saving action, and which would bring Him again in a glorious return, would bring private tutoring to the Christian when he needed to refuse to follow a worldly lust. He shows how a life, disciplined by God's kindness, may be lived at any point along the life span and in any lot in life.

In chapter 3 Paul tells Titus how the congregation should relate to the government in its attempt to maintain a minimum morality, how to maintain compassion for the poor unredeemed neighbor, and how to use life vocation to embody a Christlike ministry.

Cooperate with Government Wherever You Can (Verses 1, 2)

Whereas the typical person in Crete was notorious for being contentious and tumultuous, the members of the congregation were to be known as the best citizens of the community. He further urges that they should be ready to every good work. Should they join in a freedom march if the "good work" of serving justice for the Negro was needed in Crete? Should

they even engage in "civil disobedience" if unfair laws were depriving the Negro of his rights? Should one obey God rather than government if the draft laws made no allowance for the conscientious objector's conscience against war? Paul's own example helps us to discover where he would draw the line in such questions.

But the Christian should be careful and kind in any necessary criticisms of the government. He cannot be party to any wild and poorly founded charges being spread by a John Birch Society. He should rather set an example of the way in which even justice must be tempered with mercy. In being a salt in the community he must also be a light and an example.

Remember How Ornery Human Nature Is (Verse 3)

Paul admits that the most awful selfishness and pettiness lurk one thousandth of an inch under the skin of the human race. He joins with the converts from Crete and says, "We ourselves were. . . ." In vivid strokes Paul pictures human nature apart from the saving grace of God: enslaved by motley pleasures, leading lives in baseness and envy, no power in the mind or will to halt the trend, hateful and hating one another.

In verses 9 and 10 Paul returns to this theme and shows how petty and selfish people argue about picayune and trifling nonessentials. The rabbis busied themselves expanding trifling rules for Sabbath observance and dreaming up more genealogy and *Freundschaft* for the great Jewish leaders. Paul says the congregation should reject, that is, refuse to enroll as a member, the person proved to be a petty, quarrelsome lover

Paul M. Miller, Goshen, Ind. is professor of Practical Theology and director of Practical Work at Goshen College Biblical Seminary.

OVERSEAS MISSIONARY DIRECTORY

Fall, 1966

The overseas missionary directory appears twice each year—in the last issues of Gospel Herald for March and September. Included on this list are missionaries of all boards of the Mennonite Church—nearly 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

ALGERIA

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Mission Associates

Nissley, Kenneth and Elizabeth, Box 2, Mogadiscio, Somali Republic

On Furlough

Horning, Lena R. 1, Denver, Pa. 17517
 Ruth, Chester and Catherine, P.O. Box 7596, Nairobi, Kenya
 Marianne and Heidi Kurtz
 Leaman, Miriam, 3302 Columbia Ave., Lancaster, Pa. 17603
 Stoltz, Dr. Dorcas L., 1321 W. Russell St., Philadelphia, Pa. 19140
 Wesselhoef, Carl and Leota, c/o EMBMC, Salanga, Box 5, 17538
 Ruby, Paul, John, Ruth, and Carol Wesselhoef

TANZANIA

Cressman, Elsie, Box 50, Tarime, Tanzania
 Detweiler, Delilah, Box 50, Tarime, Tanzania
 Eshleman, Velma, Box 7, Musoma, Tanzania
 Harsh, Mary, P.O. Box 50, Tarime, Tanzania
 Hausman, J. Harold and Miriam, Box 50, Tarime, Tanzania
 Pierre, Ina Sue, and Heidi Jean Hausman
 Kraybill, Nevin and Barbara, Box 50, Tarime, Tanzania
 Terella Sue Kraybill

Kurtz, Laura, Box 128, Musoma, Tanzania
 Landis, Clara E., Victoria Primary School, Nassa, P.O. Box 1414, Mwanza, Tanzania
 Landis, Elva B., Box 50, Tarime, Tanzania
 Martin, Anna, Box 50, Tarime, Tanzania
 Martin, Edith, Victoria Primary School, Nassa, P.O. Box 1414, Mwanza, Tanzania
 Petersheim, LeRoy and Betty, P.O. Box 7, Musoma, Tanzania
 Jon Robert, Beth Ann, and Ruth Petersheim
 Shenk, I. Clyde and Alta, Box 7, Musoma, Tanzania
 Shenk, Joseph and Edith, P.O. Box 7, Musoma, Tanzania
 Joyce and Dianne Shenk
 Smoker, George and Dorothy, P.O. Box 7, Musoma, Tanzania
 Smoker, Naomi, Box 7, Musoma, Tanzania
 Weaver, A. Richard and Ruth, P.O. Box 50, Tarime, Tanzania
 Weaver, Alta B., Box 50, Tarime, Tanzania
 Yoder, Phebe, P.O. Box 7, Musoma, Tanzania

Mission Associates

Eby, Omar and Anna Kathryn, P.O. Box 54, Musoma, Tanzania
 Katrina Denise Eby
 Hees, Ernest and Lois, Box 54, Musoma, Tanzania
 Miller, Harold and Annetta, Box 2435, Dar es Salaam, Tanzania
 Newswanger, Stella, P.O. Box 7, Musoma, Tanzania

Overseas

Voluntary Service

Bauman, Charles, Box 2435, Dar es Salaam, Tanzania

On Furlough

Buckwalter, Miriam, 2352 Old Philadelphia Pike, Lancaster, Pa. 17602
 Clemens, David and Erma, Landes Road, Worcester, Pa. 19490
 Marilyn Clemens
 Eshleman, J. Lester and Lois, R. 2, Parkersburg, Pa. 19365
 Charlotte and Lynn Eshleman
 Gehman, Grace, 872 Mt. Joy Road, Manheim, Pa. 17545

Jacobs, Donald R. and Anna Ruth, R. 1, Mt. Joy, Pa. 17552
 Jane, David, Alton, and Paul Jacobs
 Kurtz, Maynard and Hilda, 105 E. 97th St., New York, N.Y. 10029
 John and Maynard Kurtz
 Leatherman, John and Catharine, R. 1, Mt. Joy, Pa. 17552
 Lehman, Cora, EMC, Harrisonburg, Va. 22801
 Weaver, Naomi, 1177 W. Main St., Ephrata, Pa. 17522
 Wenger, Rhoda E., 1089 College Ave., Park View, Harrisonburg, Va. 22801
On Retirement from Tanzania
 Hurst, Simon and Edna, Hawkesville, Ont.
 Stauffer, Elan and Grace, 2271 Holson Road, Lancaster, Pa. 17602

URUGUAY

Byler, B. Frank and Anna, Coronel Raiz 875, Montevideo, Uruguay
 Dennis, Carol, and Mark Byler
 Litwiler, Nelson and Ada, Avenue Millán 4392, Montevideo, Uruguay
 Martin, H. James and Ann, C. Dr. Luis A. de Herrera, Sauce, Dpt. Canelones, Uruguay
 Janet, Elaine, David, and Daniel Martin
 Miller, Daniel and Eunice, Avenue Millán 4392, Montevideo, Uruguay
 John, Marisa, and Robert Miller

VIETNAM

Martin, Luke and Mary, Box 991, Saigon, Vietnam
 Steven and Becky Joanne Martin
 Sensenig, Donald and Doris, 336 Phan Thanh Gian, Saigon, Vietnam
 Anne, Lynn, and Jean Louise Sensenig
 Stauffer, James and Arlene, 336 Phan Thanh Gian, Saigon, Vietnam
 John, Rose, and Carl Stauffer
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 Beldier, Luke and Dorothy, 336 Phan Thanh Gian, Saigon, Vietnam
On Furlough
 Metzler, Everett and Margaret, 2541 Marietta Ave., Lancaster, Pa. 17601
 Eric, Gretchen, Malcolm, and André Metzler
 Metzler, James and Rachel, EMC, Harrisonburg, Va. 22801
 Brian James Metzler

To Write Your Missionaries

LETTER RATES: CANADA

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To Alaska, Argentina, Brazil, British Honduras, Costa Rica, Cuba, England, France, Ghana, Honduras, Hong Kong, India, Jamaica, Kenya, Mexico, Nepal, Nigeria, Puerto Rico, Tanzania, and Uruguay—5¢ first oz.; 3¢ each additional oz.
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 For more information see your local postmaster or the official postal guides of Canada and the United States.

of argument. The congregation has urgent business of eternal significance and really has no time for hairsplitting.

But—Remember How God's Grace Changes Men (Verses 4-8)

When anyone sees God's grace which dawned upon the world begin to focus in tremendous and intensive personalness upon him—and opens his heart to that overwhelming grace—that person is going to be changed. All futile attempts to add up little lists of good deeds so as to merit righteousness are halted. The nail-scarred hands of Jesus are seen reaching closer and closer in infinite love and finally touching and healing the sin-sick spirit. As the person surrenders to Christ's seeking love, a change happens at the center of his personality. Old things pass away, old loves fall back to second place, old reasons for living are regrouped until it is no more "I who live, but Christ who lives in me." Every power of personality is so given over to the new affection, every plan so redirected according to the Lord's leading, that the change is rightly called a "new birth." The Jews had a "new birth" for a proselyte when he joined Judaism and began life like a learning child under its code of laws. The Stoics had a "new birth" for the world every 3,000 years. The Mystery religions had their brand too. But only the convert to Christian faith and life knew regeneration by the Holy Spirit which lifted the entire life to new levels of purity and holy living, gave assurance of right relationship with the living God and an heir's place in the family of God Himself. (See verse 7.)

Furthermore, conversion by God's grace is only the beginning. Wave after wave of undeserved mercy and favor washes over the spirit of the believer day after day. Each new experience of God's kindness and love brings a "renewing." This was the word which was used to describe the fresh sprouting out of vegetation in response to the warm rains of spring.

All that God has done by His grace and continues to do from day to day keeps fresh a lively hope of eternal life. The life which even now partakes of the powers of the world to come lives in joyous confidence of eternal fellowship with God, even beyond history.

Use Your Christian Vocation for Christlike Serving (Verses 8, 14)

Paul says that the Christian's life of loving service should be offered aggressively to the neighborhood. He uses the word "maintain," which was then used to describe a merchant's active solicitation of trade as he stood in front of his shop and asked for business. The Christian should penetrate some helping and serving profession. He should seize some unused basin and begin meeting some very real need of people and constantly seek to add the "plus element" of Christ's own serving, saving, evangelizing love.

In verse 14 Paul encourages Christians to help to provide some of the necessities of life for the good or the food of their fellowman. Christ Himself was among men as one that served. If cybernation and population explosions make regular employment precarious, the Christian will never be out of work serving some human need. Christ had no trouble with unemployment and neither will the person who follows in His steps. Human needs are too varied and too much with us. The congregation in Crete or the one in your town is still told—"Be careful to maintain good works. These things are good and profitable unto men." Cooperate with the good work of the government whenever you can. Meet needs that government cannot meet; serve in such a way that your serving love releases the transforming grace of God, and allow your own life to be renewed and changed into ever purer Christlikeness as you go along life's way.

Casualties Light!

B52's blast . . . concentrations
Hotel explosion kills . . .
Search and destroy flattens . . . villages
Black market, disrupted economy
Demonstrators burn . . .
Air missions destroy . . . sampans and
. . . structures, . . . planes lost
Mined truck, . . . rice farmers killed
Self-immolations total . . .
Buddhists boycott . . .
Workers mistaken for VC, . . . killed
Kill ratio favorable
National Leadership Committee
promises . . .

Casualties Light?

Hamlet chief assassinated
TB on increase
Grenade kills . . . as workers wait for bus
Crops defoliated
Friendly village mortared by mistake . . .
killed
Vietnamese-Caucasian children seek
foster parents
Body count totals . . .
Tear gas used as clashes continue . . .
new refugees
Bar girls demand pay increase
Civilians lead military 6 to 1 in war
casualties
Napalm bombing drives VC's and
villagers from hiding

Casualties Light

And the people agonize and hope—
Bruised and broken
Divided and desolate
Dislocated, despairing, and weary.

While the leaders ponder—
The people agonize and hope
And the wheels grind on . . .

—Atlee Beechy, Director
Vietnamese Christian Service

It's Budget Time

By J. D. Graber

The church year begins Oct. 1. At least this is becoming more and more the generally adopted pattern in Mennonite churches. After summer vacations, camps, trips, and Labor Day, schools reopen and life settles back to normal. This is a good time to have promotions, appoint new teachers, and in general reorganize the Sunday school. It is also the logical time then for church officers to assume office and, naturally, the fiscal year is likewise coordinated.

Does your congregation prepare and accept an annual budget? During August and September finance committees usually gather departmental budgets and, laying plans for the coming year, prepare the budget for submission to the congregation. Here are a few ideas to be kept in mind as the budget is formulated.

1. *Planning anticipated receipts and expenditures in advance results in increased giving.* Haphazard or impulse giving is a poor method of stewardship. None of us do our business that way. Why should we handle the church's business and the Lord's money that way? It is right that we face the Lord's demand at least once a year with our anticipated income for the coming 52 weeks and in deep sincerity make a faith commitment. Let most members of a congregation begin to do this and you will see the giving curve go sharply upward.

2. *Plan for an increase in mission giving.* A congregational budget will estimate amounts needed for the local plant, pastor's allowance, materials, etc. There are the District and General Conference concerns. Schools and church institutions have their claim, and usually a suggested quota. But how much for missions? Can we increase this figure over our last year's record?

3. *Giving to ourselves is not real giving.* Retiring the mortgage on the new church building, supporting the pastor, paying the janitor, utilities, even education and nurture supplies for the congregational program—all this is very essential giving. But it is really giving to ourselves. In order to redeem this giving to ourselves from being mere self-interest we must give heavily to causes outside the local congregation.

4. *We give more but for what?* Our stewardship secretary reports that our giving has increased considerably during the past five to ten years. This is encouraging. But our giving to missions has remained nearly static. There are those among us who say it is unrealistic to expect our church's total mission giving to increase much, mainly because all our local, institutional, and other self-service interests are so rapidly expanding. Can we accept this as a church with a clear conscience?

5. *Let's give more to missions*, because:

- a. World need has never been so great.
- b. Outreach and benevolent giving make a church strong.
- c. Christ gave us His all; our own giving must be measured against this.
- d. Inflation makes increased expenditure necessary simply to "hold the line."
- e. Planning our giving with spiritual earnestness and sincerity will increase it.
- f. God forbid that I should offer unto the Lord that which doth cost me nothing.

Prayer Requests

Pray that justice may dominate the situations that bear upon such minority groups as the Tobas in Argentina.

Pray that your congregation may become more and more aware of the importance of the teaching task in giving children and youth a basis for faith and in constantly retooling adults for relevant applications of their faith.

Thank God for the awakening spirit of renewal across the church. Thank Him for the many congregations which are finding creative new ways of educating for mission in today's kind of world.

Pray for a spirit of urgency to be awakened in the lives of Nepalese Christians in all walks of life, that they may witness to their own people effectively.

Pray for those in authority in the land of Nepal, that God's will and mission may not be blocked because of red tape and long delays in receiving permission.

Pray for Christian youth organizations on various school campuses in Ethiopia, that their enthusiasm may be Spirit-led.

Home Study Testimony

Following is a testimony from one of the persons enrolled in the home Bible study courses of the Mennonite Board of Missions.

I am writing these few lines to let you know that I have now finished all six of the Bible courses that are on the card that was sent back with my lessons. They have all been a blessing and an inspiration to me. I want to thank you and all others concerned for the insight I have gained to a new and wonderful way of life. I will always be grateful for this opportunity and I do hope to continue my study of God's Word and let it act as a guideline in my present and future life. I will appreciate any other courses that you may have available or can suggest to me. In closing again I want to say thanks to all and may God continue His blessings upon you in the great work you are doing in the saving of lost souls.

CHURCH NEWS

Winter Seminary Activities

June 13-24, John Howard Yoder lectured and led discussions on free church theology, revolution and pacifism at Evangelical Mennonite Seminary in Montevideo, Uruguay. Translated by Professor Ernesto Suárez, some of these lectures will be published soon in Spanish.

July 15, 16 representatives of the presidium of the Mennonite World Conference visited the seminary: J. A. Oosterbaan, Erland Waltner, J. J. J. v. der Sluijs, J. C. Wenger, C. J. Dyck, Walter Gering, and Richard Hertzler. Also in Uruguay at the time was Carl Kreider, dean of Goshen College, observing and studying MEDA projects in lower South America.

Aug. 10-13 German Pastors' Institute was held, with classes in homiletics, sermon preparation, methods and resources by Ernst Harder and Frank Byler. Eighteen pastors and church leaders from the three colonies (Gartentahl, El Ombú, Delta) and Montevideo attended.

Aug. 12-15 Henry Ens from Gretna, Man., now teaching in Witmarsum, Brazil, visited the seminary and the German churches, presenting the new *Gesangbuch*.

On July 30 the seminary male chorus presented a program to 100 men at the penitentiary. During the spring vacation, Sept. 10-25, the chorus served in the churches of Argentina and the colonies in Uruguay.

Aug. 2-5 representatives of the students and faculty attended the Carnahan lectures at the Facultad Evangélica de Teología in Buenos Aires. Ernst Harder and LaVerne Rutschman and student Helmut Isaac heard lectures on revolution, development, and their relation to the church by the renowned Dutch theologian, A. Th. van Leeuwen.

Aug. 21 Ernesto Suárez preached at the memorial service for Mrs. Barbara Snyder in Ramos Mejía, Buenos Aires.

Ernst Harder preached at the Bolougne Mennonite mission festival and showed a filmstrip on Vietnam in Ramos Mejía.

Frank Byler serves as student pastor at the seminary, coordinator of the church which meets in the seminary, and frequently preaches in various Spanish and German-speaking churches.

Daniel Miller is pastor of the Timbúes Mennonite Church in addition to his full-time service at the seminary. He recently spearheaded a successful Mennonite youth workshop in the neighborhood of the church.

Sara Claassen has held extended music schools in three Mennonite churches in Argentina and Uruguay.

LaVerne Rutschman serves as theologian in an ecumenical study group which is to publish the papers contributed by the various members of the group.

Mennonite Graduate Students

The annual midwinter get-together of graduate students (Mennonite Graduate Fellowship) will meet at Rock Springs Ranch in central Kansas, Dec. 29-31, to discuss the topic of God's action in the world. Does a belief that God is in control of history make a difference in the way we write history or political science or sociology or psychology? How shall we conceive this?

Among the guest participants will be Gordon Kaufman of Harvard who will speak on "What Is an Act of God?" and Marvin Harder, political scientist and Democratic Party chairman of Sedgwick County (Wichita), who will discuss "The Rise and Decline of God" as an operational concept for political scientists. Harold Vogt, Newton psychologist, and Roy Just, sociologist and Tabor president, have agreed to appear. Presentations will be made by various graduate students.

Host for the conference will be the Mennonite fellowship at Kansas State University. Suggestions or requests for more information may be addressed to Jim Juhnke, Box 341, North Newton, Kans., or to Delbert Wiens, 1040 W. Diversey, Chicago 14, Ill. A fuller description of the program and information on registration and possible travel assistance will be made available during the fall term.

50th Anniversary Celebration Planned

The fiftieth anniversary of Mennonite church work in Argentina is to be celebrated in 1969. Preliminary plans for the celebration were made in a meeting of the Argentine Mennonite Conference this summer.

William Hallman, a missionary to the country since 1937, reviewed a few of the early mission efforts at the conference. He indicated that Jan. 2, 1919, was the date of the first meeting conducted by missionaries. The owner of the house they were renting and his family were invited.

The first Sunday school was conducted Feb. 23 with 18 persons present. On March 6 the first church hall was ready for use, the first evangelistic series was held April 27 with seven conversions, and on Oct. 10 the first person was baptized.

In other action Raul O. Garcia was chosen as the conference delegate to Mennonite World Conference in Amsterdam next year. Dan Nuesch was appointed a delegate of the evangelical work in Argentina to the World Congress of Evangelism in Berlin this fall.

Plans were initiated for a tour of the men's chorus of the Montevideo seminary in Argentina, which was to take place in September. The church at Bragado presented plans for enlarging the facilities they use in Christian education.



Missionary of the Week

Dean L. Welty teaches English in Sapporo, Hokkaido. He is serving as an overseas missions associate under the Mennonite Board of Missions, Elkhart, Ind.

Dean went to Japan in July of this year after being an English teacher at the Middlebury (Ind.) High School. He received his bachelor's degree from Goshen College, Goshen, Ind., and also attended Eastern Mennonite College, Harrisonburg, Va.

Dean's home address is Route 5, Goshen, Ind. He attended the Salem congregation near New Paris.

Eastern Mennonite College

Eleven Added to Faculty

Eleven persons have been employed as members of the faculty for the 1966-67 session, to serve as instructors in the following areas: Lillian M. Mast, nursing; Ruth A. Hartzler, nursing; W. Bryan Stoltzfus, physical education; Harold E. Huber, sociology; Emery Yoder, French; Delbert L. Seitz, business; Millard E. Showalter, mathematics; Carolyn M. Detwiler, assistant professor of business; J. P. Jacobsohn, visiting instructor in church history; Samuel O. Weaver, dean of men; Ruth B. Stoltzfus, acting dean of women.

The following have been employed as assistant teachers and part-time instructors for the current session: Katherine G. Anderson, music; Doris G. Bomberger, home economics; Anna M. Frey, English and sociology; Isaac L. Frederick, Spanish; Charles W. Pellman, education; Rebecca S. Martin, English; S. Ernest Miller, Spanish; Noreen Polzin, chemistry; Paul M. Beiler, athletics; G. Edwin Bontrager, admissions counselor; James L. Mullenex, acting director of audio-visual education; Daniel H. Bender, student financial aid officer; and Mahlon N. Rissler, business office manager.

Returning to the staff this year following one or more years of leave are John R. Mumaw, Catherine R. Mumaw, Laban Peachey, John A. Lapp, Homer A. Mumaw, and Earl M. Maust.

Faculty Conference

During the annual Faculty Conference, Sept. 6-9, Donald R. Jacobs, missionary on furlough from Tanzania, lectured each morning on the general theme of "Understanding Our World."

Other topics included in the four-day program were: Need of Extending Our Research Program, Irvin B. Horst; Intra-Institutional Research, Laban Peachey; Curriculum Study, John A. Lapp; and Calendar Revision, Harold D. Lehman.

First Semester Enrollment

Initial enrollment figures are as follows: 728 full-time students, 25 part-time students; total, 753. The full-time figure of 728 represents an 18 percent increase over first semester enrollment a year ago. There are 244 members in the freshman class, which is a slight increase over last year.

Join Peace Section Staff

Ivan J. Kauffman has been appointed executive secretary of MCC Peace Section for one year while Ed Metzler is away on a study leave.

Kauffman, who now resides in Washington, D.C., will divide his time between the MCC office here and the capital. Normally

he will work three days a week in Akron and two days in Washington.

As executive secretary, he will be responsible for the total Peace Section program, implementation of Peace Section executive committee decisions, and coordination with constituency peace committees.

After graduating from Goshen College in 1964, Kauffman enrolled in Earlham College's School of Religion. He received his master's degree in June, 1966.

Another new appointment to the Peace Section staff is Martin Rock of Inverness, Fla., a member of the Church of the Brethren. Rock will succeed John Jones as administrative assistant in the department. Prior to coming to Akron, he worked for the Federal Aviation Agency in Washington, D.C., and the Brethren Service Commission in Elgin, Ill.

John Jones, who has been with the Peace Section one year, is taking up similar duties with the Methodist Church in Washington, D.C.

Metzler has been accepted at the School of International Service at American University, Washington, D.C., for a master's degree in international relations. He is planning to concentrate on the Far East in some of his course work during the year.



Martha Overmyer, nursing instructor, registers Dolores Helmuth, Goshen, Ind.

Hesston College

Twenty-one students have been admitted to the new Associate in Arts Nursing Program at Hesston College this fall, according to Ray Showalter, Director of Nursing Education.

The Associate in Arts Program has the approval of the American Nurses' Association and many other groups. Students will be eligible to write the licensing examination to become registered nurses upon completion of the course.

About half of the curriculum consists of General Education courses and will be taken along with the other college students. The nursing faculty will be responsible for the nursing concentration and will accompany the students to the health agencies for clinical experience. Nursing instructors are

Martha Overmyer and Marilyn Graber. Miss Graber will assume her duties the second semester.

The health agencies which will be used for clinical experience are: Halstead Hospital, medical and surgical; Sedgewick County Hospital in Wichita, pediatrics and obstetrics; and Prairie View Mental Health Center at Newton, psychiatry.

Halstead Hospital has granted five scholarships of \$1,200 each to worthy students. The following persons are recipients of the scholarships: Mary King, Sena Miller, Mary Kay McCarthy, Rita Enns, and Elaine Fisher. In return, the recipient agrees to work at Halstead Hospital at full pay for eighteen months following graduation.

Members of this first class are: Loraine Beckler, Milford, Nebr.; Rebecca Duerksen, Iowa City, Iowa; Judy Egli, Denver, Colo.; Rita Enns, La Junta, Colo.; Elaine Fisher, Wellman, Iowa; Susan Glick, Eureka, Ill.; Dolores Helmuth, Goshen, Ind.; Ruth Ann Helmuth, Adair, Okla.; Mary King, Casselton, N. Dak.; Lois Lind, Anton, Colo.; Mary Kay McCarthy, Harrisonville, Mo.; (Mrs.) Mary Mast, Hesston, Kans.; Sena Miller, Kokomo, Ind.; Verna Miller, Chouteau, Okla.; Lenore Roth, Milford, Nebr.; Iris Rudiger, Newton, Kans.; Linda Sauder Roanoke, Ill.; Florabell Scheffel, Pryor, Okla.; Joyce Steiner, Sterling Ohio; Joyce Ulrich, Roanoke, Ill.; and Esther Wiens, Lebanon, Oreg.

Colorado Hospital Grants Scholarships

Valley View Hospital, Glenwood Springs, Colo., recently granted three nurse's training scholarships. The grants were given to Ann Wassenaar, New Castle, Colo., for two years of training at Mesa College, Grand Junction, Colo.; Francis Otto, Leonard, Mo., who is in training at Kansas City, Mo., General Hospital; and to Esther Wiens, Lebanon, Oreg., who will be entering the two-year program at Hesston College, Hesston, Kans.

Valley View developed its scholarship loan fund from an initial gift of the Ford Foundation, with increases from memorial and scholarship gifts of individuals and community organizations.

The hospital has assisted eleven persons in the last ten years in preparing themselves for hospital-related vocations. Besides the three new trainees, three other persons are just finishing their training. One is in medical records, one a licensed practical nurse, and the other a registered nurse.

Requests for information about these scholarships should be addressed to Samuel Janzen, executive director of Valley View Hospital, 1906 Blake Ave., Glenwood Springs, Colo. 81601.

FIELD NOTES

Raymond C. Hershey, Kinzers, Pa., was ordained on Aug. 28 to serve the Derry Mennonite Church, Danville, Pa. **Clair B. Eby** was in charge of the ordination and **Melvin L. Kauffman** delivered the message.

Glen J. Horner, Kalamazoo, Mich., was ordained minister at the Kalamazoo Mennonite Church on Sept. 11. **E. J. Leinbach** was in charge of the ordination, assisted by **Amsa Kauffman**, Goshen, Ind.

Special meetings: **Elam Stauffer**, Lancaster, Pa., at Neffsville, Pa., Oct. 21-23, **William R. Miller**, North Liberty Ind., at Bethel, Odon, Ind., Sept. 25 to Oct. 2 and at Hopewell, Kouts, Ind., Oct. 9-16. **Wayne North**, Louisville, Ohio, at Geiger, New Hamburg, Ont., Oct. 5-9. **David Augsburger**, Harrisonburg, Va., at Allensville, Pa., Oct. 2-9. **Lloyd Eby**, Ronks, Pa., at Rawlinsville, Holtwood, Pa., Oct. 15-23.

Paul Roth, Masontown, Pa., at North Goshen, Ind., Oct. 16-23. **Nelson Kanagy**, Sarasota, Fla. at Kauffman Church, Davidsville, Pa., Sept. 18-25. **Harry Y. Shetler**, Davidsville, Pa., at Pleasant Grove, Elton, Pa., Oct. 2-9. **George Richards**, Baltimore, Md., and **Clarence Stauffer**, Manheim, Pa., at Fairview, Reading, Pa., Oct. 1, 2.

New members by baptism: two at Community Mennonite, South Bend, Ind.; three at Rock, Elverson, Pa.; one at Pinto, Md.; four at Bay Shore, Sarasota, Fla.; fifteen at East Union, Kalona, Iowa; eight at Steinman, Baden, Ont.; nine at Monterey, Leola, Pa.

Earl Sears, who has been serving as licensed pastor at Waldo, Flanagan, Ill., was ordained to the ministry on Sept. 18.

Amos Miller of the Beech congregation, Louisville, Ohio, was 91 years old on Sept. 10.

The **Franconia Conference** semiannual session, at Franconia Mennonite Church, Oct. 5, evening, and all day Oct. 6.

Meat Shipped to India

MCC (Canada) and Canadian Lutheran World Relief together purchased a 36,000-pound carload of canned meat. Because most Indians do not eat beef, a special pack containing only pork and mutton was prepared. Total cost of the order was \$19,810, delivered to Seattle, Wash.

Once the shipment reaches Calcutta it will be divided proportionately between MCC and Lutheran World Relief. MCC director for India, **Vernon Reimer**, says that the meat will be used by the Jagdishpur and Dhamtari hospitals, Shantipur leprosy home, the MCC feeding program in Calcutta, and several smaller feeding projects. Twelve hundred women and children in Calcutta are receiving one meal a day.

J. C. Wenger, Goshen, Ind., will speak on "God's Word Written" at Bethel, West Liberty, Ohio, Oct. 14-16, and at Fairhaven, Fort Wayne, Ind., Oct. 21-23.

Judge John Milligan, Massillon, Ohio, will speak to the MYF and their parents of the Sonnenberg Church, Apple Creek, Ohio, on Oct. 4.

Alfred Jessup, missionary to Morocco, will be the guest speaker for Rally Day and Promotion Sunday at Logsdan, Oreg., Oct. 2.

Argye Briggs, author of **Root Out of Dry Ground** and other books likely found in your church library, has been ill since 1961. Though unable to reply, she can enjoy mail. Her address is 326 Senaca, Bartlesville, Okla.

Frank Laubach, author of **Each One Teach One**, will speak at Maple Grove, Belleville, Pa., Oct. 23.

Laurence Horst, Chicago, Ill., in Church Extension Workshop for the Harrisonburg, Va., District at the Park View Church, evenings of Oct. 5-9.

Any ordained brother who has not yet sent in a picture for the **History of Ohio Mennonites**, or has not had one taken at the conference last January or May, should send in a glossy black-and-white print, at least 1½" x 2" as soon as possible. Brethren ordained in Ohio for special service elsewhere are also included. If you know of such men and pictures are available, please send them in promptly. Pictures of deceased brethren are especially desired. Be sure the name is pasted on the back of the picture. Use no paper clips. All pictures will be returned if so desired. Mail pictures to **Allen B. Ebersole**, 106 Pine St., Leetonia, Ohio 44431.

A commissioning service for **Glen and Elizabeth Good** was held at the Doylestown Church, Sept. 25, with a message by **Richard Detweiler**. The Goods were scheduled to leave for their fourth term of missionary service in France, Sept. 27.

Adam and Alta Esbenschade, 542 W. Main St., New Holland, Pa., served in British Honduras for six weeks while the **Dr. Harvey Masts** were in the States on furlough in July and August.

Paul Wenger, R. 2, Waynesboro, Va., returned to the States on July 1 after serving nearly two years as teacher in the Nazareth Bible Academy and Good Shepherd School. His wife and daughter had returned to the States in January.

Isaac and Mary Frederick and family arrived in the States on Aug. 21 for a five-month furlough from Honduras. Their address is Eastern Mennonite College, Harrisonburg, Va.

Alma Longenecker, on furlough from Honduras, is studying midwifery at Johns

Hopkins University. She arrived Aug. 19. **Harold and Barbara Reed** and family left the States on Aug. 9 for Somalia for their second term. They have been in Mogadishu since Aug. 13.

David, Erma, and Marilyn Clemens arrived home from Tanzania on Sept. 2. Their address is Landes Road, Worcester, Pa. The Clemenses were houseparents at Mara Hills School.

Edith Martin returned to Tanzania for service on Aug. 10. She served temporarily at Musoma Bookshop until she transferred to Victoria Primary School, Massa, Mwanza.

A commissioning service for the **Leroy Petersheims** was held at Conestoga Church on Aug. 21. They were scheduled to leave Aug. 29 for their second term of service in Tanzania, but their departure has been delayed because of visa difficulties.

Luke and Dorothy Beidler, R. 3, Quakertown, Pa., arrived in Saigon, Vietnam, on Aug. 26 for their first term of missionary service.

Elvin R. Stoltzfus, R. 1, Ronks, Pa., was installed as pastor with a ministerial permit at the First Mennonite Church for Deaf, Lancaster, Pa., by **Paul G. Landis**.

Seventy persons were baptized in a special service at Mugango, Tanzania, on Aug. 28. Special thank offerings totaled Shs. 2,601.15. Thirteen congregations participated.

Address changes:

John and Lucille Wenger, Box 187, Nahariya, Israel.

John and Genevieve Friesen, P.O. Box 541, Hesston, Kans. 67062.

Robert and Lila Rae Stetter, 56 Rue Richard Maguet, El Biar (Alger), Algeria.

Paul M. Miller from Goshen, Ind., to P.O. Box 7596 Nairobi, Kenya, E. Africa. **Daniel Yutzky** from Plain City, Ohio, to 317 Two Rod Road, Marilla, N.Y. 14102.

The address of **Ruth Persbadi**, member of Mennonite Church in India studying at Ohio University, is Ohio University, Putnam Apt. #4, Athens, Ohio.

Both Ralph and Betty Zehr, missionaries in Somanya, Ghana, have been ill in recent weeks. Apparently both had viral pneumonia. Betty also had encephalitis. Both are recuperating well and speak appreciatively of the hospital and the "wonderful Indian doctor."

Choctaw Indian and white youth, 43 in all, participated July 28-31 in a Louisiana-Mississippi retreat sponsored by the Mennonite churches of the two states at their new 74-acre retreat grounds, Titus Bender, Meridian, Miss., reports.

The following missionaries were reappointed for overseas service by the Eastern Mennonite Board of Missions on Sept. 6:

Dorothy Showalter, R. 2, Waynesboro, Va., as secretary-bookkeeper in Honduras; **Mary Ellen Umble**, Sadsburyville, Pa.,

as secretary-bookkeeper in Ethiopia;
 Glen and Elizabeth Good, 323 W. Union St., Doylestown, Pa., for general missionary work in France;
 Sara Rush, Dublin, Pa., as guesthouse hostess Addis Ababa, Ethiopia; and
 Anna Mary Yoder, Wellman, Iowa, for literacy work in Honduras.

Births

"Lo, children are an heritage of the Lord"
 (Psalm 127:3)

Bradfield, Gerald and Ruby (Martin), Waynesboro, Va., first child, Angie Marie, June 8, 1966.

Burke, Vernon and Jewell (Kief), Albany, Oreg., first child, Denise Renea, Sept. 8, 1966.
 Cory, Paul and Anna Mae (Miller) Fargo, N. Dak., fourth child, third daughter, Christine Sue, Sept. 5, 1966.

Erb, Wilfred J. and Velma (Zehr), Wellesley, Ont., third child, first son, Paul Roger, July 4, 1966.

Faus, Samuel H. and Grace E. (Landis), Manheim, Pa., fifth child, second daughter, Janice L., Aug. 17, 1966.

Gautsche, Delmar and Donna (Klopfenstein), Wauseon, Ohio, third child, first daughter, Melanie Dawn, born March 31, 1966; received for adoption, Sept. 2, 1966.

Groff, Charles and Janet (Denlinger), Kinzers, Pa., third child, first daughter, Donna Elaine, Sept. 2, 1966.

Grosh, Harvey and Sylvia (Ernst), York, Pa., sixth child, third daughter, Jennifer Denise, July 16, 1966.

Hartman, Larry and Connie (Sharp), Speedway, Ind., first child, Lisa Marie, Sept. 5, 1966.

Hartman, Leroy F. and Marlene (Snyder), Elkhart, Ind., third child, first son, Brent Leroy, Aug. 26, 1966.

Histand, Herbert and Florence (Gahman), Perkasee, Pa., third daughter (second living), Linda Sue, May 28, 1966.

Hochstetler, Russell and Cathy (Schlenger), New Carlisle, Ind., third and fourth children, first and second daughters, Beth Ann and Dawn Marie, Aug. 29, 1966.

Horst, George and Lois (Burckhart), Ravenna, Ohio, first child, Sharon Marie, Aug. 17, 1966.

Hostetler, Darrel M. and Marian (Brendle), Belle Plaine, Iowa, fourth child, second son, Michael Alan, Sept. 7, 1966.

Hunsecker, Richard and Louise (Strite), Chambersburg, Pa., sixth child, first son, David Richard, Aug. 13, 1966.

Kauffman, Norman L. and Sharon (Kennell), Washington, Ill., first child, Heidi Maria, July 12, 1966.

Lapp, Daniel and Hanna (Miller), Paradise, Pa., second child, first son, Daniel, June 16, 1966.

Martin, Ronald and Darlene (Frey), Norris-ton, Pa., first child, Lynette Rae, Aug. 31, 1966.

Martin, Willard and Mary Ellen (Kauffman), State College Pa., first child, Stefan Todd, Sept. 5, 1966.

Maust, Joseph J. and Diane (Ruby), Pigeon, Mich., first child, Joseph Scott, Aug. 31, 1966.

Nissley, J. Luke and Verna G. (Zeager), Elizabethtown, Pa., fourth child, second daughter, Judy Elaine, Aug. 22, 1966.

Nussbaum, Curt and Gloria (Amstutz), Apple Creek, Ohio, first child, Van Alan, Aug. 22, 1966.

Oswald, Ronald and Margaret (Eikenhorst), Rising City, Neb., third child, second daughter, Angela Kay, Aug. 30, 1966.

Roth, Lonnie and Janice (Miller), Friend, Neb., second child, first son, Barry Alan, July 25, 1966.

Schweitzer, Wilber and Merna (Stutzman), Milford, Neb., fourth child, first son, Andrew Wayne, Aug. 18, 1966.

Stamper, Cleo and Shelby Jean (Thompson), Lynchburg, Va., first child, Sandra Faye, Sept. 4, 1966.

Troyer, Orlo and Lorene (Oaks), Fairview, Mich., first child, Marilyn Kay, Aug. 25, 1966.

Wilson, Ralph D. and Ardith (Schertz), Minneapolis, Minn., second son, David Lanning, May 27, 1966.

Yoder, Mark R. and Verna Mae (Spicher), Belleville, Pa., fifth child, fourth son, Nathan Ray, July 28, 1966.

Zimmerly, Dennis and Lois (Martin), Sterling, Ohio, third child, second son, Douglas Ray, Aug. 30, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beckler-Byler.-Albert Beckler, Jr., Elkton, Mich., Pigeon cong., and Sara Byler, Belleville, Pa., Locust Grove cong., by Eric Renno, Aug. 6, 1966.

Brubaker-Deputy.-Jacob Daniel Brubaker, Harrisonburg, Va., Pike cong., and Mary Catherine Deputy, Harrisonburg, Weavers cong., by Daniel B. Suter, June 12, 1966.

Buckwalter-Mellinger.-Jacob Buckwalter and Rhoda Mellinger, both of Lititz, Pa., Hess cong., by Mahlon Zimmerman, Sept. 10, 1966.

Burkholder-Brubaker.-David L. Burkholder and Elizabeth Ann Brubaker, both of Harrisonburg, Va., Pike cong., by Daniel A. Brubaker, father of the bride, Sept. 3, 1966.

Eccles-Graber.-Jerry Eccles, Burlington, Iowa, West Side Baptist cong., and Ruth Ann Graber, Mt. Pleasant, Iowa, Pleasant View cong., by Roman Stutzman, Sept. 5, 1966.

Gingrich-Roth.-Orval Jay Gingrich, Parnell, Iowa, West Union cong., and Clea Mae Roth, Yoder (Kans.) cong., by Edward Yutz, Sept. 4, 1966.

Gingrich-Bender.-Lee Gingrich, Wellman, Iowa, West Union cong., and Cheryl Bender, Rocky Ford (Colo.) cong., by John P. Oyer, Sept. 10, 1966.

Hertzler-Gass.-John Hertzler, Goshen, Ind., College cong., and Carolyn Gass, at Maryville, Tenn., Aug. 6, 1966.

Hilty-Troyer.-Lowell Hilty, Rittman, Ohio, and Judy Troyer, Marshallville, Ohio, both of Crown Hill cong., by Wilmer J. Hartman, Sept. 3, 1966.

Johnston-Shantz.-Gordon Glenn Johnston, Waterloo, Ont., and Ruth Ellen Shantz, Kitchener, Ont., both of the George Street United Mennonite cong., by Orrie Gingrich, Aug. 6, 1966.

Knox-Boshart.-Victor Leroy Knox, Albany, Oreg., and Ann Marie Boshart, Tangent, Oreg., both of Fairview cong., by Verl Nofziger, Aug. 26, 1966.

Miller-Nisly.-Ronald W. Miller, Pedro, Ohio, and Dorothy Nisly, Alliance, Ohio, by Jerry S. Miller, March 12, 1966.

Piper-Roth.-Philip E. Piper and Sharon E. Roth, both of Iowa City, Iowa, by Wilbur Nachtigall, Aug. 14, 1966.

Roth-Peachey.-Jay I. Roth, Belleville, Pa., Rockville cong., and Shirley Peachey, Belleville, Barrville cong., by Elam Glick, Aug. 13, 1966.

Schlabach-Crillow.-Dale Schlabach, Goshen,

Ind., Benton cong., and Vivian Crillow, Millersburg (Ohio) cong., by Lewis Miller and Paul Lantz, Aug. 13, 1966.

Wilder-Meyer.-G. Richard Wilder, La Junta, Colo., First Christian cong., and Martha Meyer, La Junta, Rocky Ford cong., by John P. Oyer, Aug. 27, 1966.

Yoder-Hershey.-William James Yoder, Grantsville, Md., First Mennonite, Meyersdale, Pa., and Doris Elaine Hershey, Hollsopple, Pa., Haystack cong., by Daniel B. Suter, Sept. 11, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Joy Marie, daughter of Harlan and Ruby (Oyer) Birkey, was born at Bloomington, Ill., Aug. 7, 1948; died of pneumonia at Lincoln State Hospital, Lincoln, Ill., Aug. 19, 1966; aged 18 y. 12 d. Surviving are her parents and one brother (Joe Allan). Funeral services were held at the East Bend Church, Fisher, Ill., Aug. 21, with Harold Zehr officiating.

Enck, Frank Martin, son of B. Franklin and Emma (Martin) Enck, was born at Schoeneck, Pa., Jan. 6, 1906; died of a heart condition at the Lancaster (Pa.) General Hospital, Aug. 31, 1966; aged 60 y. 9 m. 25 d. On March 21, 1928, he was married to Elizabeth H. Thomas, who survives. Also surviving are 2 sons and 3 daughters (Daniel T., Mary Elizabeth-Mrs. Herman Reitz, Jesse T., Anna Lois-Mrs. Willard Shertzer, and Miriam-Mrs. Richard Shellenberger), one brother (Harry), 2 sisters (Mrs. Mamie Becker and Mrs. Suley Reist), and 11 grandchildren. On April 26, 1946, he was ordained as minister to serve the Vine Street Church, Lancaster, and on Dec. 22, 1957, he was ordained as bishop to serve the eight congregations in the Lancaster District. He served in different offices of the Lancaster Conference and since 1962 served as treasurer. He also was the founder of Black Rock Retreat Association and president since 1954. He was a member of the Vine Street Church. Funeral services were held at East Chestnut Street, Sept. 4, with David N. Thomas, Paul G. Landis, Clayton L. Keener, and James M. Shank officiating, interment in New Danville Mennonite Cemetery.

Frankhouse, Marian R., daughter of Harry and Gertrude (Moore) Sweitzer, was born at Reedsburg, Pa., Dec. 4, 1905; died of uremia at Lewistown (Pa.) Hospital, Sept. 4, 1966; aged 60 y. 9 m. On Feb. 8, 1930, she was married to Foster Frankhouse, who survives. Also surviving are 3 sons (Foster, Jr., Sherwood, and Dallas), 2 grandchildren, 2 sisters, and 4 brothers. She attended the Barrville Church, where funeral services were held Sept. 7, in charge of Elam H. Glick; interment in Maple Grove Cemetery.

Martin, Clayton E., son of John H. and Elizabeth (Erb) Martin, was born in Lancaster Co., Pa., Aug. 9, 1881; died at the Brethren Home, Neffsville, Pa., Sept. 3, 1966; aged 85 y. 24 d. He was married to Mary Ann Martin, who died in 1914. In 1927, he was married to Alice Strickler Pfautz, who died July 4, 1966. Surviving are the following children from his first marriage (Erla-Mrs. R. L. Templeton, Florence-Mrs. Spencer Hertzog, and Emma-Mrs. Herbert L. Roth), 9 grandchildren, and 14 great-grandchildren. He was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home, Sept. 6, with Melvin Lauver officiating; interment in Macpelah Cemetery.

Musser, Lula, was born in Kentucky, April 5, 1885; died at Barborton, Ohio, May 23, 1966; aged 81 y. 1 m. 18 d. She was married to Joe Musser, who preceded her in death. Surviving

are one son (Harry L.), 2 grandchildren, and 6 great-grandchildren. She was a member of the Crown Hill Church. Funeral services were held at Myers Funeral Home, with Wilmer J. Hartman officiating; interment in Doylestown (Ohio) Cemetery.

Shetler, Gordon Dean, son of Leland and Wilma (Troyer) Shetler, was born at Pigeon, Mich., March 25, 1955; died after a two-day illness with encephalitis at the Bay City (Mich.) General Hospital, Sept. 2, 1966; aged 11 y. 5 m. 8 d. Surviving are his parents, one sister (Patricia Ann), 3 brothers (Randall Lee, Marion Jay, and Kenneth Troy), and grandparents (Seth and Edna [Bontrager] Troyer and Henry and Leona [Schrock] Shetler). Funeral services were held at the Pigeon River C.M. Church Sept. 5, in charge of Luke Yoder, Loren Dietzel, and Willard Mayer.

Shriner, Alice, daughter of Jacob and Mary Loucks, was born in Elkhart Co., Ind., March 26 1892; died at the Elkhart General Hospital, Aug. 31, 1966; aged 74 y. 5 m. 5 d. She was married to Boyd Shriner, who survives. Also surviving are one son (Russel), 4 grandchildren, 5 sisters and one brother (Effie—Mrs. Willis Hartman, Alma—Mrs. Albert Weaver, Emma—Mrs. Noble Hoover, Cleo—Mrs. Nelson Paul, Nora—Mrs. Joe Gorsuch, and Oliver). One sister preceded her in death. She was a member of the Olive Church, where funeral services were held, conducted by D. A. Yoder, Richard Hostetler, and Ivan Weaver.

Wyse, Jeffrey, son of Gilbert and Ardy (Stoll) Wyse, was born at Casselton, N. Dak., Feb. 3, 1961; died at Casselton when a truck struck him as he was crossing the street, Aug. 3, 1966; aged 5 y. 6 m. Surviving are his parents, one brother (Jay), and one sister (Heidi). Funeral services were held at Midland, Mich., Aug. 8, with Ralph Stahly officiating.

Yoder, Harvey M., son of Moses and Magdalena (Plank) Yoder, was born near Wellman, Iowa, Feb. 12, 1882; died at Iowa City, Iowa, Aug. 21, 1966; aged 84 y. 6 m. 9 d. On Oct. 20, 1904, he was married to Barbara Miller, who survives. Also surviving are 2 sons (Roy and Lester), 8 grandchildren, 12 great-grandchildren, 5 brothers (John, Emery, Joe, Koras, and Francis), and one sister (Ida—Mrs. Leroy Bender). In 1929, he was ordained as deacon to serve the West Union Church. For many years he was treasurer of the Iowa-Nebraska Conference. He was a member of the West Union Church, where funeral services were held Aug. 23, with Herman Ropp, Emery Hochstetler, and John Y. Swartzendruber officiating.

Items and Comments

A Roman Catholic nun who teaches religion to deaf youngsters never uses the sign language. Instead, she speaks slowly and enunciates carefully. "The deaf are trapped in their own world if they use sign language, but if they speak, they are an integral part of society," explained Sister Mary Madonna of the Sisters of Joseph of Carondelet Order.

With Sister Ann Gerard, a fellow teacher at the St. Joseph School for the Deaf in St. Louis, she taught summer religion classes at St. Thomas the Apostle School in Minneapolis, Minn., to 16 deaf Catholic youngsters.

"The United States is the only country in the world which allows the deaf to use sign language," Sister Mary Madonna said. "It's easier for a deaf person to use sign language than learn to speak."

She said deaf youngsters can learn to read lips by watching the speaker's whole face, not just his lips. Although the speech of deaf children is not always intelligible to an outsider, she said, the children have little difficulty in understanding each other.

* * *

World Lutheranism now has nearly 74.5 million baptized members, an increase of about 1.5 million in the last three years, it was announced by the Lutheran World Federation. Lutheranism is the world's largest Protestant grouping, following Roman Catholics and Eastern Orthodox in total membership.

New statistical totals compiled by the LWF information bureau show 57,049,877 members of Lutheran churches in nearly 80 countries and an estimated 17.4 million Lutherans who are members of united Evangelical churches in Germany, which also have Reformed memberships.

* * *

Teenage Red Chinese "Red Guards" broke into the 100-year-old Sacred Heart Academy, a Roman Catholic school operated by French nuns in Peking, and hoisted a red flag over the institution, it was learned at Tokyo.

Japanese correspondents in the Red China capital said the mobs of militaristic young people, who earlier desecrated Peiping's ancient Roman Catholic Cathedral and a Protestant church there, placed a bust of Mao Tse-tung in the Peking Academy. Signs reading "Get out, foreign devils," and "Chase out the running dogs of imperialism" also were plastered on the school walls.

* * *

A well-known Church of God youth leader called on the Beatles to dedicate themselves to Christ. The Reverend Dave Wilkerson of New York, a clergyman who started the "Teen Challenge" anti-delinquency program, took issue before the 51st General Assembly of the Church of God, Cleveland, Tenn., with the statement by Beatle John Lennon that the British foursome is more popular than Christ and that Christianity is on the wane.

Instead, the clergyman said, the popularity of the Beatles would decline "because of an anticipated outpouring of the Holy Spirit among the youth of the world."

Mr. Wilkerson started the Gospel-based Teen Challenge group in 1958 to work among teenage gangs and drug addicts in New York. The program since has spread to several major cities.

* * *

Francis Cardinal Spellman, addressing the Veterans of Foreign Wars, strongly de-

fended use of American troops in Vietnam and sharply criticized the tactics of some anti-war demonstrators.

The Roman Catholic Archbishop of New York stressed that pacifists, conscientious objectors, and others who oppose the use of force, even in self-defense, must recognize the limits of their right to raise such objections.

"The exercise of every right a man enjoys is limited by the equal rights of other men," he observed. "The exercise of the right of conscientious objection is limited by the right of other men to support the armed defense of their country. Those who voluntarily renounce the right of self-defense for themselves must not presume to renounce it for all other citizens in their country."

The cardinal asserted that the right to oppose war or military force must not become a "license to compel the renunciation of arms by others who do not wish to follow a pacifist course. Conscientious objection is not a right to heap ridicule upon the choice of others, who, with the same freedom of conscience, elect to defend with arms the freedoms they enjoy."

* * *

A leading conservative Protestant editor declared at Ridgecrest, N.C., that there is a rapid "drawing together" of "Bible-believing Christians" which could bring about a massive global evangelistic thrust.

Dr. Carl F. H. Henry, editor of the fortnightly *Christianity Today*, told Southern Baptist evangelism leaders gathered at the denomination's assembly grounds that a newly developing united evangelical effort has "widening trans-denominational fulfillment of New Testament priorities" as its goal. This development, he said, is taking place irrespective of nationality, race, or ecumenical alignment or non-alignment.

"If any one denomination or church thinks that by itself it can evangelize the earth in our century," he said, "the hour is long overdue either to turn its farsightedness into an asset or to apply for ecumenical lenses."

* * *

A protest by the American Jewish Congress against issuance of a 1966 Christmas stamp has been rejected by the post-office department. It said no one is "forced to use the stamp," and that regular issues are available for use by the public.

The American Civil Liberties Union is also protesting the Christmas stamp. The union charges that issuing the stamp constitutes government support of religion and thus violates the First Amendment.

* * *

"Lee Harvey Oswald, the man who killed President Kennedy, was a Lutheran. Does that give me the right to tell my children that the Lutherans killed Kennedy?" That hit the young Lutherans listening to

Ronald Mack hard and low, and some didn't like it. Yet, said Mr. Mack, they caught his meaning, and were willing to rethink some of the "uninformed stereotypes" about Jews that they had heard since childhood.

Mr. Mack, a 26-year-old bearded graduate student from Teachers College at Columbia University, has spent the summer making plain to Lutheran teenagers what it is like to be a Jew. He toured summer leadership encampments of the American Lutheran Church and spoke to about 2,000 young people in a half-dozen Midwestern states. He was hired by the ALC in cooperation with the Anti-Defamation League of B'nai B'rith.

* * *

Bartenders and ministers are now working together in Dubuque, Iowa. They want to help troubled tipplers. Representatives of the Bartenders Union and the Ministerial Association recently met together to launch a program aimed at getting bartenders to refer distressed customers to clergymen for professional counseling. It would seem to us that the bartenders' and ministers' concern should precede this stage.

* * *

Only the evangelical churches seem to be increasing their Sunday-school attendance in Canada. The liberal churches continue to show a decline despite the success being claimed for their new curricula which deny many of the miracles of the Bible.

Last year Sunday-school enrollment in the United Church of Canada actually dropped by 13 percent. Some three million Canadians claim to belong to the United Church, but Sunday-school enrollment in 1964, the year the new curriculum was introduced, was only 701,993. By 1965 this had declined to 609,583. (Actual attendance was considerably less — figures not available.)

* * *

The Mennonite Brethren Church at its annual convention voted to launch a Canada-wide broadcast. Director will be William J. Schmidt, who for several years has operated a radio program in Manitoba.

Some 400 delegates attended the convention which was held at Niagara-on-the-Lake, Ont. The denomination now has 118 churches in Canada, with 15,747 members. There are churches in all provinces except the Maritimes. The per capita giving last year was \$182 per member.

* * *

Too many churches are using ministerial time on administrative jobs that could be done by laymen, said Dr. W. A. Welch, president of Lexington (Ky.) Theological Seminary, in an address before the National Association of Church Business Administrators at Dallas, Texas. If churches had more lay administrators, "they would free the ministers to fill some of the 60,000 empty pulpits," Dr. Welch said.

MENTONITE BIBLICAL SEMINARY
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Cover photo of Navaho boy by Hubert A. Lowman.

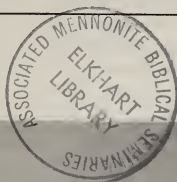
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Tuesday, October 4, 1966

Volume LIX, Number 39



Until He Comes

By Roger L. Richer

Visitors to Jerusalem at this present time may be taken to a house with an upper room where it is claimed that Jesus and His disciples ate the Last Supper. Whether this house in modern Jerusalem is the exact place of that event or not, our imaginations are stirred to think of all the centuries across which the Lord's Supper has been commemorated and all the places where communion services have been observed.

One hot sultry Sunday morning early in June a Mennonite Hour team shared in an unusual communion experience on the island of Jamaica. Approximately sixty of us shared in this Mennonite service. Ten of us had different colored skin than the rest. We were in a different culture worshipping with a different race, but we were all one in Christ sharing in communion and proclaiming the Lord's death until He comes.

The Example of Christ

Jesus Christ was a tremendous teacher, an intriguing orator, and a matchless minister. His excellence of communication is evident in the remark of one of His contemporaries, "Never man spake like this man." His Sermon on the Mount stands as an unchallenged masterpiece. Near the end of His earthly life He instructed His followers with these words of wisdom, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

But demonstration and example often outweigh and outdistance even the best of words. It has been said that a good example is worth a thousand sermons. It is conceivable that Christ could have commanded us to observe the Lord's Supper without giving us His own example, but He has!

"The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and

drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

Peter tells us that because Christ has left us an example, we should follow in His steps. Peter was speaking of our vicarious participation in the suffering of Christ, which is also certainly symbolized in the communion service. This historical happening carries with it a divine command, "This do. . . ." To neglect to participate in this memorial is to be disobedient to the Lord's direct command, and judgment follows disobedience. Anything which hinders us from coming to the Lord's table must be put away or made right so that we can come.

Christ is the Host. He is the Master of the house. He invites us to sit at His table, we who are poor, stumbling, faltering creatures who in the past have openly rebelled against Him. What a privilege, but what an insult if we refuse to accept this gracious invitation!

Dirk Philips reminds us that any ordinance is a "symbol or sign of the unspeakable grace of God." We need to be reminded that it is God's faithfulness which saves and keeps us and not our own. Therefore, Christ instituted this ordinance. Let us follow the example of Christ.

The Examination of Ourselves

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body" (I Cor. 11:27-29).

The Lord's Supper should never be entered into carelessly, but only after heart-searching self-examination and confession of any known sin. While it is correct that we do not come to the Lord's table *perfectly*, we must come *honestly*. If we come with known and unconfessed sin, we are inviting certain disaster. To partake "unworthily" is to come to communion with things in life which are not right, including a deliberate refusal to make them right.

We are to examine *ourselves*, to make a careful inquest into our own lives to see if there is anything that needs to be judged and confessed, if there is anything that is contrary to His will, and then to honestly lay it before Him in confession and if necessary, restitution. Then we are worthy to partake of the emblems of communion.

Eating and drinking unworthily consists in the fact that men who do so do not discern the Lord's body. The phrase "the body of Christ" again and again stands for the church, as we observe in the verses following in chapter 12. Paul has just been reprimanding those who with their divisions and their class distinctions divide the church.

This may mean that men who eat and drink unworthily are those who have never realized that the whole church is the body of Christ. Those in whose hearts there is hatred, bitterness, or contempt against their fellowmen eat and drink unworthily if they come to the table of our Lord with that spirit in their hearts.

The Expression of Communion

Communion is probably the most widespread Christian observance in the world. But what do we mean by "communion"? What does the communion observance express?

1. *Communion is a testimony of memorial for Christ's redeeming grace.* Generally, this means a recollection and recognition of *all* that Christ has done in involving Himself in our human predicament. Specifically, we recall and realize the significance of His shed blood and broken body when we drink from the cup and eat the bread. It reminds us of the infinite cost at which our salvation has been bought.

2. *Communion is a testimony of identification with Christ.* In receiving the bread and the cup we testify that we have experienced in our lives the benefits of Jesus' death and the cleansing power of His precious blood. We testify that we have appropriated by faith the finished work of Christ on our behalf when He died on the cruel cross of Calvary.

In communing we testify concerning a *present* personal relationship with Christ. It is not only a means of memory, but a living contact with Him. It is not only a testimony concerning Christ's death, but concerning personal death—death to pride, self-will, and self-righteousness.

In communing we thereby confess, "My hope is built on nothing less than Jesus' blood and righteousness." This testimony of commitment involves a present communion or participation with Christ. "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ" (I Cor. 10:16, RSV)?

3. *Communion is a testimony of brotherhood and fellowship.* "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). Communion is a testimony and symbol of intimate fellowship portrayed in the breaking and sharing of bread. Just as a loaf of bread is composed of many individual grains of wheat, so the communing church consists of many individual members corporately sharing in this pledge of fruitful fellowship.

4. *Communion is a testimony of the validity of the new covenant.* The Master said, "This cup is the new testament [covenant] in my blood." Therefore, the cup symbolizes not only the shed blood of Christ, but also the new testament or covenant which His death and resurrection inaugurated. When we commune, we are actually saying that the Scriptures are valid for faith and life.

5. *Communion is a testimony of God's continual saving power.* "For as often as ye eat this bread, and drink this cup, ye do shew [proclaim] the Lord's death till he come." What is the object of proclaiming the Lord's death until He comes? The experience of communion serves as a testimony to others that through the atonement God is still saving men by His power.

In communing we are testifying to God's continual, effectual saving power until He comes. This means that we do this not only in the actual event of communion, but we also pledge to *continually* witness by our lips and lives until He comes.

6. *Communion is a testimony of firm faith in the future,* epitomized in those words, "until he comes." The Lord's Supper looks not only backward to the cross, but forward to the crown as well. It is to be practiced from the first coming to His second coming. It is a memorial only in His absence. When He comes, there will be no more need of it, for then we shall have Him and be with Him in constant communion.

Perhaps the Lord's Supper will then be replaced with the marriage supper of the Lamb. When we commune, we confess that our only hope lies in His worthiness, His sacrifice, His death and resurrection for us. But we also look forward in faith to the future when we shall be in His very presence.

7. *Communion is a testimony of thanksgiving.* As the Jews at the Passover meal called to remembrance and gave thanks for the mighty intervention of God in delivering them from Egyptian slavery, so Christians remembering and celebrating their redemption as a present reality, cannot help giving thanks to God. Thanksgiving is a course from which we never graduate.

Walter Roselth walked into the Irwin Memorial Blood Bank in San Francisco to donate a pint of blood. He was presented with a scroll of appreciation by the managing director of the blood bank and by the president of the American Association of Blood Banks. His was the millionth pint of donated blood received by Irwin Memorial Blood Bank.

But the greatest Blood Donor of all history gave not a *pint*, but *all* of His life's blood for the remission of the sins of those who despised and rejected Him. Mr. Roselth received an award for his gift of blood plus the thanks of someone whose life he may have saved.

Jesus Christ received a different kind of award for donating His life's blood—a new-made sepulcher. Does He not deserve the everlasting thanks of all Christians who through His shed blood have found forgiveness and everlasting life? Does He not deserve our thanksgiving through our thanksgiving? Is it any wonder that He has said, "Do this . . . in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes?"

"Our Mission Is One"

The Success of a Theme

Ordinarily, I have little confidence in what can be accomplished by a churchwide theme. This year is an exception—at least, if the use in conferences and congregations of the theme, "Our Mission Is One," provides a valid yardstick. I have personally visited about half a dozen church conferences and Christian Education Conferences, where some variation of the theme was used. An example of a creative variation was in the Ontario Conference, where the four words in the theme were simply reshuffled into the question, "Is Our Mission One?" This provided a kind of challenge to the speakers. They were, in effect, asked, "Do you think our mission is one? Prove it."

The selection of a productive one- or two-year theme is always difficult. There is the danger of selecting a theme because of the need to have a theme. That is much easier than selecting a theme which comes out of the need itself. I think this biennium's theme, "Our Mission Is One," arises directly out of a felt need in the entire church. It strikes a chord which demands response in conferences, congregations, and individuals all across the church. It demands response because the question of the oneness of our mission is a haunting question. And we must face it honestly.

General church agencies recently are taking much more of a servant stance. Rather than seeing congregations as their servants, they want to be the best possible servants to the congregation. This in itself demands that church boards and agencies do all they can to work together so that they can be most effective as servants.

Some conferences and congregations here and there will still be using the theme, "Our Mission Is One," during the rest of this biennium. The theme takes on a slightly different focus when it is used as a congregational theme. For example, in a recent retreat held by the congregation at Breslau, Ont., the theme helped to sharpen the matter of congregational purpose and how each facet of the congregation's program related to that purpose.

If your conference or congregation is planning a program around the theme, "Our Mission Is One," you will find the booklet with that title very helpful. It is available from General Conference Offices, Mennonite Building, Scottsdale, Pa. 15683.

—Arnold W. Cressman.

The Publican

*Forgive, my Father,
When I thought
Bread and breath are enough
To live;
When I did not desire,
As I should,
The coming of your kingdom,
The doing of your will
In my life,
Even as your rule
And will is recognized
In heaven.
Keep me from that pitiful poverty
Which puts any trust
In the passing
And forgets Thee,
The Eternal One.*

Amen.



Turkey Run, Bremen, Ohio

The Turkey Run Conservative Mennonite Church, Bremen, Ohio, was established in 1803. It is the oldest standing Mennonite church in Ohio. The present membership is 35, with an average attendance of 45. Donald Plank is minister and Andrew Farmwald bishop.

Are We Being Too Realistic?

Guest Editorial

Today the world is experiencing crisis after crisis. Everywhere you look, you see people in conflict. The divisive forces of the world threaten to destroy us. The signs of our time seem to point to a great time of testing for the church in the immediate future. Today the seeking world is speaking to the hiding church and saying, "Ready or not, this is 1966, a year of need, a year of opportunity." What are Christians saying in the face of such a challenge? The writer having attended some of the sessions of both conferences heard one prominent refrain during the discussions.

"Let's be realistic" was the refrain used by a number of delegates. This seems to be the sensible thing to say. Facts are facts and we had better face them. In view of the great needs of the world, Christians need to realistically consider their resources. The church can do some things, but she cannot do all the things that need to be done. Certainly we need a selective and realistic approach in church work.

On second thought, could our concern for realism be an expression of unbelief? To answer this question one must note that most of the uses of the statement, "Let's be realistic," came during the budget discussions. Both conferences have budgets that are reduced to the minimum figures and even now the budgets are not being met. Therefore, to raise our budgets slightly did not seem wise. Delegates predicted confidently that the congregations would not respond to the minimal askings of the budgets. With the rising cost of living, our people will not fully support the work that the church is now doing.

Several questions need to be raised about the response of the delegates to the realistic budgets. Could it be that our people do not respond to the challenges before them because their leaders do not expect them to respond? Has the leadership of the church accepted the complacency of the church without asking any questions? Where is our sanctified expectancy? When did we last have some dreams? Is it predictable what people who have experienced the grace of God will do when they are confronted with human need? Does the person who lives by faith expect surprises?

"Let's be realistic" could result in a denial of the Christian faith. From a human standpoint God has promised much. Abraham and Sarah thought that God's promise was unbelievable and unrealistic when they were told that they were going to have a son. They laughed. As the spies went into the land of Canaan, they took a realistic view of the situation. They saw the overwhelming odds. For them the obstacles were too numerous and they were too small and too weak to possess the land. Many giants caused them to cringe. Their mood of futility was justified by so-called insurmountable difficulties.

Our belated efforts to match the momentous challenges of this century are too often attempted in our own strength. As we think about the church's mission, we do well to remember that it is not a matter of what *we do*. The odds have always been against the people of God. Only through the energizing presence of the living Christ can the church face today's situation. To be a Christian involves being committed to and confident in a Lord who still insists on doing the unrealistic.

—Vernon Leis, in *Ontario Mennonite Evangel*.

Human Relations

"Who is my neighbour?" asked the lawyer in Luke 10:29. But apparently it was not the right question. At any rate Jesus did not answer it. Rather, He answered the problem which was hidden by the question.

The real problem in human relations, the lawyer's, yours, everyone's, is not to know who the neighbor is; after all, he is right there beside you. The problem is how to love him, and why.

The answer is: Do what needs to be done and you will come to know how and why. He that doeth the will shall know the doctrine—in this case that God's law for human society is that a man shall love his neighbor as himself, whoever that neighbor happens to be.

Action which puts a man in line with the Maker's design for man, is the way into right attitudes. Action must precede feeling. Doing the neighborly act leads into the neighborly relation. To make action wait on feeling is to pass by on the other side of our neighbors' need. It is to live in a private world.

One has to be a lover before he can reason about love. To be a neighbor to one person, from whatever motive, is to enter a road, the far end of which is love of all men. In between must come understanding of Christ's love for me and all my neighbors, and appreciation of His command that we love one another as He has loved us. John 15:12.

—The Presbyterian Church in Canada.

Two Basins

By Katherine L. Ramsdell

A man in humble service dipped

In one to wash men's feet,
And by this simple act portrayed
Love's pattern most complete.

Another dipped his hands in one

To wash away his blame,
And left for all of history
An action marked with shame.

—*Light and Life Evangel*.

Used by permission



War Compounds Problems

By Frank H. Epp

"The city is disintegrating," Paul Longacre had told me as on the first morning after my arrival he took me to see downtown Saigon.

"How do you know? How can you tell?" I asked.

"Just keep your eyes open and you will see," he said. A seminary graduate, Paul and his wife Doris have been in Vietnam two years as directors of the MCC program.

And beginning that very morning my eyes saw, my ears heard, and my nose smelled the consequences of a war which broke out a generation ago when the Vietnamese began their present struggle for independence.

To begin with, there was the breakdown of public services. Water and electricity were frequently off. Traffic direction was poor. And mountains of garbage, constantly growing, covered boulevards and streets.

Frank H. Epp is editor of *The Canadian Mennonite*. This is one of a series of articles he has written after a tour of Asia, March 1 to April 5, 1966.

On that first morning the newspapers also broadcast the sentence of death for a Saigon millionaire merchant (of Chinese racial descent) who had been found guilty of every conceivable form of economic corruption.

His trial and public execution was to be the beginning of an anti-corruption campaign, but as a scare tactic, at least on that same morning, its effect was minimal.

In the space of an hour I was accosted by no less than half a dozen money changers who sought to lead me through dark passageways to their illegal "banks" and associated businesses.

And that was only the beginning. Very soon I was to learn the meaning of a Vietnamese schoolteacher's words addressed to a foreign soldier in the city of Hue, "You turn our children into beggars, our women into prostitutes, and our men into communists."

The foreigners, particularly, not knowing the value of currency and the value of services, became the victims of the

His mother tries to comfort this little boy who lost his hand in a village bombing raid.

"little beggars" as these sold cokes or shined shoes and then squeezed the customers for all they were worth by calling them "No. 10" (meaning "bad man") if they didn't come across.

Worse than that, however, the beggars became the victims of the foreigners who by their "generous presence" contributed to the corruption of the younger generation.

The young ones learned from the older ones. "Up to 40 percent of the national budget ends up in the pockets of corrupt business and political officials," a U.S. AID representative told me.

"The first 10-20 percent is the tolerable level of corruption being built into the system by custom and tradition, but the second 10-20 percent is intolerable."

His may have been conservative estimates at that. So great is the corruption arising from the war that Americans here have strong suspicions that while they are financing one side of the war directly they are financing the other side indirectly.

Their suspicions are supported by the evidence, as large stocks of weapons, munitions, and other supplies captured from the Vietcong indicate an American source.

Prostitution is flourishing. A French journalist referred to Saigon as the "biggest whorehouse in Asia." A Vietnamese woman told me, "Ninety percent of our women are bad."

Her figure was probably exaggerated, but again a U.S. AID official assured me that "conservatively estimated, foreigners average \$50 a month on wine, women, and pleasure." For the month of March this meant, conservatively speaking, \$10,000,000.

The human corruption is one side of the story. The other side is the desecration of the countryside.

It is impossible to go into detail here concerning the effects of defoliation, crop destruction, and chemical warfare in general as presently being employed in Vietnam.

Literally, thousands of acres of crops are being destroyed, hundreds of villages and hamlets are being leveled, and hundreds of thousands of people are being driven from their homes.

A lesser form of desecration I encountered outside of Pleiku, where many acres of countryside were littered with beer cans from the nearby military bases, with children searching them for valuables.

"Ninety cans per week are the per capita consumption at the base," my informant advised me. I responded with skepticism, at the same time remembering that in the darkness of the night before, my feet had bumped into at least two soldiers, who in their drunken stupor had fallen asleep along the walk to their bunks at the army headquarters of Corps II where I also was to spend the night.

Where have the million or more refugees, driven from their homes partly by Vietcong terror and mostly by American bombings, gone? Many of them have subsequently returned to their homes. Others have been resettled elsewhere.

Over 500,000 remained in crowded camps, temporary shelters set up by the government and by U.S. AID.

"Don't walk around it. Crawl through it to get the feel of refugee life," Paul Longacre had told me as he suggested my activities for the coastal town of Quang Ngai.

Because of canceled flights I never got to Quang Ngai, but the camp of 3,000 refugees on a sandbar at Danang may have resembled it.

One didn't approach this camp except through a field of human dung, because the great outdoors was the only toilet available for them.

The final impressions of war's consequences were provided by a visit to a civilian hospital and the Saigon military morgue to see war's casualties.

"Our best information is that ten times as many civilians as military men are killed and injured," said the American medical director.

Then in a tour through the hospital—over 200 patients in 100 beds—he showed me some typical napalm victims, the many child amputees, and those with severe head, chest, or abdominal injuries.

How many civilians die? Estimates for the 1961 to 1964 period range all the way from 200,000 to 2,600,000. No one knows for sure. Some journalists have used the word "genocide."

The military casualties in 1965 totaled over 45,000 as reported by American authorities. The 1966 figures will probably be higher.

All of this, it is said, is but the consequence of war. The destruction, corruption, and desecration are to be expected as in any war, and hence all of this is no special revelation.

That, of course, is exactly our point. If war is that way, why do we continue to assume that it is a legitimate method of solving problems? Does it not compound all the problems it is meant to solve, including the growth of communism?



Scenes from the refugee camp on the sandbar at Danang. Food supplies from Vietnam Christian Service as well as other material are distributed through the local CMA missionary and national pastor.



The Ramos Mejía congregation in a Buenos Aires suburb meets in a remodeled railway car. Mario O. Snyder is pastor.

Argentine Church Plans Ahead

By Agustin F. Darino and Mario O. Snyder

For almost 50 years the Mennonite Church has been at work in Argentina. Today there are 22 established congregations and nine mission outposts. Four congregations have memberships in the 80's, the rest between 25 and 50. Twenty national leaders do not all have full support or theological training. At present, of only five missionary couples on the field, one is self-supported.

Although we are a small conference, there is a strong and urgent sense in the brotherhood that the church must reach out into new areas. For three years we have been studying how and where to expand. During the visit of the president of the General Mission Board in 1964, the church was challenged to set goals for its inner and outer development.

The result has been the preparation of a *ten-year plan* to strengthen and expand in Argentina. The words of Isaiah have become our slogan: "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; *hold not back*, lengthen your cords and strengthen your stakes." We are confident that through partnership with sister churches in North America, we shall be able to move ahead.

What Is Our Partnership?

In the Argentine church a number of men qualify to lead out in evangelism. One new area is the city of Cordoba with over half a million people. For many years there has been a constant flow of our church members moving into Cordoba.

They would like to cooperate in beginning a church ministry there.

The conference is unable to send a pastor there with full support, however. So we are asking our partners in "one mission" in Canada and the U.S. to help by giving for evangelism "in Argentina by Argentines." Aid for an Argentine missionary's support would be limited to five years for a given city or project.

We would also like to be able to send an Argentine missionary to Spain. Yet in Argentina there is a shortage of pastors. We could still send a missionary to Spain if our partners in the north could send us another couple as fraternal workers. We see the work in Spain as something for cooperation with Puerto Rico Mennonite Conference, which has definite interest there in the radio ministry of *Luz y Verdad*.

New Missionaries Needed!

We are asking for two missionary couples for Argentina in 1967. One would go to the western zone of Buenos Aires province as a pastor assisting other churches and pastors (who give only part of their time). One such ministry could be working among intermediates and teenagers; another, development of leadership training and visual aids for Christian education. The other couple would be located in the northern zone of greater Buenos Aires where there are many German-speaking Mennonites. In cooperation with the new churches at Villa Adelina and Kilometer 30, he would follow up the many contacts which promise to result in forming three new churches.

Having new missionaries in Argentina would mean that

Agustin Darino is president of Argentine Mennonite Conference, and Mario Snyder is a General Mission Board missionary in Argentina at Ramos Mejia.

Argentines could go into new areas as missionary-evangelists and at the same time established congregations could be strengthened.

We also would welcome one missionary family each for 1968, 1969, and 1970. Buenos Aires, with its seven million people, confronts us with the greatest mission field. Here we would expand from our five existing churches into those neighborhoods or areas where we have church members living at present who want to be *partners* in evangelism.

Another important aspect of our church life is training leaders. Many of our young people and married men cannot go to our seminary. They cannot risk leaving their jobs.

So the seminary must come to them. Three years ago the Mennonite academy was organized. This means that a professor from our seminary in Montevideo, Uruguay, will come to our churches on weekends to give courses. Twelve courses are being offered.

In four years a church member attending these classes on weekends can obtain a diploma and experience which will make him a better worker for the Lord. We hope that this program may awaken and challenge some to go to the seminary.

In order to accelerate this program we would hope that a missionary who already knows Spanish (possibly a former missionary to Argentina) could come and spend one or two years in training leaders through the Mennonite academy.

VS Too

In order to respond to social needs, we would hope to be able to use young people in voluntary service. These would have to be college students who have had two years of Spanish. We envision a youth program (which could follow the pattern laid out in the Wayfarers Manual) for intermediates and teenagers to be started in each of our churches.

We also envision expanding into another province in Argentina—Rio Negro, 400 miles south of Buenos Aires. We hope that Floyd Siebers will be able from their location in Santa Rosa province of La Pampa to investigate beginning in Rio Negro sometime in 1968. Toward this, we are hoping to use the *Luz y Verdad* broadcast over a number of local stations in that province.

Obtaining loan money in Argentina is most expensive. We must pay 24 to 48 percent a year for such loans. When we talk about sending an Argentine as a missionary to the city of Cordoba to begin work, or wanting to help a small and new congregation build its chapel, we find ourselves in serious difficulties.

We are inviting partners elsewhere to make dollar loans so that some of our projects can move forward in Argentina. At present two congregations could use such help. (Money should be loaned through Mennonite Board of Missions, Elkhart, Ind.)

We trust that with the help of this ten-year plan our church in Argentina will be able to move ahead and that our sister churches around the world, through our General Mission Board, will join us in partnership that will lead many new people to Christ and strengthen our churches.

Growing Role for Broadcasting

By James Fairfield

"Argentina? Isn't it south of Mexico somewhere?"

"Argentina? Is it close to Puerto Rico? I've got a cousin in VS in Puerto Rico."

"Argentina—that's where they make corned beef, isn't it? I ate it steadily for six weeks once. I can still taste it. . . ."

Argentina is South America's second biggest country, with 22 million people—a little more than Canada's population in about a third the land area. Next to Spain, it is the largest Spanish-speaking country in the world.

Twenty-two million modern people, in a north to south country about comparable to a strip from Florida's Everglades to Ontario's James Bay and four states wide. With the Atlantic running along one side and the Andes Mountains on the other.

Cities? Big ones. Buenos Aires, the capital, almost seven million. Nine more with over one-fourth million each. A great cattle and sheep country. Spanish and Italian languages predominate, with reasonably healthy relationships with the English-speaking world.

Planned Advance

Argentine Mennonites in recent conference sessions laid out a section-by-section plan for the decade ahead. Radio broadcasts will play a significant role in pre-evangelizing new areas, before workers are sent in.

"We are taking steps toward sending workers into the Rio Negro Valley," writes Dan Nuesch, newly elected secretary of the conference. "Prior to their going we would like to put our Light and Truth (*Luz y Verdad*) and Heart to Heart (*Corazon a Corazon*) programs on at least two of the radio stations in the valley." Bro. Nuesch is pastor of the Mennonite congregation in Floresta, a suburb of Buenos Aires. In addition, he is an executive in the Buenos Aires office of the Billy Graham Evangelistic Association there.

The Rio Negro is one of the principal rivers of the world, longer than either the Columbia or the Ohio in the U.S. or the Saskatchewan River in northern Canada. "The Rio Negro Valley is where most of the Argentine apple production is harvested," says Nuesch.

"In this valley in recent years, several cities have grown and constitute a real challenge to our church. We consider it our responsibility to go there and reach the masses with the Gospel of Christ."

Says Nuesch, "Even the Catholic Church, which, according



Angel Abrodos conducts the Luz y Verdad office in Tarrasa, Spain, sending out Bible correspondence courses, correcting, counseling with students. The broadcast has been preparing the soil for a Mennonite mission effort in Spain for years, pending the opening of religious liberties, allowing for a more organized witness.

to statistics, includes the majority of Argentine population, is not able to cope with the fast-growing population of the area. In some cities churches have been formed, but others are still without an evangelical church."

The growing effectiveness of the Light and Truth broadcast is registered in the increasing correspondence through the Arrecifes branch office. Argentine branch manager, Eduardo Alvarez, counsels inquirers and processes home Bible studies. He is pastor of the Arrecifes Mennonite Church.

In spite of a mail workers' slowdown which has bogged the nation's post offices down in five million pieces of undelivered mail, Alvarez processes almost 1,000 student lessons a month.

Some student comments reveal the help courses provide. "Ever since birth I have been a Roman Catholic," Mr. L. F. writes, "but I openly affirm that in studying the Bible course, 'The Life of Christ,' I have learned many things before unknown to me. I believe that I will learn even more studying another course. . . ."

Light and Truth broadcasts have also reached into Spain since 1950 and are currently beamed there from Trans World Radio in Monaco. A branch office already operates in Tarrasa, Spain, a city of 92,000 in the foothills of the Pyrenees 60 miles south of the border of France.

Angel Abrodos, a local Baptist layman and draftsman who serves part time as branch manager in Tarrasa, reports, "Religious liberty is now dawning in Spain. We can almost say that the government authorizes it. We believe actual liberty is imminent . . . the fifteenth century for us has passed!"

Broadcasts have been effective in ministering to "unofficial" evangelicals in Spain. One listener tells of tuning in the program "by coincidence. My wife and I found it of real interest. We decided to write . . . this broadcast is needed among us. We are many Catholics . . . but few Christians."

The Argentine Mennonite Church is accepting its mission responsibility—in major population centers in Argentina, in the Rio Negro area, and in Spain. They are not large in number, but so far this has not limited their vision. If, as some historiographers anticipate, South America is to become the next major civilization, the Argentine Mennonite Church is already girding itself for a greater role in world mission.

Missions Today

Concentrate Your Concern

By J. D. Graber

"*You Can't Pray for the World*" is the title of an article in a recent issue of a missionary magazine. The missionary enterprise is so large and so complex—it covers nearly every country in the world—that it is impossible for anyone to spread his interest or concern over the whole. A certain amount of specialization seems inevitable. Our missionary interest and prayer concern have to limit themselves to selected areas.

God bless all the missionaries is a prayer we sometimes hear children saying. It may have educative value for children, teaching them to have a worldwide missionary concern, but as prayer it would seem to be very superficial and ineffective. For adult Christians, interested in the mission of the church in the world, a much more personal and specific prayer objective is necessary.

Select for yourself your own area of missionary concern. If there are missionaries whom you know personally, put these high on your prayer list. If there is a missionary project of special interest to you, concentrate your prayer concern on it. Choose one or two countries which you can study and on which you can inform yourself rather fully. In this way you will be able to understand better the problems, challenges, and opportunities of the missionaries in that country and will be able to pray for them more specifically and effectively.

A congregation may have a mission field of special interest. The total worldwide field is so large that people have a tendency to become discouraged in trying to maintain knowledge and interest in the whole. If a particular field would be selected by your congregation, you could profitably do the following:

1. Keep a good map of the country and area on the bulletin board.
2. Post pictures of the missionaries and their families alongside the map.
3. Encourage members of the congregation to carry on correspondence with the field.
4. Arrange for missionaries on furlough from the selected country to spend time in the congregation and to speak in church, Sunday school, and in special meetings.
5. Post up-to-date news, information, and prayer requests from the field.
6. Remember frequently, in public and in private prayer, the people and situations on the field with which the congregation becomes more and more interested, informed, concerned, and identified.

7. Visit the field. Laymen visiting overseas mission areas usually become the best promoters and supporters of the mission cause.
8. Undertake special supports for the field you have chosen—support missionaries, missionary children, programs

and projects on the field.

All this will build a healthy general missionary interest and perhaps this can be more effectively done by thus concentrating on a segment rather than trying to keep fully aware of and involved in the total worldwide program.

Studies from I Peter—No. 1

The Call to Holiness

By Newton L. Gingrich

Introduction

His name was Peter. A Mennonite? I doubt his acceptance. But he was a disciple. Humanly, he was impulsive. His mannerisms were uncouth. His appearance was rugged. His speech was sharp. His whole character was uncultured. But to him were given "the keys of the kingdom."

Was he impressed? He himself said, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth. . . ." Authority? Yes, to open the doors of the kingdom by proclamation. This was his right. In it he received divine enabling.

But what transpired? How could the Peter of the Gospels so dramatically become the Peter of the Epistles? Pentecost had transformed the rock man. Truly he became a fragment of the rock, Christ. Accordingly he introduces himself as "Peter," the English form of the Greek *petros*.

He, like all of us, is crude in the natural. But "The Power of the Resurrection" (a film depicting Peter) is transforming. Thereby the rugged sinner becomes a refined saint.

As such Peter communicates with confidence. He claims apostleship in verse 1. He writes with assured credentials. These go unchallenged.

His letter is addressed to "the strangers scattered throughout. . . ." Persecution had struck. Under ruthless Nero the band of believers became victims. They became the "scattered." Literally they were "the sown in the world." To them the world was the provinces of Asia Minor. Verse 1. Peter saw them as the "elect" sojourners of the dispersion. He purposed to console them. Thus his letter is practical rather than doctrinal.

This fact is well illustrated in 1:16. Regardless of their circumstance, he enjoins, "Be ye holy."

1. As Sanctified by the Spirit

Believers are set apart by divine election. The indwelling Holy Spirit is the process of sanctification. Note verse 2. God in His foreknowledge elected those who He knew would choose redemption through His Son. For its realization Peter expressed the desire that grace (divine enabling) and peace (inner solemnity) would be multiplied.

Sanctification unto holiness was possible since they were: a. "Begotten" (verses 3, 4).

As in human chronologies, so spiritually God has begotten sons in the faith. Praise God for this. Why? For an abundant mercy. It was initiated by a divine act—the resurrected Christ.

But to what are God's sons begotten? It is to a living inheritance. It is ours by title. The quality is everlastingly perfect. It is reserved (as in a safety deposit box) with the guarantee of heaven's security. This exceeds Bronks.

As suggested by Paul in Eph. 1:14, the sanctifying Spirit is the earnest or down payment.

b. "Kept" (verses 5-9).

Such keeping is by God's constant action. He keeps more securely than a military garrison. The saint and the inheritance are safe. Through faith believers lay hold on this "eternal security."

Herein is grace. There is grace to accept the trials. As time ends, there can still be fullness of joy. In contrast to heaven's glories the heaviness of earth is brief (a season). The believer in time is like a bell under test before being placed into the tower.

By testing the believer becomes purest gold. Through each trial we are kept. The keeper we know in the relation of love.

c. "Saved" (verses 10-12).

Such salvation is wonderful. The prophet had searched for it. By the Spirit they prophesied it. The same Spirit assures it in us. Even the angels desire to learn of it.

In every tense the Spirit sanctifies the believer. Thereby men can live holy lives.

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont., and moderator of the Ontario Conference.

2. As Obedient to Christ

In verse 14 Peter speaks of "obedient children." This is in the context of our relation to Christ.

God's grace is not only a gift we accept. It is a dynamic to live by. The term "wherefore" in verse 13 connects God's gift and man's response. Holiness comes in appropriation. As a stimulus and strength Peter notes four facts:

a. We have a resource of grace (verses 13, 14).

God provides a resource for believers. But it requires application. Thus Peter declares:

"Gird up . . . [your] loins"—have an intelligent preparedness. Be ready for the work of grace as a fitly attired servant.

"Be sober"—self-restrained and disciplined. Be willing in your desire to let grace work.

"Hope"—an expectant optimism. Be anticipating grace to operate till Jesus comes.

Thereby grace is possible. Living obediently includes a life not "fashioned" according to the fleeting, surface, and earthly. Let such ignorance be history. May a deeper expression of holiness control. For this grace is the resource.

b. We have a divine calling (verses 15, 16).

We belong to God. As children we are partakers of His nature. Therefore our behavior (conversation) is patterned after Him. To this the world testifies. Both Old and New Testament enjoin us to be holy as God is. By the Word comes the knowledge of holiness.

c. We need an awareness of judgment (verses 17-19).

Our heavenly Father is also Judge. But He is impartial. On such a One we call. Therefore, a godly fear (self-distrust) should characterize our earthly sojourning—our stay away from our heavenly home.

We do so with obvious awareness that redemption is not dependent on material. Nor is it by human tradition. It is by Christ, the perfect one.

d. We need a recognition of purpose (verses 20, 21).

The prehistoric Jesus has been revealed. He is made visible. Every benefit was for man. By faith we realize the provision. Through identification comes holiness. In full obedience it is assured.

3. As Born of God

In verse 23, Peter notes that we have been "born again." God has had an encounter with man. In Him we have a noble birth. By Christ is the way of obedience. Through the Spirit comes sanctification. One experience results in another and is dependent on a former.

Having experienced such birth, believers becomingly manifest:

a. Pure lives (verse 22a). This has come about by an inner cleansing. "Out of the abundance of the heart the mouth [life] speaketh."

b. Submission to truth (verse 22b). Christ has revealed it. The Holy Spirit has taught it. Men have recorded it. All this has been under God's control. True believers anxiously submit to it.

c. Brotherly love (verse 22c). "Unfeigned" love makes no pretense. It is not a mere fondness (Greek, *philia*). It is a

divine love (*agape*). It is of divine, not human, origin.

d. Consistent devotion (verse 22d). This is brotherly love that is constant. It is divine affection with the intensity of all the believers' powers.

e. Centrality of the Word (verses 23-25). We have a living, eternal Word. It is a continuous comfort and guide. Its truth leads men to life. After the earthly has passed away, the Word yet remains. Men move from life's scene as new-mown hay. But God's Word abides for an inner experience to a life of holiness.

Conclusion

Peter's burden in writing was that holiness might remain though the believers were scattered, verse 1; tempted, verse 6; tried, verse 11; sojourners, verse 17.

Holiness is as certain as the word—not fleshly, not showy, not destructible. Verse 24. As one African stated, it is like the experience after a rain—nature is clean, the sun shines, dew is on the grass, and the air is fresh.

A Legendary Saint

A legend has it that a certain saint who lived long ago was so good that the angels came down to see how any mortal man could be so godly. He went about his daily work making others happy and doing good without being aware that he forgave or helped. The words "gave—forgave" told the story of his life. Yet neither word ever passed his lips; only his smile, his forbearance, his charity, expressed these things.

The angels asked God that the gift of miracles might be given this good man also; and such permission was granted. Would he choose that the touch of his hand might heal the sick? He answered, "No; I would rather that God should do that." Would he have power to convert souls? "No," answered he; "that is the work of the Holy Spirit." What, then, did he wish? Came the answer, "I wish that God would make it possible for me to do a great deal of good to others without my ever knowing it."

And so it was arranged that every time his shadow should fall behind or on either side, so that he could not see it, the shadow should have power to cure disease, soothe pain, comfort sorrow. Thus, as he went from place to place, when his shadow fell out of his sight, it caused withered plants to grow again, fading flowers to be sweet, gave health to pale-faced children, and joy to unhappy, anxious mothers. But the saint himself was never aware of the blessings that flowed from him; and the people, respecting his humility and meekness, forgot his name and spoke of him only as the Holy Shadow.

—John N. Hostetter.

Pseudo-Psychology in the Church

By Richard H. Cox

Long before there was a discipline called psychology, its principles were applied within the church, and rightly so. Psychology has helped to improve the educational program of the church, has offered a base for pastoral counseling, has aided in missionary selection, and has been beneficial in many other ways.

In recent years, an unfortunate romantic haze has developed around the word "psychology." Books that in the past would not have sold are now very popular; nearly every daily paper has its "Dear _____"; radio and television offer a selection of lay, pseudo-professional, and professional advisers, and programs that previously would have flopped gain large followings.

The church has become just as vulnerable to this gimmick as any other social institution. We now have one-day workshops to "train" counselors, "clinics" to help laymen solve their own problems and the problems of others, and mass meetings in which professionals conduct "family marriage seminars." But psychology ought not to be used as a mere gimmick or trick to attract crowds; it is a discipline that can help us understand, predict, and treat human behavior. The church should look seriously at this trend of over-psychologizing, for much of its substance is pseudo-psychology. Perhaps the Apostle Paul, if he were writing to the church of today, would warn, "Beware of pseudo-psychologists."

This is not to say that the church should not address itself to the personal and domestic woes of mankind. Nor is it to say that professionals should not participate in seminars, clinics, and the like. On the contrary, ministers who try to deal with the day-to-day emotional problems of their parishioners in ways consistent with their own theological and psychological training are to be encouraged. College and seminary professors who aid the cause of mental health education through such means as public lectures and seminars are certainly helpful. And churches that strive for *professional* seminars are to be commended.

But those who dare to open doors must be both able and available to close them. The unconscious problems of man are too dangerous to be flushed out into the open unless they can be dealt with adequately. To listen is often not enough. The claim that "You don't hurt people by listening" is not always true, particularly if the confessor has been falsely led or allowed to believe that the "counselor" has the legal, professional, and ethical requirements to handle such problems.

Such deception may lead to disrepute for the counselor and injury for the confessor. Unfortunately, few churches know how to check the credentials of persons they enlist for psychological counsel, and as a result many a well-meaning congregation has been led into pseudo-psychology by a quack in expert's clothing.

The question needs to be asked, "What professional standards of competence ought to be met by those claiming the ability to counsel?" The answer is to be found in the codes of ethics set forth by professional organizations. However, since these codes are often not easily accessible, here are a few guidelines that may help.

(1) The person chosen should have training and experience in the specific area in which help is desired. A marriage counselor may not be the best person to speak on mental health, and a psychologist or psychiatrist may not be the one to speak on marriage counseling unless he is also a qualified marriage counselor. Do not hesitate to ask for and check out credentials; true professionals will welcome this practice.

(2) "Professionals" who use testimonials and a commercial advertising style or who claim unusual abilities are best avoided. A recognized professional would consider such things inappropriate and unethical.

(3) Persons who have a program to sell and a conflict of interests should be carefully scrutinized. Professionals do not ordinarily "take offerings" for themselves in meetings but rather speak for an honorarium or established fee. And they do not attempt to enroll prospects for "help of the month" clubs or other literature programs.

(4) Persons offering counseling by mail and those who "modestly" suggest that their books will answer all problems should be avoided.

(5) The person chosen ought to belong to the professional body in his discipline. Membership in a professional organization does not of itself make him ethical, or course, but it does mean that he is responsible to a professional body for his actions. Some of these are: the American Psychological Association (1200 Seventeenth Street, N.W., Washington, D.C.), the American Psychiatric Association (1700 Eighteenth Street, N.W., Washington, D.C.), and the National Association of Social Workers (2 Park Avenue, New York, N.Y.).

Pseudo-psychology with its gimmicks and false promises is not only nonprofessional but dangerous, and churches should do all they can to guard their people from poorly qualified counselors. However, they should also realize that when theology and professional psychology are brought together on a firm base of ethics and credentials, they complement each other. □

Richard H. Cox is chief clinical psychologist at the Covenant Counseling Center and a faculty member at Northwestern University Medical School, Chicago. He is chairman of the Committee on Clergy and Psychology for a division of the American Psychological Association. Copyright 1966 by Christianity Today, used by permission.

Law and Grace

By Lorie C. Gooding

The contrast between law and grace is never more clearly shown than in the fifth chapter of Romans. There we find law as the instrument of condemnation (sin is not imputed where there is no law). Law was given that sin might be made manifest; and death is upon every side to the transgressor. Law holds up a standard of righteousness impossible of attainment by man in his natural state, because sin is rooted in the very nature of man.

On the other hand, grace is the instrument of life. Grace is unmerited favor, a gift. Through grace, by faith, that is, by believing God's Word, man may be justified, or accounted as righteous. This is not due to any worthiness of his own, but is entirely the gift of God. The claims of the law, which are just, have been satisfied by the death of Christ "for every man"; and all who appropriate His death by faith, for themselves are freed from the penalty of the law. Therefore, through the resurrection of Christ, they have become heirs of life. Thus the death and resurrection of the Lord Jesus become for each believer an effectual atonement, bringing peace with God.

Romans 5: a paraphrase: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It is by faith in Him that we are granted our present position in the favor of God, and the hope of future glory with Him. And so we are glad for trials and testings, because the bearing of trials increases our patience. Also we gain experience, by which we are assured of a hope that will not fail us, because it is given us by God, in love, and is an evidence of His Spirit within our hearts.

Now we were helpless; but Christ died for us. One would hardly die for a stranger, though he were righteous; yet for one beloved some even dare death. But this is the measure of God's love to us: Although we were His enemies, Christ died for us.

So we are accounted righteous through the shedding of His blood, and are freed from condemnation by Him. And if His death is effectual for our reconciliation with God, then surely His life is much more effectual for our continuing salvation. So we are always rejoicing in God, whom we praise through our Lord Jesus Christ, who made for us an acceptable sacrifice.

Now sin entered the world through one man, and death as the penalty of sin. All are sinners; therefore all are under sentence of death. (Sin was in the world before the law was given; but, if there is no law, there can be no infraction of the law. But death cannot be separated from sin; all died, from Adam's time to Moses', even those who did not sin the sin of Adam, who was a type of the Messiah who was promised.)

The contrast of the offence with the atonement is this: That by the disobedience of one man, all inherited death; but the gift of God's grace through the obedience of One, Jesus Christ, gives life to many. For the penalty was pronounced upon only one offence; but the gift of God is the remission of many offences, bestowing righteousness. And as death was brought upon all the race of man through the sin of one man, so the gift of righteousness, which is life, is given liberally through One, Jesus Christ. And as through one man's sin all were condemned, so through the righteousness of One may all be justified. And as by one man's sin all men became sinners, so by one Man's obedience shall many become righteous.

The law was given that sin might be made known. But as sin increased, grace increased more abundantly. And where the dominion of sin brought death, the dominion of righteousness through grace brings eternal life in Jesus Christ our Lord. □

Wesleyan Bible Commentary

Six volumes by Eerdmans

This is a most outstanding work in the Wesleyan tradition. The interpretation of Scripture is one of the finest examples of Wesleyan theology, and is both evangelical to the core and relevant and contemporary in its application to the life of the Christian community. A brief review of the cooperating scholars in this tradition who have served in producing the commentary is witness to the character of the work itself.

The commentary has a strong devotional and homiletical value for Bible students and ministers, but it also introduces critical matters which will be of value to the scholar. One of the greatest strengths of this commentary is its brief and yet incisive interpretation, the discussions of historical background being consistent attempts to apply this interpretation to the spiritual life of the Christian community.

The theology which undergirds the interpretation expressed in this commentary should have a lot of appeal to persons who stand in the Anabaptist-Mennonite tradition. While our interpretation of discipleship emphasizes the way of love and nonviolence in a New Testament manner not promoted here, there is enough common ground on the call to holy living to make this commentary of special value to us. As a brotherhood we will find this work of importance in the interdenominational dialogue that stimulates and enriches the church.—Myron S. Augsburger.

Even Nature

The little world bows—
A praying mantis pauses
on its chapel leaf.

—Robert D. Hostetter.



Before Too Late . . .

by Emily Sargent Councilman

I watched it on TV news at seven. . . .
 We had to shell and burn that village,
 we had to, suspecting
 Vietcong terrorists hiding.
 In the mopping up we tried,
 we tried to offer aid—
 our medics, supplies,
 but those stumbling, struggling women ran,
 ran from us,
 clutching the writhing
 or blackened and still bodies
 of their babies,
 dragging their own seared and shattered
 flesh, their faces streaked
 with bloody grime
 and terror. . . .
 Where, where could they go?
 Like wounded animals away to die,
 and running from us, from us!

God, this is war? Who dies?
 And what dies inside the decent man
 who kills? What perishes
 within free nations
 taking up this torch for freedom?
 Taking up the sword for this?

"Victory" in Berlin 1918
 circled on to "victory" in Berlin 1945.
 Was this world saved
 for democracy? Can we,
 in Vietnam 1966, save free peoples,
 kill communist blasphemy
 through war? In spite
 of voices lifted, lives laid down,
 war's vicious cycle is still on course,
 collision course for humankind,
 since this skilled age has learned more
 overkill than love.

God, before the noose is tightened
 into human spirit's strangled death,
 before this planet's suicide
 in war's periphery,
 oh, breathe your strength
 and hope and fortitude
 into all those daring to try
 and try again, again,
 to break from the perilous circumference
 of this hanging noose, this cycle, this gyre,
 into the making
 of peace!

World Conference and South America

By Peter Wiens, Paraguay

Until this year the Mennonites in Paraguay and South America had concerned themselves very little with the World Conference. This was unfortunate and wrong; wrong when we think, for example, of the second World Conference held in Danzig in 1930, which concerned itself almost exclusively with the needs of the Mennonites in Russia. The help which consequently came to them and brought our fathers and us to South America should have tied us in more actively with the continuing events of the World Conference, but how could we participate?

When we left Russia, we came to the remotest corner of the world and settled here in the most primitive conditions imaginable. We were dependent completely upon the help of others. We were so poor that even the discussion of the vision of the World Conference seemed like a luxury to us. Now and then several of our brethren did attend World Conference sessions, but most of us were not really aware of the World Conference as such.

To our poverty was added the fact that most of these conferences were held in Europe and North America and that travel from here was almost prohibitive. While it was understandable that the conference should have been held there since the heaviest concentration of Mennonites lives in those regions, it did not help to tie us into the purposes of the conference itself. For example, when I went to the meeting of the General Council in Switzerland in 1963, I had to pay approximately nine hundred dollars for the round trip whereas the brethren from North America paid less than half that amount.

That the General Council of the World Conference was able for the first time to meet in the Chaco this year was an experience without parallel. It brought the World Conference home to us; we felt we were part of it and of the brotherhood. In one of his lectures C. J. Dyck mentioned that Mennonites may still be suffering from a martyr complex. This may be true and I would add that in Paraguay we suffer from a "pioneer complex." We are still struggling with the basic problems of existence and observe again and again that life is easier in Europe and North America. We are also making progress in the Chaco, but slowly. Thus when brethren of the World Conference Presidium and others come to visit us, we, I think, suffer from a feeling of inferiority.

When the members of the General Council arrived here and fellowshiped with us in the Chaco, July 4-10, all prejudices and misconceptions were removed. They have given us courage. They have sparked a

vision for world brotherhood among us. They have accepted us and helped us to face our own problems. Is it therefore not true that the World Conference has a deep and great significance for us?

We were glad that the brethren from Europe and North America were impressed with our progress, particularly also with the work of missions we are carrying on among the Indians. We were glad that they saw from this one of the big reasons for our existence here. We were glad that they noticed the joy and strength of our congregational life. It is true, as Walter Gering said, that many people are rich in their poverty. Yes, we are poor and in some respects quite weak, but God is not limited to money and to the strength of men. He can achieve great things through weak instruments. This we have experienced in the Chaco.

Through the presentations of the members of the General Council we have been reminded of the purpose of the World Conference. It is not a super organization; it is not a new institutionalism or hierarchy; it is a fellowship of the faithful, meeting to strengthen each other in their pilgrimage. No congregation is limited in the work it wishes to do; no articles of faith are required for adoption by participants.

At World Conference we meet each other; we get to know each other and to understand each other and how God has so wonderfully led in our individual and corporate lives. The Holy Spirit works everywhere. It is true that there are many differences in our understanding of the faith, but why should we only criticize each other? Through the World Conference we get to know what each of us is doing in our witness and service programs and therefore what the Holy Spirit is able to do through us. Therefore, we need each other as a World Conference to catch this vision of what God has done, is doing, and wants to do through us.

In the business sessions of the General Council, the program for Amsterdam was finalized. It was a major responsibility for President Erlend Waltner, Secretary C. J. Dyck, and the others to harmonize all the aspects of the program into a coherent whole. Included in the program is to be a report on the Indian mission work and settlement work in the Chaco. The members of the General Council who visited this work here saw it as a miracle of God. They were deeply moved by what they found as they participated with the Indians in worship and heard their testimonials, but there will also be reports from Russia, Indonesia, Africa, and other places in Amsterdam. God is working so marvelously in so many

parts of the world that we will probably not have time to hear about all of it.

We were pleased that many of the leaders from South American congregations were present in the Chaco for the sessions. We were pleased at the vigorous expressions and sharing of concerns when the South American brethren were asked to speak to the entire question of the World Conference. We opened our lives and shared our concerns in a way which could only be done here in the Chaco. Though many concerns were expressed, it became clear in the statements of the South American brethren that they want the World Conference to come to South America also. It was not determined where this should be, but we were clear that we wanted it to come and that an invitation should be extended before 1967 for the following conference.

In the World Conference we are all brothers. There are many highly educated persons among us and many wealthy Mennonites in the total world brotherhood, but in the World Conference we are all brothers. More than half of the members of the General Council who visited in Paraguay were professors and yet we seldom heard any title except the word "Brother."

The differences among the Mennonites are not only social but also national. How wonderful it is that all nationalistic barriers fall when we get together to discuss the work of the Lord. In this respect, too, we are all brothers. No one feels inferior or superior. In Amsterdam this will find expression in the fact that four languages will be used—Dutch, German, French, and English. Everyone can speak in his own language. Almost it appears that it will be in Amsterdam as it was on that first great Pentecostal day when everyone spoke in his own tongue. The conference theme of course is "The Witness of the Holy Spirit."

We sensed something of the movement of the Holy Spirit during the days when the General Council members were in the Chaco. The sermons and discussions of the brethren gave abundant witness to this. We also had wonderful fellowship in the Spirit. When the brethren said farewell, they were unable to decide which had been the high point of their experience during this week.

For us the entire week was a high experience, but particularly Saturday evening, July 9, when no less than 1,500 persons crowded into the Mennonite Brethren Church for a farewell service. A 50-voice Indian choir sang and several of their brethren gave testimonies. The cantata, "Hallelujah, Praise the Lord," was sung by a large choir. On that evening we felt particularly the presence and power of the Holy Spirit working in each of us.

Truly, the Mennonite World Conference has a great significance for us. We can have part in the work of our Lord here on earth.

CHURCH NEWS

Executive Committee Meets

Along with the boards of directors of 22 health and welfare institutions, the executive committee of the Mennonite Board of Missions, in a meeting Sept. 20 and 21, appointed a number of other committees.

They are the Home Missions Council Steering Committee: Norman Derstine, Eureka, Ill., chairman; H. Howard Witmer, Manheim, Pa.; Eugene Witmer, Atglen, Pa.; Vernon Leis, Elmira, Ont.; and Donald E. Yoder, Phoenix, Ariz.

To the Student Services Committee they appointed: John H. Yoder, Elkhart, Ind., chairman; Paul Bender, Goshen, Ind.; Willard Krabill, Goshen, Ind.; Ivan Lind, Heston, Kans.; and Albert Meyer, Goshen, Ind.

Mennonite Central Committee members appointed are: Atlee Beechy, Goshen, Ind.; J. B. Martin, Waterloo, Ont.; and H. Ernest Bennett, Elkhart, Ind. A fourth member will be chosen after nomination of Mennonite General Conference.

Wilbert Shenk was appointed to represent the Board on the American Bible Society advisory council. David Leatherman, treasurer, reported that both contributions and expenditures are up in line with the budget as projected.

The committee approved mission investment loans for the University-Euclid property in Cleveland, Ohio; for a home for the Lee Kanagys in Furano, Japan; for the Betania School dining hall in Pulguillas, P.R.; for a church building in Argentina; for a bookstore in Ponce, Puerto Rico; for a residence and worship center in Aspen, Colo.; for a missionary residence and auto in Israel; for the purchase of a duplex residence in London, England; and for a house for a new voluntary service unit in Carlsbad, N. Mex.

Such mission investment loans have limits carefully observed by the committee. They are made at the request of the administrative divisions of the Board. Requests are carefully documented and receive the scrutiny of committee members.

Repayment comes from two sources: the benefiting project repays over a period of time and administrative divisions or fields plan repayments in their operations.

The major source of funds for these loans is individual members of the brotherhood who loan the Board money for this purpose. Such interest-bearing loans have wide use as can be seen from the preceding list.

Leatherman told the committee that loan funds available from the church are now exhausted and money will need to be borrowed from other sources. "We welcome inquiries about these interest-bearing loans," he said, "and deeply appreciate the participation of the church in making this type of working capital available."

In addition the committee gave preliminary approval on an agreement with the La Junta, Colo., Hospital Building Authority, which is intended to open the way for hospital improvement and increased community participation in meeting their health needs.

Members of the executive committee are John H. Mosemann, Goshen, Ind., chairman; Jacob R. Clemens, Lansdale, Pa., vice-chairman; J. R. Buzzard, Scottsdale, Pa.; James Detweiler, Manson, Iowa; Rufus Jutzi, Preston, Ont.; and Laurence Horst, Evanston, Ill.

Appoint New Rocky Ford Administrator

Kenneth Schmidt, formerly of Greensburg, Kans., has accepted the responsibility of administrator at Rocky Ford, Colo., Pioneers Memorial Hospital. He began his duties in August. Victor Esch, previous administrator, resigned to return to graduate study in hospital administration at Virginia College of Medicine School of Hospital Administration.

Schmidt has been closely associated with the work of hospitals ever since his I-W service in Pueblo, Colo., from 1953 to 1955. While he farmed at Greensburg, Kans., and went to college from 1955 to 1965, he was a member of the board of directors at the local Kiowa County Hospital.

Graduating from Bethel College in 1965, he became a registered medical technologist and moved to Mathis, Texas, to close out the hospital there. Following that he went to work at Corpus Christi, Texas, in another hospital.

Mrs. Schmidt is a graduate of La Junta Mennonite Hospital School of Nursing. The Schmidts have three children.

The La Junta, Greensburg, and Rocky Ford hospitals are all administered by Mennonite Board of Missions.

Establish Community Services



Charles E. Goshen, MD, psychiatrist, has been appointed director of the newly created Community Services Division at Brook Lane Psychiatric Center, Hagerstown, Md. A major responsibility of this newly created service will be to plan research activities and

to develop and implement expanded patient services.

Dr. Goshen received his degree in medicine from Columbia University College of Physicians and Surgeons in 1942 and did his internship at Boston City Hospital. He completed psychiatric residencies at Central Islip Hospital (1942), Mitchell Field A. F. Regional Hospital (1943-44), and Bronx Veterans Hospital (1946-48), all in the New York City area. Prior to coming to Brook Lane, Dr. Goshen was associate professor of psychiatry at the University of West Virginia School of Medicine, Morgantown, W. Va.

Brook Lane is the oldest of five psychiatric services operated by Mennonite Mental Health Services, Inc.



Missionaries of the Week

James and Arlene (Krupp) Stauffer left Aug. 22, 1966, for their third term of missionary service in Vietnam. The Stauffers will be serving as an evangelist couple.

The last year of their missionary service overseas (1965) they spent almost entirely in investigation in Hong Kong, for the Eastern Mennonite Board of Missions and Charities. Both the Stauffers are Eastern Mennonite College graduates and served in various capacities in their congregations prior to missionary service.

The Stauffer children are John Lowell, six; Rose Marie, four; and Carl Douglas, two.

I-W Men at Work in Allentown

By Albert Hofamann

More than 50 young men with strong convictions are working at Lehigh Valley hospitals or in health or welfare institutions, because the law provides such service as an alternative to draft into the armed forces.

Who are these young men? Where do they come from? What do they do in their hospital service? How are they treated by their fellow workers?

The largest unit in the valley is working at Allentown Hospital. There 34 young men work as dishwashers, maintenance men, operating room technicians, receptionist, clerical assistants, oxygen and electro-cardiograph technicians, laundry workers, and orderlies.

Most of the conscientious objectors are from Lancaster County—home of the majority of the young men in this category throughout the valley. They are primarily members of the Mennonite denomination.

J. Walter Hackman of Allentown, a member of the Mennonite Church and interested in youth work, represents the church interest in the valley. As counselor for the young men he makes initial contacts on hospital applications and meets with the working conscientious objectors at least once a month.

"More hospitals want these young men than we can supply," Hackman said. "The main problem, as I see it, is housing. Some of the young men are provided with quarters at the hospitals or institutions, but that space is limited. Moreover, it is designed only for single fellows; some of these young men are married."

The wives are also employed at the hospitals or institutions. A few of the young men have met and married local girls they met either through working at the hospital or through attending church services.

But very few of those who have already served their two years have remained in hospital work or shown continuing interest in the work. The Amish in particular return to the life they know best—farming. Some of the I-W's of the past have returned to the hospital at which they worked, however, for a visit.

From time to time there is some bitterness on the part of other hospital employees. A nurse who may have a son in the armed forces, perhaps fighting in Vietnam, a physician who served in the army himself, a worker comparing the \$50 a week earned by the conscientious objector with the recruit's pay of \$92 a month pay hate or at least disdain the conscientious objector.

As for the apparent disparity in pay, it should be noted that the serviceman's pay is in addition to quarters, food, and clothing. The conscientious objector must pay his own living expenses.

About 900 young men in Pennsylvania are in the I-W classification. As of last month, 1,409 were classified I-W released. Not all the conscientious objectors in hospital work in the valley today are Pennsylvanians, however. Some are from New York, Ohio, Indiana, and Kansas. Not all are from farm environment either; a few were truck drivers, carpenters, supermarket managers, students, and teachers.

In sharp contrast with Lancaster County is the number of conscientious objectors from the Lehigh Valley. According to the selective service officials in Harrisburg, only one young man from this area is classified I-W. And since the regulations were clearly set out in 1952, the total classified as conscientious objectors by draft boards in Allentown, Bethlehem, and Easton has been only about two dozen.

But nearly a third of the Pennsylvania conscientious objectors to military service are from Lancaster County, which has less than 2½ percent of the commonwealth population. Actually the number of conscientious objectors in the state, and in Lancaster County in particular, is even larger, for many of these young men receive draft deferments as farm workers and are not listed as objectors to military service.

Nationally Mennonites comprise about half of the 4,000 CO's now serving their country in ways provided by law. National statistics for 13,000 CO's who were enrolled in the past 14 years show more than 9,000 were Mennonites.

Mennonites believe Christian love is inconsistent with violence and their tradition of nonresistance goes back at least 400 years. In strict Mennonite thinking there is no distinction between combatant and noncombatant forms of military service, for both have an ultimate aim, in their analysis, the impairment or destruction of life or property of fellowmen.

Krabill Counsels I-W Men

Vincent J. Krabill, science professor at Hesston College, Hesston, Kans., made a guidance and vocational counseling tour of eight I-W units in the Midwest this summer.

His efforts were sponsored by the I-W Coordinating Board, which seeks to help men in their plans following I-W service. Krabill's sessions included a group meeting,

personal interviews, administering aptitude tests, and analyzing the results with the men.

One I-W man reported to Krabill that he had been accepted at a junior college to do college work after a counseling session. He had not attended high school. Five or six other persons have been involved in this type of counseling work, although Krabill's trip was the most extensive to date.

Westmoreland Replies to Longacre

Gen. William C. Westmoreland, commander of the U.S. forces in Vietnam, has responded to Paul Longacre's charges that the military's purchase of vegetables is driving food prices even further out of range for many of the Vietnamese people.

A portion of Gen. Westmoreland's letter follows:

"This is in reply to your letter of 22 August 1966 concerning the problem of inflation and the extent to which U.S. purchase of fresh food may contribute to it.

"The U.S. Government has long recognized the problem of inflation and has instituted extensive programs to alleviate it. Every effort is made to reduce piaster spending by means that include drastic restrictions on local procurement. Additionally, to help feed the Vietnamese people, the United States Agency for International Development has expanded its 'Food for Peace' program to assist three million persons. . . .

"The local purchase of fresh vegetables by U.S. Forces has some ramifications which may not be apparent. Our survey reveals that this procurement has not had an inflationary effect. The prices of Dalat vegetables sold in Saigon are very high because they include both shipping costs and heavy Vietcong taxes. The U.S. Forces are purchasing only surplus items which would not have reached Saigon. I am told that food prices at Dalat have not increased since the beginning of the procurement program.

"The procurement program at Dalat has also had a bonus effect. Given the costs of shipping and an uncertain market, food production was contracting prior to our program. There is evidence that the increased demand for vegetables represented by the requirements of the U.S. Forces has encouraged the farmers at Dalat to broaden their base of production. As this expansion continues, it is expected that prices will lower. The eventual result will be to make produce available to the Vietnamese people in increasing quantities."

Albert Hofamann is a writer for the Allentown (Pa.) *Call-Chronicle*.

Appointed Secretary



Daniel Zehr, Kitchener, Ont., has been appointed peace and service secretary for MCC (Canada) beginning Aug. 15, 1967. At present, he serves as executive director of MCC (Ontario) and summer service director for MCC (Canada).

Working out of the Winnipeg office, Zehr will develop and administer MCC voluntary service in Canada. He will also give leadership in peace education and witness, and social concerns. Approval for the expansion was given by the annual meeting last January, and its implementation by the executive committee marks the first increase in staff since the appointment of J. M. Klassen as executive secretary in January, 1964.

Zehr was born in Milverton, Ont., where he lived until 1949, when he moved with his parents to Ailsa Craig to join a Mennonite outreach program in that area. He attended the Ailsa Craig high school and Rockway Mennonite High School. In 1959 he graduated from Goshen College, and in 1962 from Goshen College Biblical Seminary.

Since his graduation he has served as pastor of the Nairn Mennonite Church, Ailsa Craig, Ont., and as chaplain of Ailsa Craig Boys Farm (now Craigwood). In September, 1965, he was appointed executive director of MCC (Ontario).

His wife is the former Elaine Bender of Ailsa Craig, Ont. She is a registered nurse, a graduate of the Goshen School of Nursing in 1957. The Zehrs have three children ages 7, 6, and 4 years.

Provide Gospel Boat

A 15-foot Crosby fiber glass boat with a 35 hp outboard motor was delivered to Trujillo early in September. The Goodwill Singers, young people from the Hammer Creek District of Lancaster Conference led by I. Merle Good and Milford D. Shenk, designated offerings received by their chorus toward the project. The boat will facilitate the pastoral and evangelistic ministry along the north coast of Honduras.

Trujillo is a Caribbean seaport located on the north coast of Honduras. Founded about 1532, Trujillo throughout its history has depended on water transportation for its livelihood. Roads have long been talked about, but there is only a mediocre road leading a few miles from town. It makes connections with the rest of the country by air and sea.

Mennonite witness in Honduras began in Trujillo in 1950, and it was not long until missionaries became aware of Caribbean villages located along the water and inhabited by sea-loving "Black Caribs." A Caribbean Christian in Trujillo wanted to take the Gospel to his people. He began visiting Santa Fe, about six miles west of town. Later a missionary accompanied him on regular trips, often on foot along the beach, to Santa Fe and villages beyond. It is possible to rent canoes, but they are slow paddling and often dangerous in rough seas.

In 1956 a 16-foot fiber glass outboard boat was purchased by an interested group of persons from several Lancaster congregations. This enabled workers to visit points 40 miles from Trujillo with comparative ease.

This area includes the villages of Santa Fe, San Antonio, Guadalupe, and Rio Esteban, all Caribbean villages, plus Plan Grande and Balfate, predominantly Latin villages, and other small settlements between. In Santa Fe there is a church house and a small congregation.

Christians and members are found in many of these other areas. In Rio Esteban a man in his mid-sixties serves as elder in charge. Other areas have no resident pastor, and the Trujillo pastor, Norman Hockman, has oversight of this large area with villages hemmed in on one side by the sea and on the other by mountains.

Expressing appreciation to the donors, Norman Hockman wrote: "We are indeed grateful for this equipment and want to be good stewards in its use, and also of the glorious Gospel that we have to proclaim."

I-W Orientations Begun

A new churchwide schedule of I-W orientation schools got under way Sept. 16-18 with a weekend I-W fellowship in Cleveland and another Sept. 23-25 in Indianapolis.

The new schedule, coordinated by the I-W office in Elkhart, will include orientation schools twice a year in each of the Mennonite conference areas. Jess Glick, associate I-W director, said the plan should enable every Mennonite youth to attend an orientation school.

The orientations are conducted in the form of weekend fellowships, and include talks, discussions, tours of hospitals, sight-seeing, and recreation. The fellowships are held in YMCA hotels.

Other orientation schools scheduled for this fall are Portland, Ore., Oct. 28-30; Denver, Colo., Nov. 4-6; Kansas City, Kans., Nov. 11-13; Columbus, Ohio, Nov. 18-20; and Evanston, Ill., in late November or early December. A like number of orientations will be conducted in the spring, although their locations may be different.

Most of the planning for the weekend fellowships is done by I-W committees and

coordinators of the conference, according to Glick. Some resources and personnel are provided by the I-W office.

Any young persons contemplating a term of service, and also those who have been in I-W for six months or less, are invited to the fellowships, Glick said. Information is available for Pax and voluntary service at the orientations as well.

Commissioned to Serve

Forty-eight workers attended the seventh and largest MCC orientation school of 1966. Paul Erb, former editor of *Gospel Herald*, delivered the commissioning address at the Bethany Mennonite Church, Terre Hill, Pa., Sunday evening, Sept. 11. From the Mennonite Church:

For the next three years, Stuart Amstutz, Apple Creek, Ohio, will work in West Pakistan. He is a member of the Kidron Mennonite Church. His parents are Mr. and Mrs. Victor Amstutz.

Brian Elliot, son of Mr. and Mrs. F. W. Elliot, Waterloo, Ont., has accepted a one-year assignment at Kings View Hospital, Reedley, Calif. He is a member of the Erb Street Church.

For the next two years, Richard Frey, Middlebury, Ind., will assist with rural development projects in Mexico. He is the son of Rollin Frey and a member of the Forks Church.

Joyce Good, daughter of Mr. and Mrs. Harry Good, New Holland, Pa., will work in Atlanta, Ga., for a year. She is a member of the Hinkletown Church.

Avis Helmut, a member of the Lakeview Church, Wolford, N. Dak., has accepted a two-year nursing assignment in Newfoundland. She is the daughter of Ervin Helmut.

Harold and Christine Hess, Pandora, Ohio, will spend the next two years in Atlanta, Ga. He is a member of the Landisville Church, Landisville, Pa., and Mrs. Hess belongs to the St. John's Mennonite Church in Pandora. Their parents are Mr. and Mrs. Mervin Hess, Manheim, Pa., and Mr. and Mrs. Arthur Schumacher, Pandora.

Byron Lauber, son of Mrs. Martha Lauber, Tofield, Alta., has accepted a two-year assignment in Haiti. He belongs to the Salem Church in Tofield.

Ruby Lind, Salem, Ore., has joined the MCC headquarters staff at Akron, Pa. Recently she has been employed by the State Farm Insurance Co. and Mennonite Board of Missions, Elkhart, Ind. She is the daughter of Mr. and Mrs. Lloyd Lind and a member of the Western Mennonite Church.

June Sauder, daughter of Mr. and Mrs. John Sauder, New Holland, Pa., will serve in Vietnam for the next three years. She is a member of the New Holland Church.

Don Smucker, Eureka, Ill., has accepted

a two-year assignment in Mexico. He is the son of Mr. and Mrs. Raymond Smucker and a member of the Metamora (Ill.) Church.

Mary Wagler, New Hamburg, Ont., will serve for one year at the MCC office in Akron, Pa. Her parents are Mr. and Mrs. Wilmer Wagler. She belongs to the Hillcrest Mennonite Church.

Mennonite Church in Columbus, Ohio, has been named I-W sponsor in Columbus. The appointment was made in September.

D. Chauncey Kauffman, West Liberty, Ohio, has accepted a position as interim administrator of the Adriel School, a boarding school for the educable retarded in West Liberty. He replaces Raymond Troyer, who resigned to become full-time director of a day school and sheltered workshop. Kauffman will continue in the position until a new full-time administrator is named. The school is operated by a local board and the Mennonite Board of Missions, Elkhart, Ind.

Personnel needs: Houseparents are needed at Byers Home for Boys in Denver, Colo., and social workers are needed at Frontier Boys Village, Divide, Colo. For further information or to apply write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The Brooklyn Mennonite Church, located in what formerly was a synagogue, was dedicated Sept. 18. Pastors and lay people attending represented the Latin-American countries of Costa Rica, Argentina, Uruguay, Ecuador, Mexico, Cuba, and the Dominican Republic plus Puerto Rico. Pastor of the church is Guillermo Torres.

Ronald Collins was licensed and installed as pastor of the Bronx Mennonite Church on Sept. 25. Lester Hershey participated in the installation. The church has been accepted into the Puerto Rico Conference.

Change of addresses: Daniel H. Stoltz-fus from Mishawaka, Ind., to 409 E. Broadway, South Bend, Ind. 46618. Jerry Weaver from Hesston, Kans., to 2125 Benham Ave., Elkhart, Ind. Fred S. Brenneman from Souderton, Pa., to 361 Greenville Ave., Staunton, Va. 24401. Phone: 703 885-2512.

At the 1966 annual meeting of the South Central Mennonite Conference, Nov. 24-26, at Phoenix, Ariz., the conference will effect a new constitution. The name of this district conference will then be **The Southwest Mennonite Conference**. The new organizational structure will cause the present District Mission Board to become a committee of conference, and called "The Church Extension and Evangelism Committee." The chairman of this committee will be the assistant moderator of conference. This committee shall include two members elected by conference.

Calendar

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.

FIELD NOTES

John M. Troyer has accepted the call to pastor the Bethel Springs congregation and the Calico Rock Church, which is a new work started by the Grasse brothers. He is not at the Mt. Joy Church as reported in the Sept. 20 issue.

Donald Coopridge, Hesston, Kans., was appointed to carry out the responsibilities of the general secretary's office of the South Central Mennonite Conference for an interim period since the resignation of Howard Zehr, who accepted the call to become secretary of General Conference.

James and Ruth Horsch have been appointed to assume the editorial responsibilities of the *Conference Messenger*, the South Central Conference periodical.

Central Christian High School, Kidron, Ohio, reports an enrollment of 219 students. These students represent 40 different Mennonite churches in Ohio and Pennsylvania, with 30 students from other denominations. There are 65 seniors (highest on record), 43 juniors, 68 sophomores, and 43 freshmen.

A ground-breaking service was held at Camp Amigo, Sturgis, Mich., on Sept. 18, for a new building. This building will house a dining hall and kitchen, and also provide a lounge and staff quarters on the first floor and have a basement for worship and rainy day activities. The building will be winterized to serve as a retreat center for year-round use. Camp Amigo is the property of the Indiana-Michigan Conference.

New Every-Home-Plan church for the *Gospel Herald*: Hanover Mennonite Fellowship, Hanover, Ont.

The Bible school of Tanganyika Mennonite Church opened on Sept. 3 for a new term in new quarters in the former Mara Hills School at Tarime, Tanzania. Twenty are taking their second, final year of study. Principal is Salmon S. Buteng'e, who succeeded Zedekia M. Kisare. Caleb Randa serves as dean, and Raphael M. Magoti recently joined the staff as third teacher.

Glen and Elizabeth Good were scheduled to leave for missionary service in Europe on Sept. 27. At a commissioning service in the Doylestown Mennonite Church on Sunday evening, Sept. 25, Richard Detweiler brought the message.

The address of Harvey and Mildred Miller will be Bienenberg, 4410 Liestal, Switzerland, as of Oct. 15. Bro. Miller will again serve on the teaching staff of the Bienenberg Bible School.

James Miller, Goshen, Ind., received his visa and left for voluntary service in Tanzania on Sept. 16. James had served temporarily at the Eastern Mission Board headquarters, Salunga, Pa., and in New York City while waiting for his visa.

Mary Ellen Umble and Sara Rush were scheduled to return to Ethiopia on Oct. 2. Mary Ellen will serve as mission book-keeper-secretary and Sara as guesthouse hostess in Addis Ababa. Commissioning services were held for Sara at Perkasio Mennonite Church on Sunday, Sept. 25, and for Mary Ellen at Millwood Mennonite Church that evening.



Daniel R. Shenk, MSW, of Newport News, Va., recently joined the staff of Brook Lane Psychiatric Center as psychiatric social worker. He received his degree in social work from the University of Pennsylvania School of Social Work, Philadelphia, Pa., in 1965. He is a graduate of Eastern Mennonite College, Harrisonburg, Va., having received his BS degree in sociology in 1963. Prior to his going to Brook Lane, he was a member of the staff of the Family and Children's Services Agency in Allentown, Pa.

Richard Benner, editor of the *Ligonier* (Pa.) *Echo*, was one of four panel members querying Dr. Daniel Poling, editorial consultant on *The Christian Herald* magazine, on a television program (WJAC-TV, Johnstown) Saturday, Sept. 24. The panel, consisting of a Pittsburgh Presbyterian minister, college president, and TV newscaster, questioned Dr. Poling on current religious educational and political issues. Benner was the former adult editor of the Mennonite Board of Missions, Elkhart, Ind.

The I-W unit from Lancaster, Pa., made its two softball championships in as many years in a six-team tournament Sept. 10 at Allentown. They defeated the unit from Greystone Park, N.J., 7-1 in the final game. Other units participating in the tourney were from New York, N.Y., Morristown, N.J., Norristown, Pa., and Lancaster, Pa. A retreat was also conducted in connection with the tournament, with sessions held at the Allentown Mennonite Church.

Glenn Esh, pastor of the Neil Avenue



Gene and Mary Herr at this summer's MYF Convention at Estes Park, Colo., are presented a plaque by Arnold Cressman, Field Secretary of the Mennonite Commission for Christian Education. The presentation was made in honor of the Herrs' years of service with MYF under the MCCE. Following the Convention the Herrs moved to Harper, Kans., where Gene is serving as pastor to the Pleasant Valley congregation. (l. to r.) Arnold Cressman, Mrs. Gene (Mary) Herr, Gene Herr,



The continuity of the youth program of the Mennonite Church is symbolized in a handshake. Willard Roth picks up where Gene Herr finishes eight years of productive service with the youth of the Mennonite Church. (l. to r.) Willard Roth, Richard Detweiler, Gene Herr.

The Fall Retreat for Women at Laurelville Church Center will be held Oct. 21-23. Beginning with six o'clock dinner Friday evening and closing after the Sunday noon meal, the retreat offers an opportunity for women to become renewed in body, mind, and spirit. Mrs. Landrum Bolling of Richmond, Ind., will lead the retreat this year. Persons interested in attending should write to Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666, or call Kecksburg, 412 423-2056.

Special meetings: Daniel Kauffman, Scottsdale, Pa., at Hopedale, Ill., Nov. 6-9. Harold Fly, Schwenksville, Pa., at Cedar

Hill, Elizabethtown, Pa., Oct. 23-30. Ellis D. Leaman, Manheim, Pa., at Bossler's, Elizabethtown, Pa., Oct. 23-30. Harlan Hoover, Elizabethtown, Pa., at Stauffer's, Hershey, Pa., Oct. 30 to Nov. 6. Charles Gogel, Phoenixville, Pa., at Williamson, Pa., Oct. 2-9.

The move of Paul H. Martin to Aspen, Colo., has been postponed. Until further notice he continues as pastor at Emmanuel Church. His address still is 1216 Raton Ave., La Junta, Colo.

Edgar Metzler will be engaged in graduate study at the School of International Service at American University in Washington, D.C., during the next nine months, but his residence address will continue at 19 N. Ninth St., Akron, Pa. 17501.

New members by baptism: two at Benton, Goshen, Ind.; one at Kalona, Iowa; three at Oak Hill, Millersburg, Ohio; twenty-one at Walnut Creek, Ohio; one at Chapel of the Lord, Premont, Texas; one at Beth-El, Colorado Springs, Colo.; one at Bethesda, St. Louis, Mo.; one by baptism and one on confession of faith at Ann Street, Peoria, Ill.

Christopher Dock

The Christopher Dock Mennonite High School opened its thirteenth year on Sept. 7, 1966, with an enrollment of 290, the highest in the school's history. There are 72 seniors, 64 juniors, 88 sophomores, and 66 freshmen. This is an increase of 35 students over the preceding year's enrollment.

The instructional and administrative staff numbers 16. Two persons have joined the faculty this year. Kenneth J. Hartzler joins the Christopher Dock faculty as chairman of the health and physical education department. Hartzler is a graduate of Goshen College and taught the past two years in Oregon. He is teaching classes in physical education, driver education, and health (psychology). In addition, Hartzler will serve as the J.V. basketball coach, audio-visual coordinator, and as junior class co-adviser.

Fred E. Brubaker joined the faculty in the field of mathematics. Brubaker is a 1966 graduate of Eastern Mennonite College. He is teaching algebra I, geometry, and business mathematics. In addition, Brubaker will serve as co-adviser to the freshman class.

The religious life activities of the school are directed by the student pastor, James M. Lapp. The year's chapel services have been arranged to emphasize the school's motto, "Knowledge with Reverence." Bill Detweiler, Kidron, Ohio, will serve as guest speaker and counselor for the Spiritual Life Week in October.

The Christopher Dock faculty was in preschool sessions on Sept. 1, 2, 6. On

Sept. 1, the faculty were in their annual business session. David F. Derstine, pastor of the Blooming Glen Church, addressed the faculty, employees, and board members on Sept. 2, centering on the theme, "The Spiritual Challenge of Our Task." On Sept. 6, Dr. Leslie W. Kindred of Temple University spoke to all school personnel and board members on the topic, "Effective School Public Relations."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman—Godshall.—Wilbur E. Bauman, Earlington, Pa., Finland cong., and Dolores M. Godshall, Perkiomenville (Pa.) cong., by Stanley G. Godshall, Aug. 13, 1966.

Birkey—Kline.—Simon G. Birkey, Amboy, Ind., Howard-Miami cong., and Fannie Kline, Kokomo, Ind., Bon Air cong., by Clayton Sommers, Aug. 19, 1966.

Faulhafer—Gerber.—Clare Faulhafer, Stratford, Ont., and Frieda Gerber, Brunner, Ont., both of the Poole cong., by Herbert Schultz, Sept. 10, 1966.

Gingerich—Kropf.—Duane E. Gingerich, Hubbard, Oreg., Bethel cong., and Karen E. Kropf, Albany, Oreg., Fairview cong., by Verl Nofziger, Sept. 2, 1966.

Herr—Hershey.—James W. Herr, Lancaster, Pa., Sunnyside cong., and Mary E. Hershey, Lancaster, Paradise cong., by Clair B. Eby, Sept. 3, 1966.

Kliwer—Leis.—Albert Kliwer, Winnipeg, Man., Mennonite Brethren Church, and Joanne Leis, Milverton, Ont., Poole cong., by Herbert Schultz, July 16, 1966.

Landis—Walden.—Larry Landis, Schwenksville, Pa., Towamencin cong., and Sharon Lee Walden, Alliance, Nebr., Methodist Church, by Marcus Bishop, Aug. 24, 1966.

Leis—Axford.—Ronald Leis, Milverton, Ont., Poole cong., and Colleen Axford, Stratford, Ont. United Missionary Church, by Thomas Dow and Herbert Schultz, Aug. 20, 1966.

Mast—Seitman.—Earl Mast, Hartville, Ohio, and Rebecca Seitman, Ashtabula, Ohio, both of Hartville cong., by Edward Diener, Sept. 3, 1966.

Ross—Weaver.—Stanley Ross, Wooster, Ohio, and Shirley Weaver, Apple Creek, Ohio, both of the Salem cong., by Richard F. Ross, father of the groom, Sept. 3, 1966.

Wilkinson—Brunk.—Gary Wilkinson, Toronto, Ont., Morningside cong., and Beatrice Brunk, Brunner, Ont., Poole cong., by Herbert Schultz, Aug. 6, 1966.

Yoder—Hostetler.—Raymond Edwin Yoder, Orrville, Ohio, East Union Cons. cong., and Mary Etta Hostetler, North Goshen (Ind.) cong., by Russell Krabill, Sept. 10, 1966.

Yoder—Yoder.—Lloyd D. Yoder, Middlebury, Ind., Townline Cons. cong., and Emma Jean Yoder, Hartville (Ohio) cong., by Jerry S. Miller, Aug. 27, 1966.

Yousey—Lyndaker.—Herbert Yousey, Castorland, N.Y., Naumburg Cons. cong., and Edith Lyndaker, Croghan (N.Y.) Cons. cong., by Richard Zehr, Aug. 20, 1966.

Yutzy—Biltz.—Ronald Gene Yutzy, Little Fork, Minn., North Wood Chapel, and Judy Biltz, Elkhart, Ind., Prairie Street cong., by Russell Krabill, July 29, 1966.

Zehr—Yoder.—Arthur Zehr, Castorland, N.Y., Croghan Cons. cong., and Helen Yoder, Spar-

tansburg, Pa., Valley View cong., by Arland Miller and Richard Zehr, Sept. 3, 1966.

Zehr—Zehr.—Ronald Zehr, Croghan, N.Y., and Karleen Zehr, Carthage, N.Y., both of Carthage Cons. cong., by Richard Zehr, Sept. 10, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemmer, Lizzie Ann, daughter of Jonas and Hannah (Shoemaker) Swartley, was born in Francania Twp., Pa., Feb. 6, 1888; died at Harveysville, Pa., Aug. 8, 1966; aged 78 y. 6 m. 2 d. On June 15, 1907, she was married to Howard M. Clemmer, who survives. Also surviving are 4 sons and 4 daughters (Irene—Mrs. Harry Benner, Alpheus, Alma—Mrs. Irvin Detweiler, Anna—Mrs. Willard Bergey, Hannah—Mrs. Frank Nice, Isaac, Jonas, and Abram), 20 grandchildren, 17 great-grandchildren, and one brother (Abram). She was a member of the Salford Church, where funeral services were held Aug. 13, in charge of Clayton Beyer, Willard Shisler, and Henry Ruth.

Graber, Catherine (Cassie), daughter of Jacob and Mary Krabill Schloneger, was born in Stark Co., Ohio, Sept. 2, 1864; died at the Maple View Nursing Home, located just across the road from her birthplace, Sept. 9, 1966; aged 102 y. 7 d. On Feb. 7, 1889, she was married to Peter C. Graber, who preceded her in death in 1937. She was the oldest member of the Beech Church, both in age and in length of membership. Her 5 brothers preceded her in death. She is survived by 5 nieces and 2 nephews. Funeral services were held at the Spiker Funeral Home, Canton, Ohio, with O. N. Johns and Wayne North officiating; interment in Warbler Cemetery.

Hernley, Paul H., son of Ephraim and Mary (Herr) Hernley, was born at Elizabethtown, Pa., June 25, 1897; died at his home at Elizabethtown, Sept. 5, 1966; aged 69 y. 2 m. 11 d. On Oct. 2, 1917, he was married to Ruth Miller, who survives. Also surviving are 2 daughters and one son (Martha—Mrs. Walter L. Keener, Emma—Mrs. Amos J. Charles, and Ephraim M.), one foster son (Carl Stonesifer), 27 grandchildren, one great-grandchild, 3 foster grandchildren, and 6 foster great-grandchildren. One son and one daughter preceded him in death. He was a member of the Elizabethtown Church, where funeral services were held Sept. 8, with Harlan M. Hoover and Clarence E. Lutz officiating.

Hershberger, Ida Mae, daughter of Yost and Mariam (Wertz) Brenneman Yoder, was born in Iowa, Iowa, June 3, 1877; died at the home of her son, Ora, in Johnson Co., Iowa, Sept. 12, 1966; aged 89 y. 3 m. 9 d. On Oct. 27, 1898, she was married to Jacob Hershberger, who died in 1903. Surviving are her son (Ora), 3 grandchildren, and 7 great-grandchildren. One sister, 6 half brothers, and 3 half sisters also predeceased her. She was a member of the West Union Church, where funeral services were held Sept. 14, with Herman E. Ropp, John Y. Swartzendruber, and Emery Hochstetler officiating.

Johnson, Stella K., daughter of John and Amanda (Kulp) Yoder, was born at Hatfield, Pa., Sept. 17, 1888; died at the Grand View Hospital, Sellersville, Pa., Aug. 31, 1966; aged 77 y. 11 m. 14 d. She was married to Charles B. Johnson, who survives. Surviving are 7 children (Anna Y.—Mrs. Walter L. Alderfer, Ella Y.—Mrs. Granville G. Moyer, Ada Y.—Mrs. William H. Coulter, Henry Y. Clarence Y., John Y., and Robert Y.), 18 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Ella Nase and Mrs. Luther C. Yost). She was a member

of the Souderton Church, where funeral services were held Sept. 3, in charge of Russell B. Musselman.

Kanagy, Emma E., daughter of Rufus C. and Elizabeth (Smucker) Yoder, was born at Belleville, Pa., March 18, 1891; died at Belleville, July 20, 1966; aged 75 y. 4 m. 2 d. On Feb. 9, 1909, she was married to Amos H. Kanagy, who died Jan. 21, 1961. Surviving are 2 daughters and 3 sons (Hulda, Effie, Irvin, Raymond, and Sherman). She was a member of the Allensville Church, where funeral services were held July 23, with Raymond R. Peachey and J. Elrose Hartzler officiating.

Kauffman, Laura S., daughter of Henry B. and Emma (Sellers) Amenit, was born near Lancaster, Pa., Dec. 8, 1886; died very suddenly at the Oreville Mennonite Home, where she worked and made her home, June 11, 1966; aged 79 y. 6 m. 3 d. She was married to Harry Kauffman, who died in 1946. Surviving are 4 sons and one daughter (Raymond, Emma—Mrs. Mylin Lefever, John Henry, Paul, and Charles), 24 grandchildren, 25 great-grandchildren, 2 brothers (Charles and Henry), and 3 sisters (Mrs. Anna Huber, Esther—Mrs. David Charles, and Cora—Mrs. J. Lloyd Charles). She was a member of the Millersville Church. Funeral services were held at the Oreville Home, June 15, with Landis Brubaker and Elmer Hertzler officiating, followed by services at the Millersville Church, with Benjamin Eshbach, Abram Charles, and Herbert Fisher officiating.

Landis, Wilson H., son of Albert and Mary (Haggy) Landis, was born June 24, 1883; died at the Barnes Community Hospital, Susquehanna, Pa., June 6, 1966; aged 83 y. 2 m. 13 d. He was married to Sophie Snyder, who predeceased him. Surviving are one son (Israel) and 8 grandchildren. One son and one daughter preceded him in death. He was a member of the Souderton Church. Funeral services were held at the Robert W. Moyer Funeral Home, Souderton, Pa., Sept. 10, in charge of Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Miller, Catherine, daughter of Walter and Katie (Stayrook) Alwine, was born at Johnstown, Pa., July 4, 1941; died at the Cleveland Clinic, Cleveland, Ohio, Aug. 26, 1966; aged 25 y. 1 m. 24 d. On July 23, 1960, she was married to Jacob Miller, Jr. who survives. Also surviving are one daughter (Cynthia Dianne), her father and mother, one sister (Mrs. Duane Mishler), and one brother (Ernest M.). She was predeceased in death by one brother. She was a member of the Marlboro Church, where funeral services were held Aug. 28, in charge of Jerry S. Miller and Elmer S. Yoder.

Miller, William G., son of Jacob E. and Polly (Mishler) Miller, was born at Shippshewana, Ind., July 24, 1884; died at a Portland, Ore., hospital, July 27, 1966; aged 82 y. 2 m. 13 d. Surviving are 2 sisters (Elva G. Miller and Mrs. Nellie Cervenka) and one brother (J. Frank). He was a member of the Portland Mennonite Church. Funeral services were held at Nampa, Idaho, Aug. 1, with Harold Hochstetler officiating.

Simmons, Pearl Cletus, son of William Adam and Perlina (Hinkle) Simmons, was born at Ft. Seyborth, W. Va., May 12, 1895; died at the Rockingham (Va.) Memorial Hospital, Sept. 2, 1966; aged 71 y. 3 m. 21 d. On Sept. 2, 1918, he was married to Mary Smith, who survives. Also surviving are 4 children (William Glen, Sterril H., O. Earl, and Mrs. Mammie Mae Arm-trout), 7 grandchildren, 2 great-grandchildren, and one sister (Mrs. Luther Lambert). He was a member of the Pike Church, where funeral services were held Sept. 4, in charge of David A. Brubaker and John E. Kurtz; interment in East Lawn Memorial Garden.

Slaybaugh, John Franklin, eldest son of Silas and Henrietta (Dillon) Slaybaugh, was born Jan. 6, 1878; died at the Sunset Home, Geneva,

Nebr., Sept. 7, 1966; aged 88 y. 8 m. 1 d. In 1900 he was married to Anna May Archer, who predeceased him. Surviving are 2 sons (Clarence and Lloyd), one daughter (Hilda Kuhns), 6 grandchildren, 12 great-grandchildren, 2 brothers (Henry and Bert), and 2 sisters (Mattie Bennet and Laura Piper). On July 2, 1964, at the age of 86, he was baptized and received as a member of the Salem Church, Shickley, Nebr. Funeral services were held at the Kritner-Farmer Funeral Home, Geneva, Nebr., Sept. 10, conducted by Fred Reeb, P. R. Kennel, and Lee Schlegel; interment in Geneva Cemetery.

Thomas, Fannie E., daughter of Lawrence and Lizzie (Johns) Thomas, was born in Somerset Co., Pa., March 19, 1915; died at the Memorial Hospital, Johnstown, Pa., Sept. 5, 1966; aged 51 y. 5 m. 17 d. Her father preceded her in death April 1, 1963. Surviving are her mother and 2 brothers (Sam and Oscar). She was a member of the Thomas Church, where funeral services were held Sept. 8, with Paul M. Roth and Sanford G. Shetler officiating.

Wolf, Sarah (Sadie), daughter of Isaac and Elizabeth (Winters) Lapp, was born near Freeport, Ill., March 2, 1877; died at the Crestview Manor Nursing Home, Freeport, where she was a resident for the past 29 months, Aug. 28, 1966; aged 89 y. 5 m. 26 d. On Dec. 25, 1902, she was married to Newton Wolf, who died in 1954. Surviving are 2 sons (Milton and Paul), 5 grandchildren, 12 great-grandchildren, and 2 brothers (George and Walter). She was also predeceased in death by 2 brothers and one sister. She was a member of the Freeport Church, where funeral services were held Aug. 30, with Floyd Sieber officiating.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Everts, Edward and Charlotte (Widmer), Albany, Ore., second child, first daughter, Lori Kae, born Aug. 15, 1966; received for adoption, Aug. 19, 1966.

Frey, Carl and Lois (Snively), New York, N.Y., first child, Darryl Benjamin, June 25, 1966.

Gerber, John and Pauline (Steckly), Milverton, Ont., second son, Roger James, June 11, 1966.

Good, Mervin S. and Mary Ellen (Wagler), Harrisonburg, Va., third child, second daughter, Lynette Marcille, Sept. 3, 1966.

Heimbach, Oran and Charlotte (Kauffman), Middleburg, Pa., fifth child, third daughter, Janet Mae, Sept. 9, 1966.

Kennell, Mark Andrew and Violet Lucile (Yousey), Sarasota, Fla., fifth child, third daughter, Marcia Joy, Sept. 6, 1966.

King, David H. and Elsie (Byler), Belleville, Pa., son, born March 13, 1966; received for adoption, March 18, 1966.

Ledlitter, Carl and Colleen (Penland), Elkhart, Ind., third child, second son, Douglas Devon, Aug. 16, 1966.

Miller, Lloyd and Lois (Hochstetler), Kendallville, Ind., third child, first son, born Aug. 25, 1966; received for adoption, Sept. 16, 1966.

Reinard, LeRoy and Helen (Heimbach), Selinsgrove, Pa., first child, Rodney Eugene, Sept. 10, 1966.

Riesgecker, Verle and Sandra (Yoder), Denver, Colo., first child, Ann Michele, Sept. 9, 1966.

Sensenig, John Ray and Grace (Snader), Newmansown, Pa., third daughter, Sheryl Ann, Sept. 7, 1966.

Shank, Ronald and Marlene (Homes), South Bend, Ind., first child, Lisa Renea, Aug. 20, 1966.

Snider, Sanford D. and Gloria (Harman), Newport News, Va., first child, Craig Ian, Aug. 14, 1966.

Stoltzfus, Ben and Rebecca (Stoltzfus), Harrisonburg Va., second daughter, Denise Eileen, Sept. 9, 1966.

Zimmerly, Ray and Hilda (Berg), Sugar creek, Ohio, third child, first daughter, Tina Marie, Aug. 22, 1966.

Items and Comments

Bad as our highway record is in America, it is worse in Europe. In 1964, highway deaths in 23 European countries totaled 68,500, with 1,840,000 persons injured. In the U.S., 47,000 persons died in highway accidents and 1,700,000 were injured.

This compares with some 72 million passenger cars and 14 million commercial vehicles in the U.S., and only 40 million cars and seven million commercial vehicles in Europe.

As any European visitor can observe, Europe's centuries-old roads were not made for the modern car. If we keep on adding horsepower and speed, America's soon won't be adequate either. — **Mennonite Weekly Review.**

* * *

Another famous New York newspaper seems on the verge of closing down. Owners of the strike-bound New York **Herald Tribune** apparently have decided not to resume publication, due to trouble with labor unions and financial problems. Established in 1924, the **Herald Tribune** was a merger of the **Herald**, founded in 1833 by James Gordon Bennett, and the **Tribune**, the paper which Horace Greeley founded in 1841.—**Mennonite Weekly Review.**

* * *

Preparations were completed at Soquel, Calif., for a camp at which some 150 young Seventh-day Adventist conscientious objectors will be trained to enter the armed forces as "good soldiers." A staff of 20 officers, headed by Harry Garlick of Glendale, Calif., western director of the Adventists' Medical Cadet Corps, will be in charge of the training program. Strict military procedure is to be followed.

The commandant, noting that while Adventists oppose killing, they believe in answering the call to military service, pointed out that "more than 300 young Adventists are currently serving in Vietnam, many as combat medics. A number of these men have died while serving their country there."

* * *

Missionary work in Kenya is among the most fruitful in Africa. American missionaries have a large share in the history and development of this East African nation,

known to most Americans mainly as the safari paradise.

Right now, 14 American missionary organizations are providing services, skills, equipment, and facilities to this country of about 10 million people. By far the largest national group in the country, American missionaries and their families exceed 1,300 persons. In close collaboration with the Kenya government, they give educational assistance by providing teachers, funds, and equipment to scores of primary schools, more than 40 secondary schools, including many of the nation's business and political leaders.

President Jomo Kenyatta and his family are Presbyterians. He insists on full religious freedom of the people, including the right to continue animist tribal practices, especially those which have proved to have a beneficial and stabilizing influence on the countries.

* * *

The annual Synod of the Waldensian Church, oldest Protestant body in the world, adopted a resolution recognizing the validity of conscientious objections.

In its action, the church differed with the Italian government, which does not accept conscientious objection.

The Synod declared that the "task of the church is to announce the reconciliation in Christ, Prince of Peace" and that "conscientious objection, in the name of Christ, is a valid means to bear witness of the Lord's peace."

* * *

Sunday pilgrims welcomed by Pope Paul VI at the papal summer villa at Castel Gandolfo, Italy, heard him call for greater devotion to the Blessed Virgin. "We note with great interest," he said, "that the piety of the people toward the Mother of Christ has usually a decisive influence in the awakening of the religious mentality, in the union of all people of charity, and in their loyalty to the church."

* * *

Packages of medical and relief supplies sent by New York Quakers to Canadian Friends for transshipment to North Vietnam have been confiscated by the U.S. government and checks have been blocked at the banks on which they were drawn.

The packages and checks were directed to the Canadian Friends Service Committee office in Toronto when U.S. postal officials refused to accept shipment of parcels addressed directly to North Vietnam. The Friends group, in accord with traditional Quaker peace testimony, sought to send the supplies as a manifestation of their concern "to extend humanitarian relief to all who suffer in war, regardless of their geographical or racial identity or their political or national allegiances."

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends, said the Canadian Friends Service Committee

was fearful lest there be U.S. government interference with regular mail and financial contributions from people in the U.S. He said the Canadian Quaker agency is weighing a possible protest through the Canadian Bureau of External Affairs.

* * *

Reports out of Russia describing the jailing of six Baptists who held a mass baptism in the Don River and conducted sidewalk evangelistic meetings indicate an increasing "spiritual ferment" in the U.S.S.R., according to a veteran observer. He is Blahoslav Hruby, managing editor of **Religion in Communist Dominated Areas**, a publication of the National Council of Churches' international affairs commission. Mr. Hruby reviewed the Rostov-on-Don incident as further evidence of a heightening rift not only between adherents of religion and the Soviet government but within religious groups.

Though full data on the jailed Baptists and the circumstances surrounding their arrest was not available, Mr. Hruby said it is obvious they were from fundamentalist Baptist groups which oppose the official All-Union Council of Evangelical Christians (Baptists).

Mr. Hruby commented that available information on Baptists in Russia—a religious grouping which is estimated at some 500,000 members—indicates a considerable amount of dissent.

The NCC editor said it has been learned that, as in the Russian Orthodox Church, various Baptists have been active in circulating letters and pamphlets critical of both the government and the officially recognized Baptist Church.

* * *

Christianity in the Congo right now is in the throes of revolutionary flux. To hundreds of missionaries it means physical hardship or even danger, while to the African believer it may mean persecution, exile, or death.

The atmosphere among Christians is pregnant with fears of repetition of the 1964 outbursts of anti-white violence. The fear is underscored by the realization that this time, however, the Anglo-American airlift of endangered missionaries and nuns, which saved hundreds of people in 1964, might not be feasible.

The churches are taking the simple precaution against this danger by deserting rebellious areas or withdrawing as soon as the Central Government troops leave the local population to their own devices while pursuing their regional adversaries into other parts of the Congo.

* * *

An appeal to churches to consider using newspapers, movies, and television to strengthen their appeal to younger members was favored by delegates to the Luther League, youth auxiliary of the 3,300,000-member Lutheran Church in America.

"The realistic insights sometimes offered by movies, plays, and television produce an immediate impact . . . for the individual person," according to a report issued after a series of workshops on methods of revitalizing the youth ministry at Milwaukee, Wis.

Delegates suggested the possibility of issuing a nationally circulated newspaper. They also adopted a resolution requesting a youth page in *The Lutheran*, the church's biweekly magazine.

* * *

In Beatrice, Nebr., the mothers of teenagers decided that they had had the salacious literature situation up to their ears! The stuff was even on the supermarket shelves. Local merchants told them, "Well, it sells. . . ." At that point the women decided to find something else that would sell.

One of them got in touch with Mrs. Paul Moser, director of Women's Activities for the American Bible Society. The society had recently printed two newly designed booklets, the Gospel of John, published under the title, *One Way for Modern Man*, and the other, *The Right Time*, which was the Gospel of Mark. "The Bible is a best seller," Mrs. Moser reminded the Nebraska women. "Let's see what will happen if we ship you some of these."

The supermarket agreed to stock the new books—right beside the old stuff. Some of the husbands helped build the shelves. The teenagers! They are discovering why the Bible has always been a best seller and their mothers aren't saying a word.—from *The Church Woman*.

* * *

Dr. Joseph R. Sizoo, widely known preacher and theological educator, collapsed of a heart attack and died within minutes after serving as guest preacher at Brick Presbyterian Church in New York. He was 81 years old.

Following the service at which he preached on "How to Handle Doubt," Dr. Sizoo shook hands with many in the congregation and then went to the vestry to remove his robes. He was stricken there. A doctor who had been in the congregation was summoned, but the clergyman was pronounced dead on arrival at Doctors Hospital.

* * *

A volume of writings and sermons by Stefan Cardinal Wyszyński, Primate of Poland, was published on Sept. 7 by Harper & Row under the title, "The Deeds of Faith."

The book is being issued in connection with the 1,000th anniversary of Christianity in Poland, now also being celebrated in the U.S. and Canada. It is the first work in English by the embattled anticommunist Polish leader, who was denied a visa to visit the U.S. in August.

ANNONITE BIBLICAL SEMINAR
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World Literature Sunday, October 16

Notes from the Travel Log

By James L. Johnson

In my travels recently to Africa and South America, I had opportunity to check into those areas of communication which have often been the subject of discussion pro and con. I feel now that these areas have been clarified in my own mind, and though I've always believed in literature and radio as keys to reaching the masses, I'm even more convinced now that we have a God-given tool which we must exploit to the fullest if we are to be faithful to the commission.

1. For instance, the fact that literature and radio can be used to win men to Christ, even without the personal face to face contact, has been demonstrated again in convincing proportions. At the All Africa Evangelical Conference in Nairobi, Kenya, 22 pastors stated flatly that they came to Christ through the combination of radio and literature. Some received Christ through reading the Scriptures, others through tracts, some through books—others by their own radios.

In every case, once saved through this means, they consulted with the publishers or radio stations for a church home and in every instance were guided wisely to that which preached the Word.

Correspondence course ministries are proving to be tremendously effective in winning people to Christ as well, and in all the countries I visited I found that a well-planned literature program, with follow-up programs built in, produces genuine converts.

2. At the same time, there is no foundation for the idea that literature can do the full job alone. Literature can expose men to the Gospel and even lead them to Christ, but there is still the essential need for the church, for pastors, for Christian workers to take that new convert and guide him into a life of discipleship.

We must guard ourselves against the notion that literature is an end in itself, but use it as God intended, as a direct arm of the church to reach people for Christ and guide them into fruitful service for Him.

3. It is also apparent in my travels that we can no longer continue to consider literature as part-time work. We thank God for those missionaries who give themselves to the literature program in their "off hours." But effectiveness is seriously in question in many instances. A number of part-time literature people I visited are sensing the frustration of trying to do a job that demands all of their time. Because they cannot give it full attention, their programs are operating at a mini-

mum, some of the bookstores are in the red, and the general tone of the literature program is uncertain and discordant.

The literature ministry has become more complex in recent years in our attempts to scale up standards: with this has come the pressure for skilled personnel who are engaged full time in the operation. Part-time missionary personnel will have to be considered for full-time service and new recruits will have to be found at home to carry the ministry forward and to train nationals.

4. I also found that cooperative literature ventures are proving to be the answer to personnel and financial crises that often accompany literature endeavors of any size. The fear that such inter-mission cooperation invites corruption from border-line evangelicals has not been demonstrated at all in my travels; rather, I found a spirit of oneness in Christ, a keen desire to get the job done, and a quality of literature production that is complimentary to the image of Christianity.

Where cooperation is motivated by common spiritual goals and consensus established on methods and message, this togetherness has resulted in dramatic breakthroughs in literature evangelism.



The Brazilian bookstores also provide mail-order service. A clerk chooses books for an order.

James L. Johnson is executive secretary of Evangelical Literature Overseas. This article appeared in the *ELO BULLETIN*, June, 1966. Used by permission.

5. I was also delighted to find that there are nationals who can do the job of literature coordination and supervision on a scale that in some instances outclasses missionaries. There are problems in getting nationals with proper spiritual perspective, but the fact is they are there. Those who have found such nationals with spiritual and managerial abilities are those who have had complete confidence in the national's ability from the very beginning, have given adequate training and allocated enough salary to meet their requirements for decent living and in terms of their education and skills.

6. The so-called "distribution bottleneck" too has to be modified by some other considerations. True, we need personnel in distribution programs as never before—but I have found books in both Africa and South America where the production is so poor that it insults even the most primitive of readers; translations into other languages have been done so clumsily that the sense of the sentence has been altered to read totally the opposite of what was intended. It is obviously impossible to distribute such material.

The "bottleneck" is in both areas—competent personnel in both production and distribution.

7. The continuing trend on the field on the part of missions to open up their own printing establishments for their own production has become embarrassing in some situations. In some cases huge presses operate at half time to produce small tracts; in other instances lack of qualified personnel in printing has resulted in poor quality and often damage to the press equipment itself.

On the other hand, I have seen mission presses operating for a wide area of literature endeavor for an entire field that are proving to be the life-saver for the literature ministry. Where qualified printers are in force, where equipment is top notch, and where projects are backing up on the job ticket, I find that this mission printing establishment is needed and absolutely necessary.

Still missions are slowly realizing the sense in using commercial facilities where they can; we will have to do more serious investigation of this area before committing to press facilities of our own.

But the job is getting done—we are moving into a whole new era of literature endeavor. The future looks brighter than ever. Let us rejoice and be glad in it.

Ranchi Bookstore Sales Increase

By Paul Kniss

There was a sharp increase in Ranchi bookstore sales for the months of November and December, 1965, compared with November and December, 1964.

As our bookstore is located on the main street of a booming industrial city, we have a broad spectrum of society coming in. These people frequently offer comments. A sampling of these comments might be a valid means of seeing the

image presented to the community by "Good Books" (the name of the store).

A Hindu customer: "I want a new Bible Lover's Calendar. I received so much inspiration from last year's calendar. Each morning I read the saying (the Scripture verse) for the day."

A Christian tribal lady: "I have bought six Bibles from here for gifts within the past year."

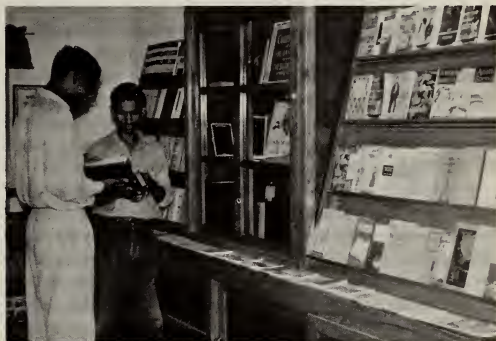
A gay blade: "No Carter Brown? No Ian Fleming? Don't you have any light reading?" (We do have light reading. We want all our books, whether light or heavy, to be wholesome, though sometimes these lines are hard to draw.)

A schoolteacher: "You certainly have a good selection of children's and young people's books."

An Indian Roman Catholic nun: "I'm glad to know that these flannelgraph materials are available here. You are doing a wonderful work. May God bless you." And as she was leaving, "Please pray for me."

Two Swiss nuns: "May we stay here a while and listen to the Christmas music?"

A church leader: "These new Hindi Sunday-school materials are the best I've ever seen."



A reading room is also another literature service of the Mennonite Church in India at Dhamtari.



The opening of the bookstore in Dhamtari, India, brought a big crowd.

Three Educational Options

A number of exciting things are happening on the Christian education front in the Mennonite Church these days. Let me call attention to three that each local congregation should be familiar with. If you have been reading the promotion, all this will be a review to you.

Are you up on the new missionary education course for this fall? Both the junior and the youth-adult courses are among the best we've ever had. *Our City Neighbors*, by Esther Eby Glass, is a 96-page study that every child, city or rural, will find immensely interesting from cover to cover. The book introduces our children to the city as a whole, establishing a bond of understanding with city children. It plants into the mind of the growing child, the concept that the city is the place where the Christian witness is most needed in our time.

The youth-adult course is called *Becoming God's People Today*. It was written by Willard and Alice Roth. This 144-page ten-lesson study explodes the myth that we Mennonites were historically rural and that we therefore are not equipped to witness in the city. The book helps us to understand the effect of urbanization on all of us and it prepares us to accept the challenge to witness and serve in an urban society.

Learning to Know the Bible, by David Schroeder, is the fourth in a series of leadership training texts. It also is a ten-lesson course which can be used in various educational settings. Every youth and adult member of every congregation should be given the opportunity to study this unusual course. Never before have we had a text of our own on this subject which cuts through to the issues and opens pressing questions about the Bible as this one does. For Anabaptist Biblicists, like ourselves, it is tremendously important that we constantly face together in utter honesty what we mean by inspiration, authority, revelation, etc. This book opens the way for us to do this with guidance.

The third option is the Luke-Acts Sunday-school lessons. Most congregations will not need to make a special decision about these because they are already using the youth and adult Sunday-school materials prepared by Herald Press from the International Uniform Lesson Outlines. The thing that is different about the Luke-Acts lessons is (1) that this is a nine-month block of continuous study and (2) representatives from church boards, agencies, and committees got together to help writers and editors sharpen the issues that emerge in these two New Testament books. Thus we may have one of the most relevant series of Sunday-school studies we have ever had.

—Arnold W. Cressman.

The Publican

*O God,
At the close of the day
I come to you.
May your goodness and grace
Which pursued me
During all the day
Protect me in the darkness.
Help me close the day
As one who knows
All is in your hands.
Help me rest
With the realization
That you slumber not.
Give the serenity of soul
Which finds freedom
In full forgiveness,
And the strength of body
Which is sufficient
To fulfill your purpose.*

Amen.



Midway, Columbiana, Ohio

The Midway Church is located in eastern Ohio, adjacent to the site of the first church built by Mennonites in Ohio—the Oberholtzer meetinghouse, built in 1825. The early migrations were primarily from Fayette, Franklin, Lehigh, and Bucks counties, Pennsylvania, and Rockingham County, Virginia. The present building was put up in 1869, enlarged in 1897, and added to again in 1959. It was known as the Oberholtzer Church (after Jacob Oberholtzer, one of the first ministers) until 1898, when it was called the Middle Church. Since about 1900 it has been known as Midway. The congregation is part of one of the oldest Mennonite communities in the state, although it has had organization separate from its sister congregations only since 1948. It is affiliated with the Ohio and Eastern Conference. The present membership is 185, with an average attendance last year of 222. Paul Yoder serves as bishop, with Ernest Martin as pastor and Caleb Yoder deacon.

Facing what the Scripture has to say about the future will do at least two things. It will cause us to make our decision for time and eternity and not for the expediency of the moment. It will also purify the present and make us effective instruments in the present. It was Esau, who decided on the basis of the moment, who really was worldly and lost. Jacob, like Joseph and other great heroes of the past, had the long look. They could face great questions and temptations squarely because they had the eternal perspective. How we need it today!—D.

Eternal Perspective

One of the most frightful things which seems to have happened today is that the future perspective has grown dim. Here I'm speaking about the future of the church or nation or world. I'm speaking about the ability to take the long look, to judge actions of today in light of eternity, to make decisions such as Noah, Joseph, David, and Daniel made because their eyes pierced beyond the present situation to the purposes of God.

Future hope in Christ's coming again is not a prominent note of the present. Yet it is one of the great purifying truths of life. This hope has sent many in service to the far corners of the earth. This hope has given many the great assurance needed amidst disastrous difficulties. It is the "blessed hope" of the Christian.

Future judgment is not a common concern of the day. Yet it should be because it is sure. Sin will be punished. All shall stand before God. If God Himself, and His Son our Saviour, called judgment to man's attention so often, we should give more attention to it today.

The future of a lost soul is seldom spoken about today. Perhaps it's not as clear to us that man is lost outside of Christ. Perhaps it's too dogmatic to declare that man is lost and that hell awaits the unrepentant sinner. Or maybe we have been calloused and do not have the compassion we once had for the sinner. At least I cannot imagine the church going forward if it forsakes compassion.

How often have you heard about heaven the last year or two? Probably not very often. Why not? Has this future prospect grown dim? Perhaps we are too satisfied with things down here. When life gets easy for the saints down here, heaven loses its glow. Heaven becomes rather hazy also to one who is disobedient. All spiritual things do. Have we lost this look into the future? It would do all of us good to hear something about heaven once in a while if we plan to go there.

So one could go on and on reflecting on the future truths which God has revealed in His Word. And in reflecting one finally must wonder why the future is not as favorite a topic as it once was.

I'm not thinking here of some pie in the sky kind of philosophy which only thinks of future bliss while doing nothing or knowing no bliss here and now. The fact is that a Scriptural contemplation of the facts of the future has never allowed people to remain unconcerned for or inactive in the present. The opposite is true.

Dare We Do It?

Jesus' eight objectives for His new man as found in Matt 5 are:

An utter self-helplessness with complete trust and surrender to God.

A heartbroken sorrow for sin and sin's results finding our only comfort in God.

A passion under the control of God which will be angry at the right things and times.

A devouring longing for right which can be satisfied only in God.

A character that becomes incarnated in the other person seeing and feeling as he sees and feels.

A heart whose motives are one with God because He controls them.

A life devoted to producing right relationships between man and man.

A fearless radical (not fanatic) who can take reproach for Christ's sake rejoicing.

This man cannot be "well adjusted." This man is living in the center of conflict. This man is not the man we project into the future of our children.

Dare we as parents set these objectives for the training of our children? We must recognize that this is the new creature in Christ. Yet we also must accept the words, "Train up a child in the way he should go; and when he is old, he will not depart from it." Do we really want our children to be this person? Are we?

Dare we as leaders in Christian nurture aim at these goals? Is this what we are attempting in mission outreach? In our Sunday-school classes? In summer Bible school? In our total Christian educational program? Where will they lead us? What kind of church would such an approach produce? How might society feel about these persons?

Dare we even dream of our children being so ill adjusted in this materialistic world? Jesus resoundingly says we must. "If the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." "A city that is set on an hill cannot be hid."

Parents, let us gird up our loins. Let us "be" that we and our children may live.—James Payne

A Prized Possession

By Newton Gingrich

Introduction

"And where do you belong?" We've all been asked this. Geography, family, organization, and other identities are natural in the human setting. There is, however, an identity of greater significance. To whom do we belong spiritually?

In I Pet. 2:9 we find a meaningful term—"a peculiar people." This is not oddity. It is rather a selectivity. It is a supreme claim. Believers are God's property. He has purchased them.

As the boy who lost his homemade boat announced after payment to reclaim it, "You belong to me two times: I made you and I bought you." Equally we are God's prized possession. We are His delight. None other has a rightful claim.

In five meaningful comparisons Peter notes the relationship of the believer to God. This message observes only two.

They are attempts to explain spiritual realities in human terms. None are complete. They are merely aids to comprehension.

1. As Newborn Babies

Verses 1-3 speak of a family relationship. This is discussed in the context of 1:23, "born again . . . by the word of God." Physical birth and spiritual birth have many similarities. Not the least of these is the lifeblood. Both Christ and our mothers shed blood for the realization of a new life.

Growth also finds its comparisons between the heavenly and the earthly. Peter suggests three aspects of such development.

a. Laying aside (verse 1).

In natural birth prenatal existence is no longer a reality. The child is freed from its bondage of the womb. Likewise the child of God is released from the ways of the flesh, pre-new birth existence is no more.

Spiritually there has been laid aside:

Malice—evil hurt to another.

Guile—evil attitude to another.

Hypocrisies—deception of tongue and deed to cover up.

Envy—desirous of another's circumstance.

Evil speaking—to wound another's character; to speak a person down.

Interestingly each of these characteristics grows out of the former. The desire to hurt finally results in wounding a character.

Peter clearly states that such should be removed. They are as ridiculous in a believer's life as a baby's rattle in the hands of a 70-year-old.

b. Desiring the milk (verse 2).

Neither children nor believers can grow negatively. A child's arrival does not assure growth. A sinner's cleansing never guarantees spiritual development. The removal of bad deeds does not produce life. Growth comes via the intake of food.

For a babe the basic requirement is milk. The young believer's nourishment comes via the Word. For maximum growth it requires "sincere" milk. This was milk diluted with chalk water. Or, as we say currently, "watering down the word."

Thus it behooves all who "feed" or those who seek for "food" to earnestly search for the "sincere" truth. Surface concepts, legislated morality, or erring interpretations do not nourish growth.

c. Willing to taste (verse 3).

Sin can destroy the appetite. Before learning to feast on the Word we need to taste it.

An atheist had eloquently declared there is no God. Having challenged his audience to react, an elderly gentleman proceeded to the platform. Seated, he peeled, quartered, and ate an orange. Turning to the speaker, he inquired, "Did it taste good?" Aggravated, he retorted, "And how should I know? You ate it." "Exactly," was the reply. "And you have never tasted God."

Such a taste is not alone as food. The written Word is food for the mind and soul. To taste also includes the affection of a person. A mother's physical contact is as important to an infant as food. A spiritual relation with Jesus is as significant as spiritual food. Growth is not done by a "book" but by a "person." Christ needs to walk out of the pages of the book into our lives.

2. As Lively Stones

Spiritual experience is here seen in a building relationship. Both Old and New Testament speak of Christ as a stone. He is compared to a stone rejected for the temple foundation. Later the same stone was selected as the cornerstone.

A cornerstone in ancient days became the point of measurement for squaring and plumbing of the building. In God's spiritual building Christ serves the same purpose. Believers, the building material, are prepared and placed in relation to Christ.

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According to verse 7, Christ does not have this importance for the unbelievers and disobedient. To such He is not the prized possession. Note verses 4 and 7. Christ instead becomes a stumbling stone—a loose rock on the path one may trip over. A rock of offense—hurled for destruction; convicting and insulting the ego.

The unbeliever is under appointment for judgment. He has not claimed Christ. To him Christ becomes a trap set to trip.

In contrast the believer becomes a lively stone. As such he will not be “confounded” (judged). Verse 6. Instead, he takes on the nature of Christ. Whether in terms of light, priest, son, sheep, king, or a stone, Christ’s followers have like qualities.

A stone suggests security, firmness, durability, and beauty. Both Christ and the believer provide these qualities for God’s spiritual structure. Unfortunately, some consider themselves a rock when immovably stubborn. As someone has said, it’s good to be dogmatic but not bull-dogmatic.

Such an attitude is not “living.” It is not relevant or growing. Permit an analogy. The believer must be a growing stalagmite. He is secured by God in a divine dimension and continues to grow with rock characteristics.

God is fitting every believer into His spiritual structure. Its purpose is to serve a priestly function. The priest in the Old Testament was considered part of the house of service. Both the temple and the tabernacle were intended for a spiritual ministry through the priests. Such service is acceptable to God.

According to verses 9 and 10 God has chosen us as an elect race, typified by the Hebrews. The choice was not because of what we are. Rather, it was for what we might become in Him. In this relationship believers are a “generation.” They are a people of one blood—Christ’s—and thus members of one generation.

Likewise we become a “royal” or a kingdom of priests. As such we share the dignity and glory of Christ the King. In this position we are a “holy nation.”

Like a stone God’s people were “nought.” They were “not a people” of worth as placed into God’s spiritual structure.

Every true believer belongs to Christ. He is precious as a newborn babe in a family or as a prepared rock for a developing building. As Christ and believers experience a reciprocal choice, so they become a mutually prized possession.

Peace Statement of Lancaster Conference

In light of current world needs and conflicts, and the need to interpret the practical implications of our peace concerns, we present the following to our brotherhood:

1. We reaffirm the historical position of the Mennonite Church on Biblical nonresistance and continue to support earlier official statements by the Mennonite Church.
2. The Scriptural teachings on nonresistance and separation of church and state continue to be a fully relevant guide for the church in facing the problems of today. Since our citizenship is in heaven and in the body of Christ, the church, they require our primary loyalty above any responsibility to the nations.
3. The basis of positive divine love is the new birth whereby we are “partakers of the divine nature” and have “the love of God . . . shed abroad in our hearts by the Holy Ghost” (II Pet. 1:4; Rom. 5:5).
4. War is contrary to the teaching and spirit of Christ and the Gospel and God’s will as revealed in His Word.
5. Christians cannot be neutral in their attitudes toward evil, nor can they compromise with evil. Our actions and expressions of loving concern for our fellowmen must be consistent with Scriptural standards. Therefore our approach to current problems should include:
 - A. In recognition that governments are God-ordained with a distinct role in society we respect, honor, and pray for leaders of nations.
 - B. As a church and as Christians it is our duty to bear witness to all men, including government, regarding the truth of the Word of God and our concern for love, peace, and justice.

- C. Our protest to social injustice is symbolized by sacrificial service rather than by marches, demonstrations, or obstruction.
 - D. Our ministry and concern must relate to the spiritual, physical, and social needs of our fellowmen through the church’s local and worldwide programs, rather than involvement with groups where motivation is only social or humanitarian, and often infiltrated with elements that have little respect for true Christian principles. We cannot support movements which use hatred, emotionalism, extremism, and nationalism in attempting to correct social or political problems.
 - E. Therefore we rededicate ourselves to sharing sacrificially of our time, finances, and materials to witness to and serve those who are suffering so deeply because of war and prejudice.
 - F. We do not desire for ourselves economic or social gain resulting from injustice or war nor can we knowingly assist in the production of materials used in the support of war or destruction.
6. We appeal to each member to cultivate sincere expressions of Christian love and peace with all men and especially in our relationships to each other within the fellowship of the church which is the mark of a true disciple of Jesus Christ. John 13:34, 35.

We call the church to prayer on behalf of our government and all governments, and for the many people who are suffering, wounded, and homeless because of war. We urge church leaders to call special sessions of prayer that God may overrule in the affairs of man that His will might be accomplished.

Housefellowships, a New Form for the Church?

By James Fairfield

The housefellowship in which I shared, met that particular week in the suburban living room of the manager of a mayonnaise factory. I had come earlier than the usual "Thursday, anytime after eight." I was curious about his attitude toward church membership. In this housefellowship group several were active members of local churches, but about an equal number were not. The mayonnaise manager exhibited respect toward the institutional church, yet he said it was not for him. At least not as it was.

His visits to church were limited by choice. His choice. He gave the impression that he expected more of Christianity than could be discovered as a spectator in a pew.

Yet during the housefellowship discussions this man exhibited a deep and sensitive awareness of who Christ was. More, Jesus Christ was for him a living person to be dealt with in daily human experience, on the job, and in his family. His wife had struggled through years of emotional instability. She told us that even she considered the Thursday night housefellowships as the greatest influence in her experience for the healing of her personality.

Others also met regularly with the group. A couple who lived on a farm and worked it part-time, juggling chores around a job in town. The wife of an industrial designer. A well-heeled farmer. A couple with a large family, the man between jobs. He was much concerned to discover the will of God. "I don't want to take just any job," he said, "yet my family has to eat." The group shared their tensions and suspense, as weeks of unemployment grew into months.

Then there were the "irregulars," who joined the discussions whenever they could, or whenever their interests urged them. Consequently, on most Thursday evenings there were nine or a dozen people meeting. With but one purpose, to study the Bible.

Not from lessons out of a book. Nothing as functionally organized would have lasted the six years the group had been meeting.

Instead, the group would choose by common consent the next New Testament book to study. They would begin at chapter 1, verse 1. What did it mean? What did it not mean? In today's terms, and for today's needs?

Theologically, they were a bunch of "lay" amateurs. But they had discovered how to bring themselves before the judg-

ment seat of the living Spirit and know His word cutting to the marrow of their lives.

Rules of fair discussion emerged quite without effort. In fact, I don't remember rules of order ever being discussed at all. Perhaps close examination and definition would have pulled their teeth. As it was, the group absorbed the fiber of reasonable order and acted accordingly.

For instance, when one of the members became wound up in a subject and ran away with it, the rest rode along. Arguments and resistance came, yet somehow the group would stretch its patience far enough to cope with the outburst.

Some visitors watched this process without understanding. "Christians shouldn't act like that, become so involved, light into one another so hard!"

Yet the dynamics the group exhibited are not unusual to New Testament Christianity. The Apostle Paul frequently expressed the Christian's responsibility to challenge as well as commend, in a form of mutual discipline. Admonition and challenge are very much a part of the "ministry of reconciliation." A vigorous discussion can get in behind the polite fronts we put up to hide from one another.

One person criticized the group for not spending enough time in the Bible. Admittedly, some evenings almost everything else was discussed except the few verses scheduled. Family tensions, neighborhood politics, job problems . . . yet were these not living situations pushing themselves to the fore, and needing resolution?

Jesus never shoved aside the cripple to talk alone of "spiritual things." First, He ministered, then drew the person on to deeper awareness of the kingdom of God and His righteousness.

Next Reformation

Perhaps life-healing housefellowships of this or a similar variety are the next reformation? I think so. And I think we should move quickly to adapt our congregational life to include the neighbor-touching resilience of housefellowships.

The Lutheran Church, Missouri Synod, is now consolidating the results of a pilot project housefellowship in Chicago's Marina City. In June, 1964, Pastor Roy Blumhorst moved into the "upper middle and up" class apartment complex at the initiation of his church's Northern Illinois District.

Marina City's rents run from \$120 to \$450 a month. The 65-floor complex includes 20 floors of auto park, a 500-boat marina, cocktail lounges, bank, supermart, and restaurants.

Tenants are insulated by intruder-proof entrances, and they

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carry a cultivated aloofness to match. Mr. Blumhorst plowed head on into this cool attitude when he and his family first moved in. He found it impossible to strike up a conversation in the elevators or corridors.

Ringling doorbells didn't work, either. He found that most residents had experienced some form of structured religion in their past and had purposefully set it aside. His visitation techniques raised barriers rather than lowered them. So he revised his evangelism.

Beginning with a discussion series on modern painting to which all Marina City tenants were invited, he soon was able to gather groups around continuing topics such as "How to Read the Bible" and "The Christian Style of Life."

Now about 100 people of Marina City are involved in what might be recognized as an emerging congregation, although a resemblance to the usual Protestant church is not readily discernible.

Other Experiments

In addition to the Marina City housefellowships, several other small-group experiments are opening up new possibilities for the living out of congregational experience. "Faith at Work" groups have functioned across denominational lines in small-group fellowships for years.

The late Dr. Samuel M. Shoemaker founded the Faith at Work movement in 1955 through what is now known as The Pittsburgh Experiment. His successor, Donald T. James, tells of Shoemaker's concept: "Dr. Sam envisioned small groups of men who would meet regularly to discuss and pray out God's will. The meetings were to be open to anyone and the groups were interdenominational.

"Today there are fifteen men's groups in the Pittsburgh area meeting in factories, office buildings, public restaurants—and several couples' groups in homes—all of them on a weekly basis." Similar Faith at Work groups exist on a local, unstructured basis in cities and towns throughout the United States and Canada.

A newer organization, called "Growth by Groups," has developed materials and suggested methods for adult weekday Bible study. Their program features a commitment to personal disciplines of Bible study and prayer for a minimum ten weeks. It is available only for use by organized congregations. A kit of planning materials, including a filmstrip and a workshop outline, can be obtained for \$10 from Christian Outreach, Inc., Box 115, Huntingdon Valley, Pa. 19006.

Members of Scotland's Iona Community have looked with favor on housefellowships as a legitimate alternative for congregational life—even to exercise social concerns in the community. Mark Gibbs and Ralph Morton, in their book *God's Frozen People*, report on Iona's George Wilkie, who is also Industrial Organizer for the Church of Scotland and a leader of a local housefellowship. Describing the housefellowship in action, Wilkie says, "Another need which they seem to answer (in addition to personal needs) is the opportunity . . . for spontaneous neighborly service in the most natural way."

After a session of Bible study, his group members discuss neighborhood needs and make plans to meet them. Then in

the prayer period which follows, neighbors and their situations are remembered. "The real intercessory work of the parish goes on in these prayers," Wilkie asserts.

Earlier this year, *Decision* magazine reported on the remarkable results in Dallas of a Home Bible Study movement there. Eight Dallas churches sponsor over 130 classes in homes throughout the community. Groups meet weekly for an adult Bible class whose membership is almost exclusively non-Christian.

When people make decisions for Christ, they are helped to move to another study group for Christians. One congregation reported that 78 of 86 adult converts in their membership came from the Home Bible classes.

Broadcast Follow-up

As a part of their follow-up of radio evangelism, Menno-nite Broadcasts, Inc., have served groups meeting for study of MBI's Home Bible correspondence courses. Currently, the possibilities are being investigated of encouraging the spontaneous development of housefellowships through contacts made by broadcasts, ad evangelism, and other mass communications methods.

Also Mennonite Broadcasts' Heart to Heart Fellowship groups are now meeting regularly in more than twenty states and provinces. Most groups are using the printed radio talks as a basis for discussion of the Christian mother and her home. And almost all of these fellowships include non-Christian homemakers from the neighborhood.

Housefellowships Answer Problems

Are housefellowships the answer to the church's problems? Could be. At least in part. At least for some of our problems.

In the metropolitan areas it is becoming notably impractical for churches to invest more in real estate. Land and building costs are higher than ever, while the social needs for a church meetinghouse are declining. The bowling alley and the Sunday ball game are only two of many alternatives to the church house as a community social center.

In depressed areas of the inner city a church building may still serve to drain off the pressures of overcrowded living quarters. A church building and all it means in middle-class symbols may encourage low income Christians to move up the economic ladder. Which isn't entirely wrong. Nor is it entirely Christian.

One of the persistent problems the church faces in itself today is its identity. What is the purpose of a local congregation? What should be its form, activities, and goals?

Are our goals too much wrapped up in too small a bundle of activities—youth fellowship, Sunday school, vacation Bible school, preaching services? Have we divorced religion from the workaday worlds of commerce and social conditions, the worlds where people actually live?

It is possible that housefellowships, if wisely developed, may experience a life-touching communion and fellowship denied to larger congregations because of their preoccupation with religious activities . . . or even sheer size.

The breakdown of family relationships has been held by

some to be responsible for delinquency and social irresponsibility in America. In our congregations, have we been adding to the disintegration of family unity by our congregational age divisions, in classes and activities?

Housefellowships can significantly reunite age-groups to their mutual benefit—a benefit deriving from natural diversity of interests, insights, and skill levels.

It is possible that we may discover housefellowships more “the church” than our larger spectator-style congregations of believers. We must not let congregational size be the whole measurement of spiritual accomplishment. Is bigness better? More responsible? Better organized? Or perhaps does bigness lead rather to inflexibility and massive inertia?

In a well-stuffed Sunday morning worship service, with 200 nodding saints consuming yet another discipleship sermon, the need for personal face-to-face discussion can reach critical proportions. A sermon without opportunity for the exchange of insights neglects a basic God-created need for expression and practical understanding.

How is man to be a Christian Monday morning on the punch press when the pressure is on to produce? What does a salesman do with the ever-present hazards in his occupation—its tensions and frustrations? How do these men discover what Christ is doing in the lives of other men, with similar pressures and temptations?

Where and when does a homemaker find opportunity to share both her problems and her triumphs in a significant Christian fellowship? So that the Holy Spirit can minister to her practically, through her Christian brothers and sisters? Housefellowships can provide for the deeply human exchanges so necessary for genuine edification and discipline between growing members in the body of Christ.

How to Start

How can existing congregations make use of housefellowships? Much as a system of Christian education was developed and adopted. We thought it through. Experimented. Exchanged and evaluated results.

The Holy Spirit is already showing the church how it can be done. He has spontaneously “raised up stones” to do His work in the many forms of housefellowships now operating. We can benefit from their experience. And try a few experiments of our own.

Why not have many small housefellowships under the care and ministry of one pastor? Let the small groups meet and study together on Sundays and midweek, then on occasion gather all the groups in a rented hall for a Sunday of singing, communion, exhortation, testimony, and worship.

As an initial step, I suggest that congregations able to do so should start indigenous housefellowships among volunteers, with disciplines and objectives predetermined by the congregation itself. Evaluation and comparative analysis after a trial period should give us all a wealth of experience . . . and bring many of our neighbors to Jesus Christ. □

* * *

A man submerged in business all week had better come up for air on Sunday.—Holmes.

Honest Money Talk

By Ralph D. Bucy

There seem to be two distinctive viewpoints regarding money and the church. One is characterized by the so-called “spiritual” approach in which money is not directly mentioned, but under the umbrella of phrases like commitment, greater service, mission of the church, and Christian responsibility, the giving of money to the church is silently implied.

The viewpoint which these remarks illustrate is that the church should ask for money directly, honestly, and openly.

We live in a money culture. People work for money, sacrifice personal pleasure for it, agonize over it, even die for it. Money is what people really understand. Theory, lofty ideas, pious words often are not recognized, and seldom applied to real life. However, when the church asks for money, people are rarely in doubt. Enormous federal budgets, rapidly expanding cities, the vast variety of new gadgets, the flood of advertising, mass production, the mass demand for things, and the seeming insecurity of those without the latest status symbols of the affluent society, are examples of the money-culture in which we live. For the church to ignore or deny such rapid changes in society is to be both ineffective and foolish.

There seems to be a widespread hesitation to talk about money from the pulpit. Many pastors shy away from direct mention of money by employing such words as possessions, resources, and substance. Money-talk *does* frequently arouse hostility, anger, and uncomfortable groans. Perhaps this is an accurate gauge of the effectiveness of preaching. This is precisely why money-talk is so significant. Americans understand money and giving freely and joyfully a responsible percentage of one's income to the church may be an indication of our seriousness about being a “staunch soldier of the empty cross.”

People resent being manipulated, used, and subjected to half-truths. The church needs money to operate in society. The churchman needs to give money to the church as a partial, yet essential expression of his Christian concern. It is high time the preachers get honest and open about asking for money for the church's work. The “hidden persuaders” are making hypocrites out of all of us. While there are other valid measures of one's sincerity, giving a significant percentage of one's money to the church is a vital and necessary response to the mercy of God.

To make money a forbidden, secret, and worldly word in the church's vocabulary is to commit an ancient heresy. In the second century a concerted effort was made in the church to divorce the “spiritual” from the “material” in life. This gnostic heresy had a strong appeal. It was used to escape the realities of responsible life and to avoid the unpleasant conditions which surround life in the world. It was the pretense used to create a false security of spiritual superiority. The wedge thus driven between the sacred and the secular was soundly repudiated by the church, yet the appeal of this dualism to answer the problems of the Christian life abounds in our present churches. Many people are tempted to slice life up into neat, tight little divisions. “Business is business and

the church ought to keep out of it." "My private life is my own and has nothing to do with my formal, public confession of faith." "The church ought to mind its own affairs and leave this money-talk to the bankers and deacons." Such clichés as these betray a pagan dualism which is unbiblical, untrue, and unchristian. Life is one inseparable unit. Every area affects every other area. How long will it be before Christian people remember that Jesus Christ is Lord of all life—including money, how it is made, and how it is spent?

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

We in the church must be honest with our people. We must teach them to give a responsible percentage of their money,

because money is a symbol of life and life is all we have to give. It is important that Christians give because money is so important to modern life. To keep money and the luxury of affluent standards of living in balance and perspective, we must teach people how to give sacrificially. We learn the grace of giving like any other skill. The discipline of regular, proportionate giving as the first item of the family budget is a down-to-earth symbol of the Christian life which is understandable. Values have a way of placing themselves in perspective when the first value is settled.

This is a plea for honesty on the part of church leaders and a plea for true perspective on the part of all Christian people.

—*Stewardship Facts.*

For Discussion

Should Babies Be in Church?

By Martha Huebert

I'm not against babies! I love them, and hope to be a mother myself before too long. Nor do I have anything against the young mothers who so valiantly struggle to keep their little ones reasonably still against all odds.

No, my gripe is against "the system" that makes the Sunday morning service sometimes turn into a three-ring circus, causes ordinarily composed parents to turn into red-faced, tight-lipped, authoritarian tyrants for one hour each week, and causes me personally to miss out on many meaningful moments of contemplation, prayer, learning, and encouragement.

To put it simply, why do we have to have infants and toddlers in church? With our Anabaptist emphasis on adult conversion and baptism, where do we Mennonites justify bringing these uncomprehending little ones into church services? Do we believe them to be "blessed" by being in a "holy place"? But we're supposed to believe that the real church is the body of believers, not the building, and God is wherever a handful of believers gather in His name.

Many have told me that it is good to train children at a very early age to be reverent and quiet in church. This argument leaves me cold. As a teacher and graduate student in early childhood education, I have learned that it is *impossible* to reason with a young child, or "teach" him to put on a certain "reverential attitude," which he has no capacity to understand.

At best, he can be entertained or cajoled into silence, as shopping bags full of toys, and peanuts all over the church floor amply testify. Yet, when a child does cry or fuss, the mother is blamed, and given those horrible "can't she handle her children?" looks.

Secondly, there is no evidence to back up the idea that children brought in as infants are any more attentive or reverent than those started at a more reasonable age. In our church, some school-age children who have "always" been brought to church spend their time during worship services reading their Sunday-school papers, talking, even giggling. Another boy, whose parents were not yet Christians when he was a baby, sings beautifully, pays attention to the pastor, and does not seem to regard church as a place where he is to be entertained.

Are we then to leave babies at home? Not necessarily, for then Mamma would have to stay home too. But most churches have lovely nursery rooms, used during the Sunday-school hour. They are usually equipped with a sound system whereby the mothers or attendants can listen to the service. We seem to use these only as a last resort, when Junior gets too terribly restless, and even his pacifier, string of beads, and other "surprises" in Mother's purse fail.

Why not encourage mothers to feel free to use the nursery room, even have trained volunteers there to entertain and care for the little ones, singing with them, and giving them the impression that church is fun, not a weekly ordeal?

What do you mothers and fathers think?

Martha Huebert is a Mennonite writer from Bronx, N.Y.

Wednesday Worry Club

By Urie A. Bender

An exclusive new club came to birth late in 1965. Within months 69 chapters of this club had been chartered in cities and towns across the country. National magazines and a number of the large dailies featured the phenomenon. Without organized publicity of any kind, interest mushroomed to the point where the founder had seriously considered . . . (but I'm getting ahead of my story).

Mr. X, the founder (he insists on anonymity), was a worrier, is a worrier. He enjoyed his worries. He was grateful for the sense of involvement with life his worries provided for him. He often spoke of the dignity inherent in a deep concern for people and events. He actually reveled in the heavy burden worry brought him. He wore his worried air like a badge marking him as a man with particular sensitivities.

Early in life Mr. X had discovered the importance of worrying about others. Indeed, as he wrote one time, "one sometimes is hard put to find sufficient cause for worry when concern is limited to oneself. But with over 3 billion people in the world, worrying about others opens up a vast new potential."

It is interesting to note that the current population explosion has provided a scintillating dilemma for Mr. X. As the population increases at a rapid rate, he will no longer have to worry about not having enough to worry about. But this lack is amply compensated for by the delightfully fearsome prospects of overpopulation.

One of Mr. X's earliest conclusions was that one should worry about things outside of the sphere of one's own responsibility. When one is directly involved in a project, there is always the chance he will succeed, thereby eliminating a fertile field for worry. But when the worrier concerns himself with matters completely beyond his control, there is little chance he will undercut his own pleasure. Of course, one must be ready to run the risk that someone else will control a situation and thus end the cause for worry.

With his adeptness for worry, Mr. X became a very busy man. When he wasn't busy worrying about himself, or others, or matters beyond his control, the irretrievable past or the unpredictable future, he was preaching the gospel of worry to all who would listen and many who would have preferred not to.

In these circles he always used words like *interest* or *concern*. Some people were touchy about admitting they liked to worry. Naturally, when he was with his kind he seldom

shunned bare facts. He enjoyed worrying and considered it a respectable vocation.

One other facet of Mr. X's personality should be mentioned. Indeed, it was this which led to the formation of the Wednesday Worry Club and ultimately to his own painful downfall.

Mr. X liked organization. He was an anti-individualist. He believed that what could be done well by an individual could be done better in concert with others in a group. *More, stronger, bigger, together* were words he loved.

In a moment of brooding brilliance he conceived the idea of bringing together in one entity his two major strengths—his unchallenged status as worrier par excellence and his penchant for organization. From this inspired moment came forth the Wednesday Worry Club.

It would become the moment of his genius.

For weeks he planned an elaborate program. But after careful study Mr. X decided that the strength of his organization and its program would be in its sheer simplicity. So he reduced membership requirements and procedures to a bare minimum.

Membership: Open to those who are willing to admit the possibility of difficulty in any relationship or situation.

Procedures:

1. Each time a member entertains a worry, write it on a slip of paper and place it in the Wednesday Worry Box.
2. Each Wednesday at 4:00 p.m. open the Worry Box and dwell on the worries accumulated during the previous seven days.
3. Return unused worries to the box to insure some for the next week.

Again and again he rechecked and revised his work until he was convinced he had developed a foolproof system for the perpetuation of a worrying public. He liked the systematic approach. Linked with individual worrying time the average worrier could be assured a full schedule. He felt a new and peculiar kinship with other worriers, for now there would be a unique comradeship every Wednesday at 4:00 as they did their worrying together. But the neatest device of all was the return of unused worries to the box. This would practically guarantee no week would ever pass without something to worry about.

As the idea spread in his community, Mr. X became ecstatic. He detected a new deference in his neighbors. Surely this reflected their approval and their awe at his brilliance.

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Soon other community representatives wrote for information. Proudly he returned the brochure he had prepared. Within a few months over 60 chapters had formed, even one in Hawaii.

Mr. X was overjoyed.

Then one day the bubble broke. The first testimonial letter arrived. And what should have warmed his heart turned to gall as he read:

Dear Mr. X:

My wife and I are overjoyed at the benefits of membership in your Wednesday Worry Club. For years we have been chronic worriers but always without any organization. Your systematic approach has worked wonders.

We have made a great discovery. By writing down our worries and putting them in the Worry Box we have freed our minds for many other important things. And we have found, at 4:00 p.m. each Wednesday, that 90 percent of our worries had no foundation in fact or are working themselves out. And those unused worries we put back in the box as you instructed (a paltry 10 percent) no longer seem so important. Given another week most of these disappear! Thank you so. . . .

Mr. X could read no further.

The monument had turned into a tombstone. (But there's a black side to every brightness. Now Mr. X really has something to worry about.)

A Service of Communion

By Madonna Eberly

As the harmony of "In Thy holy place we bow" rose to the open steel beams of Long House, 1,425 young people began a special service of communion at 7:00 a.m. on the last day of the annual nationwide MYF convention at Estes Park.

Outside great mountain peaks rose into the deep blue heavens and the crisp clear morning air added to the reverent hush which came over the large assembly. There was a definite sense of unity as we sang "Let us break bread together on our knees" and the choir responded with "Come, Thou Almighty King" and "O sacred Head, now wounded."

You could have heard a pin drop as John Lederach rose to read the holy Scripture. At his suggestion everyone removed his shoes and placed them under his chair for the remainder of the service. We thought of the time when God told Moses to take off his shoes because he was standing on holy ground.

When we were told to stand and pass by the five tables at the front of the building for the matzo and cup, no clapping of heels or shuffling of soles was heard. Only what seemed to be the rustle of angel wings. We could not keep back the tears which filled our eyes. Long House, the hall often used for roller skating, became a cathedral of honest worship.

The service closed as we each made a pledge of our loyalty in the words of the hymn, "My Jesus, I love Thee, I know Thou art mine; for Thee all the follies of sin I resign."

Since this was our first experience at a national MYF convention, we wondered what it would be like. Our study of *Acts Alive* had only deepened our anticipation and we were not disappointed. It was inspiring to see 2,400 youth together in worship and "Talk It Over" groups discussing what the

Apostle Paul would do if he came to our town today.

Naturally, in such a large group there were those who boasted not attending any sessions and some who said they didn't get anything out of it, but the majority were impressed with the spirit of the group and the interest shown. We doubt that a crowd of 2,400 adults would have cooperated any better. Some tremendous behind-the-scenes work preceded the convention in order to have things proceed so smoothly.

"For Heaven's Sake," the musical review in two acts, aroused a variety of feelings and no doubt there were some who condemned the whole week because of it. We heard many favorable comments. If you could see the play as the sharp satire it was meant to be, something in every scene spoke to you and even pinched your toes.

Comments like these were given by our local MYF:

"I was impressed with the sermons. They really got next to me."

"I appreciated the TIO groups."

"The communion service was impressive and so meaningful."

"There were no kids shoving and pushing in the food line."

"Other conventions were a ball. This one really got down to business with God."

"The kids felt free to express themselves. Everything was so spontaneous."

So before you lash out with criticism, remember no one knows how many young men will decide for the ministry because of Estes '66 or how many girls will change their attitudes and standards because of the witness of other dedicated youth. We felt like Mr. Matthews, the park superintendent, who put his hands to his head and said, "I've never seen anything like it. Never seen anything like it before!"

"God's people" are truly "on the edge of tomorrow."

Mr. and Mrs. Ben Eberly were former sponsors of the MYF of the Menonite Church of Rocky Ford, Colo.

Harmonizing Life

By Moses Slabaugh

What happens at your address is very important, but what happens between you and your neighbor is equally important. Most of us live with people. How we live is the all-important question. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Thou shalt love thy neighbour as thyself." Some of the most tender verses in the Bible refer to living with people.

Man is a being with many influences bearing upon his life constantly. There are four facts every person faces. First, you are always in the presence of God; second, you always live with people; third, you constantly live with yourself; and fourth, Satan prowls as of old. One of Satan's activities is to accuse the brethren. Rev. 12:10. He accuses man to God, God to man, and man to man. When you see strife among the brethren, Satan stands by and grins. War and international strife are the devil's workmanship.

Man's relation to his fellowmen is most important—so much so that Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." In our culture, where competition is so prevalent, self-seeking and status can easily become goals. Climbing the status ladder is hard work, and it is even more difficult to come back down. Coming down is when men frequently get hurt. Paul had a safety measure when he said, "Mind not high things, but condescend to men of low estate" (Rom. 12:16). Living with fellowmen takes effort and consideration. Nothing short of a new birth experience and the "mind of Christ" can make our human relationships what they should be. Don't blame the other man if relations are ruffled at times. Look at yourself. The radar that comes back to you may be the very ray you bounced onto your fellowmen.

A few considerations may harmonize our living.

1. Make promises sparingly to your fellowmen, and those you do make, keep them faithfully. Let your "yea be yea; and your nay, nay." You don't usually disappoint your friends the second time. They don't give you a chance. One businessman had so many unfulfilled commitments, his wife concluded

she had a "promising husband." In Old Testament life, a vow was a solemn promise and meant to be kept. If you would merit the respect and confidence of your fellowmen, keep your promises. Your acquaintances soon label you as reliable or otherwise. You build your own image in the eyes of your fellowmen.

2. Give sincere praise. The Apostle Paul did. "I praise you, brethren . . ." (1 Cor. 11:2). Nobody wants to be ignored. From the stock boy to the president everybody wants some recognition. There is always some virtue or achievement worthy of recognition. A sprinkle of praise can make the most dull task blossom with encouragement and zeal. Mark Twain once said he could go months on a good compliment. Your friends soon detect phony praise, but sincere recognition of work well done is stimulating and rewarding.

3. Be interested in people. They are your fellowmen. Life is a pilgrim journey. Don't make it grim by competition and status-seeking. All people have their share of temptations, doubts, and problems. See if you can't encourage or lift someone. You will brighten your own journey. This is what makes Jesus the wonderful person He is. He loves people and cares. He died for us. The church is a brotherhood and the members have a sincere interest in each other. The church is fulfilling the law of Christ when she is outgoing and reaches people. Gal. 6:2. When did you last carry a burden for one of your fellowmen, or at least share in his concerns?

4. Keep an open mind and don't argue. The man who is out to war with the saints may think himself a good soldier of Jesus Christ, but he is misdirected and wasting his energies.

No one man has all the truth and all the answers. We still have a few well-meaning brethren who are out to straighten out the whole church and the whole world—crusaders who carry the world on their backs. One wonders what is wrong with them. Paul has several warnings concerning vain discussions. II Tim. 2:23 says, "foolish and unlearned questions avoid." Phil. 2:3 exhorts, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." To follow these instructions would eliminate a lot of bickering among the saints. Did it ever occur to you that our ears were not made to shut, but our mouths were? A bard long ago made this observation:

*A wise old owl sat in an oak.
The more he heard, the less he spoke.
The less he spoke, the more he heard.
Why ain't we all like that old bird?*

Missions Today

If you listen in a conversation, you may have a chance to learn something new. If you monopolize the conversation, you only repeat what you already know.

5. Let your virtues speak for themselves and let the vices of your fellowmen speak for themselves. Prov. 27:2 says, "Let another man praise thee, and not thine own mouth." A pathetic scene is a saint eulogizing himself, being carried away on his own shoulders. Remember, the whistle does not pull the train. Climbing the status ladder is one of life's strongest temptations. An expanding ego and superior feelings or attitudes need a fresh look at Calvary. People, like boats, toot loudest when they are in a fog. Just remember you can't blow and swallow at the same time. As someone has said, "No man can at the same time prove that he is clever and that Jesus is the Christ." Charlie Brown is perhaps more real than we like to admit.

6. Be careful of the feelings of people. We should have great respect for all people. They are created in God's image. It is not cold facts you must deal with, but people's feelings about matters. Wit at the expense of others can really hurt. Everybody wants and deserves respect and consideration. A weak brother needs brotherhood. Paul advised, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended." You may disagree, but how you do it makes all the difference.

Life in the Spirit is free from the prevalent tensions of our society. The Holy Spirit will make us tolerable to our fellowmen and help us live with the worst of personalities. The great judgment of Matt. 25 is based upon our relationship with our fellowmen. Keep those relationships in good repair.

Bad Company

By L. Glen Guengerich

Hail the ant! Teacher of sluggards!¹
Diligent tutor of indigent dullards?
But lo! Hath thy tutoring been too strong
With less of right and more of wrong?
Wherefore should people be blamed
For so much evil yet untamed!
Dost thou not know that of all our preachers
Only thou of all God's creatures
(Except Homo Sapiens the mastermind)
Art the only one to destroy his own kind?²

1. Prov. 6:6.

2. On reading that "Of all living things, men and ants are the only ones who go in for organized destruction of their own kind," page 14 from *You and the United Nations*, written and illustrated by Lois Fisher, Children's Press, Inc., Chicago, © 1947.

Finding Our Way in Missions

By J. D. Graber

"The right road is a matter of enormous importance," writes Dr. Donald McGavran, director of the Institute of Church Growth, Pasadena, Calif. He points out that overseas missions is a multi-million-dollar enterprise and that it is therefore really important to know whether we are on the right track.

Successful missionaries, from the Apostle Paul to Adoniram Judson and Hudson Taylor, not to mention more recent representatives, knew precisely what they were about. Their missionary objectives were clear and this clarity was a source of strength. It is a rare mission today that escapes all the various deviations in objective that are possible and perhaps probable. To quote further from McGavran:

"The first deviation is the imagining that in some vague way other religions confer salvation and hence their followers do not need the Saviour. Any person who believes this weakens his own will to propagate the Christian faith. The Christian mission becomes to him something like UNICEF. Christians get off on this trail while looking for that excellent commodity—a genuine respect for other men's opinions and a humble, Christian way of commending Christ.

"The second deviation substitutes good deeds done to men for the winning of lost men to Christ. The Christian mission becomes charity on the other side of the world."

But needs alone dare not determine our mission strategy. There are thousands of areas and pockets of desperate need in the world. If we simply respond to need without an overruling strategy, our small but precious resources will be superficially scattered and yield a minimum of results in winning men to Christ.

"We should unquestionably do good deeds," says McGavran further, "as long as they do commend the Gospel. But we should recognize that often we go on putting disproportionately large efforts into good deeds, particularly of the institutional variety, long after it has become clear that these do not commend the Gospel enough to lead men to espouse it. When this happens, missions at that point have lost their way. We have substituted good deeds for the better deed of bringing men to Christian commitment.

"The fourth deviation may be labeled 'Passion to Perfect.' Many churchmen stress 'teaching them all things' in place of 'make disciples of all nations.' They emphasize perfecting to the exclusion of discipling." The missionary is primarily a harvester. He needs to become an expert at ingathering. The objective is not to do "mission work," but to win men to faith in Christ and to build them up in churches.



Sycamore Grove Church Centennial

By Ida Plank Yoder

A hundred years in the history of a church brings many changes. The Sycamore Grove congregation, near Garden City, Mo., celebrated its one hundredth anniversary on Aug. 6 and 7, with 354 visitors registered. These came from nineteen states and two Canadian provinces—from as far as Maryland to California; from North Dakota to Arizona.

Many of these have gone out from the home church to various other areas where groups have settled, but still feel strong ties. Between 550 and 600 guests were in attendance at the meetings, held in a large tent on the church grounds, surrounded by beautiful sycamore trees, giving the name to the church.

Meals were served in a smaller tent on the grounds near the church cottage, the tents being reminiscent of the meetings held by district conferences in earlier days. These were times of fellowship, renewing acquaintances, making new ones, and recalling events of the past.

The program, consisting of five sessions, had for its theme, "O God, Our Help in Ages Past, Our Hope for Years to Come." Henry King of Harper, Kans., a former member, whose sermon was presented on Saturday afternoon, spoke on "God, Our Help in Ages Past." Tribute was paid to the founding fathers for their faith and steadfastness.

Saturday was devoted to a hymn sing, with everyone participating. There were also special numbers of music given by

those who were instrumental in starting this form of worship at Sycamore Grove about fifty years ago. One of these, Jess Hartzler of Wellman, Iowa, spoke on "The Influence of Singing."

On Sunday morning, the children went to their regular classrooms. The Sunday-school service for adults was ably conducted by Floyd Kauffman of Minot, N. Dak., in the tent.

An unusually interesting service was held at five o'clock on Saturday evening beside a small stream, a short distance from the church. It was customary formerly to hold baptismal services there, and many of the visitors were among those baptized at the stream. Morris Hershberger gave a short talk, and an inspirational testimony was given by Ellen Yoder Raber of Holden, Mo., who was baptized there seventy years ago. The service was closed with a hymn by the group.

The Sunday morning speaker was Milo Kauffman, who spoke on "Sure Foundation for Peace." On Sunday afternoon, biographical sketches of ten former ministers were given—each one by a member of the family. Other ministers who had served as pastors were named, and pioneer families prior to 1870 were mentioned.

It was interesting to see the members over eighty, who were asked to stand. The oldest member, Frank Troyer, is now 96. He lives in Garden City and drove to the meeting in his own car, accompanied by his wife.

The closing message was given by the present pastor, Earl Eberly, who, with his wife and four children, lives in the parsonage nearby. "Our Hope for Years to Come" was the theme.

In 1865, the Solomon Yoder family came to this area, locating near East Lynne. They were joined in the spring of 1866 by four families from Ohio and Michigan. Jacob C. Kenagy, a minister and bishop from Logan County, Ohio, was instrumental in starting church services here. These were all-day services held in the homes, noon meal served by the hostess. A schoolhouse was used later, and in 1870 the Clearfork Church was built for the 150 members. C. P. Yoder donated the land for the 36 x 48 x 12 foot building, the material costing \$1,681.31.

The Clearfork Cemetery, which was adjacent to the church, still serves the community. Many of the former residents visited this place, where friends and relatives were laid to rest.

Five years later, because of difference in church policy, the group divided. They worshipped in the same building, however, on alternate Sundays. The Amish group was known as the Kenagy Church, and those led by Benjamin Eicher as the Eicher Church.

In 1883 the Amish constructed a new building three fourths of a mile northeast of Clearfork, in a grove of sycamore trees, which gave the church its name. This building is still in use, having been remodeled three times. In 1888, after J. S. Coffman held evangelistic services, the Kenagy group and other dissatisfied members organized the Bethel congregation and affiliated with the Old Mennonite Conference, holding services in the English language. They built two and three-fourths miles south of Sycamore Grove.

When the Western Amish Mennonite Conferences merged in 1920, both churches joined the same conference. Their beliefs and practices became more nearly alike, and with counsel from the district conference they were united on Aug. 10, 1947.

Fifteen men have been ordained at Sycamore Grove and twenty-eight persons have served as missionaries or ministers elsewhere. The membership has ranged from 350 in 1894 and 1908 to the present 200. Twenty-four former members served on the centennial program, in benedictions, biographies, devotions, songs, and talks.

A year ago, the congregation voted to "observe open communion for all those who are of evangelical faith, in good standing with their home church, and whose lives testify that God has worked an act of grace in their lives."

The church has had times of trial and testing, but is going forward in its firm belief in the "Hope for Years to Come."

CHURCH NEWS



The Mangal-Tarai team returns from tract distribution in a nearby village. From left are Wilfred Victor, Usha Das, Basant Martin, Premwah Ram, Satish Banjara, and Sulina Nath.

Voluntary Service in India

By Marie M. Moyer

"Look, there are 12," someone whispered as the 1966 voluntary service teams stood for their dedication service during the youth retreat at Sankra.

"Like the 12 disciples," the answer was whispered back.

And so they were, 12 disciples who were answering Christ's call for service. The Christian Education Committee had not especially planned for 12; the number just happened. Or had it?

Letters and pledge cards were sent to 100 young people beyond high school age who are working, or are in college or nursing school, or in some other training. All are members of the Mennonite Church in India. Here were the 12 who had responded, among the best qualified of the 100.

Pastor C. K. Jebiar, who was conducting the service, asked Vimal Johnnen, the leader of the Dondi-Balod team, to introduce the teams. The Mangal Tarai team: Wilfred Victor—leader, Basant Martin, Satish Banjara, Premwah Ram, Usha Das, Sulina Nath; the Dondi-Balod team: Vimal Johnnen—leader, Dipak Samida, Meena Lal, Winnimaya Solomon; the Durg team: Prewati Ram and Pratima Solomon; for Shantipur: Satish Banjara and Ravindra

Simon. (Two of the 12 would serve on two teams at different times and places.) Among them were teachers, a hospital accountant and seminary graduate, college students, and a nurse. In the light of the gas lantern their earnest, youthful faces showed a sober maturity as they reflected upon the confidence placed in them.

Brother Jebiar spoke about Isaiah's answer to God's question: "Whom shall I send?" Then he prayed for the youth who had also answered, "Here am I; send me." No one present would soon forget the dedication service of these 12 members of the first VS teams in the Mennonite Church of the Central Province in India. The ensuing retreat program and discussion on our witness and outreach helped emphasize the need for these teams.

The day after retreat the Mangal Tarai team set off for "Happy Valley," "Happy" also described the team members as they anticipated their two-week service in this jungle village. Easy laughter floated out of the car windows and mingled with the songs of the bulbuls flitting among the jungle trees.

Bedding rolls bulged on luggage carriers on the tops of the cars, and tin suitcases

of books, tracts, and personal belongings, buckets, lanterns, a week's supply of fresh vegetables plus other foodstuffs crowded the car trunks to their fenders as the red Ambassador and tan Fiat trailed each other through the jungle. Some proud peacocks and a few jungle chickens ventured out to welcome us as we proceeded on our 25-mile journey.

At dusk we reached Mangal Tarai and the children shouted and ran after the cars. The coming of this team of young people for two weeks was a big event in their lives. A similar response greeted the Dondi-Balod team. This team traveled the 60 miles by bus, leaving Dhamtari at 7:00 a.m. with a two-hour wait and a change of buses at Balod midway. Shifting tin suitcases of books and possessions plus some rice in a bag from bus top to bus top was quite a feat.

Similarly, the Durg team traveled by bus 75 miles to the Christian community at Durg. Shantipur is just four miles from Dhamtari so cycles sufficed there.

Each team sold at each school pupils' workbooks for each class, theme badges, stars, and certificates, and in some areas, crayon boxes. The theme for vacation Bible school throughout India this year was "All for Christ," adapted to different languages. The teams here and teachers throughout the Hindi area used the Hindi worship materials our literature committee had prepared on this theme. Attractive VBS posters, new this year, announced VBS time and place, so children and parents anticipated VBS for days in advance.

The daily program varied for each team but all taught the 10 lessons in the graded VBS course in Hindi. In most centers, including Mangal Tarai and Durg, VBS was conducted each morning for two weeks. But in Dondi and Balod the team completed the course in a week by teaching mornings and evenings. This arrangement seemed best suited to smaller schools.

In Mangal Tarai and Dondi, with the help of local youth, the teams visited surrounding villages and distributed many tracts acquired through the "Every Home



The Dondi-Balod voluntary service team examines the Hindi vacation Bible study course. From left are Vimal Johnnen (the leader), Winnimaya Solomon, Meena Lal, and Dipak Samida.

Crusade," as well as from other agencies. The Mangal Tarai team had a two-week program which was more leisurely, plus the leadership of a seminary graduate, so this team also conducted nightly meetings under a mango tree. The team members formed a choir and orchestra with harmonium and tambourine. The drums were played by a local Christian. Each night's program featured many favorite songs selected from a small songbook, which was also sold to many in attendance. Wilfred led the children in singing and clapping in time with the music, an exercise all enjoyed. Then by the light of a gas lantern he gave simple flannelgraph illustrated talks to the Christian and non-Christian audience.

This team also sold books at the weekly bazaar. Many non-Christian parents of children enrolled in VBS came to ask about purchasing the VBS workbooks, which they did, in addition to buying other Christian books.

The Dondi-Balod program was more intensified with a one-week program in two different places. By then the weather was very, very hot too. But as Vimal said, "We walked back and forth to the school four times daily, plus for our meals together, yet we never felt this was a trouble to us. God gave us real joy in working for Him."

Each school climaxed in the final program, for which preparation was made from the start. Members of our Christian Education Committee were invited as special guests to some programs to give short talks and to present the certificates of award. K. Jiwanlal and I attended the program at Mangal Tarai, Bishop O. P. Lal at Dondi, and Bishop P. J. Malagar at Balod. The local pastor, Brother Friesen, and his wife also attended the Mangal Tarai program and helped transport the team to and from this isolated village where no public transportation is available.

To express their appreciation the Christians at each place gave either a tea party or a dinner before or after the final program. At Mangal Tarai we accepted gratefully, though with some inner hesitation, the corn and wheat breads made from their relief rations. Even though living in a famine area, they also wished to give from their meager supplies. The children and parents were eager to share with these friends who would soon be leaving them.

Leave-taking was tearful, the teams reported. About Dondi, Vimal wrote, "The people accepted us as their family members. Even though our stay was short, we grew to love the children and their parents. When it was time to leave we were all sad to say good-bye. They said we should surely come back again next year."

Wilfred reported from Mangal Tarai, "It was 11:30 p.m. before we were finally ready to leave. Tearful children, with their parents, gathered around to bid us farewell. We will never forget that sight. A

solemn atmosphere pervaded the place. The experience of those 12 days with these people was such that we were truly sorry to say good-bye."

Working, eating, singing, praying, cooking, sharing together for two weeks developed a genuine family spirit among the members of each team. These youth developed a new understanding of the importance of teamwork in the church—in Christ, members one of another—whether two, or four, or 12, or 100 or more.

The teams separated reluctantly, knowing that whenever they would see any team member in the future, someone would surely reminisce, "Do you remember when . . . ?"

1967 Vietnam Budget Expanded

Church World Service, a partner in Vietnam Christian Service, will increase its financial contribution to the Vietnam program next year.

This year it is giving \$250,000. Next year it has already pledged \$300,000, but will seek to raise \$450,000.

The other two partners of Vietnam Christian Service, Mennonite Central Committee and Lutheran World Relief, have not yet announced their plans for financial support in 1967, but it is expected that they will budget at least as much as they are contributing this year. MCC is providing \$50,000 and the Lutherans are contributing \$26,000 during 1966.

Vietnam Christian Service, administered by MCC on behalf of the three cooperating agencies, now has 58 workers assigned to projects in Saigon, Nhatrang, Pleiku, Hue, and Quang Ngai. The director is Paul Leatherman.

Work Camps in 1967

Planning for a number of work camps to be directed by district conferences next summer will begin this month. More than 1,500 young persons are expected to be involved in the various work camps during the summer of 1967.

Each work camp is expected to last ten days. Projects will include slum clearance, church painting, construction work, and youth leadership. The work camps will likely take place in August, a good time because young persons can break away from a summer job more easily just prior to school.

If work camps prove successful, they will likely continue every other year, with MYF conventions conducted alternate years. The first church-wide work camps were conducted in the summer of 1965.

Responsibility for providing work camp leadership and arranging for projects will be with district conferences. The Relief and Service Office of Mennonite Board of Missions at Elkhart will coordinate the camps, providing application forms, work camp schedules, and general information.

First National Bishop to Be Ordained

Zedekia M. Kisare is to be ordained bishop of Tanganyika Mennonite Church on Jan. 15, 1967, at Musoma, Tanzania. Brother Kisare assumed oversight of the church on March 1, 1966, releasing Donald R. Jacobs for furlough and for transfer to Nairobi, Kenya.

The Tanganyika Mennonite Church has invited Lancaster Conference and Mission Board representation to the ordination. David N. Thomas, moderator of Lancaster Conference; Donald Lauver, chairman of Foreign Missions Council; Paul N. Kraybill, secretary of the Eastern Mission Board; and a member of the Eastern Board Executive Committee will constitute the delegation.

Elam W. Stauffer, who pioneered the Mennonite witness in Tanzania, has also been invited. He will precede the delegation in order to serve in fellowship and preaching ministries in the several fields.

This visit will also be the occasion for a careful study of church relationships and polity. After visiting each of the four East African fields, the deputation will meet in a church-mission study conference with selected representatives (missionaries and church leaders) from Ethiopia, Somalia, Kenya, and Tanzania.

This study mission will be the next step in a larger study and review of mission and church polity, and will set the pattern for similar studies in other areas which will contribute to overall polity formulations now under way.

A European study conference is to be convened in August, 1967. An Eastern Board deputation will share with representatives of the Conservative Board in planning and participation in the conference, which will review the European field and consider polity, strategy, program, and personnel.

A home missions study conference is being planned to review home missions policy, strategy, and program development.

Following on these studies, an overall consultation on mission polity is planned for the fall of 1967, involving representatives of the Mission Board and Bishop Board. The vision is a new Lancaster Conference missions polity that will include home missions and revise present foreign missions polity.

New Stations and Time Changes

The Mennonite Hour

WEAV Evanston, Ill., 1330, 9:30 a.m.
Saturday
WBOC Salisbury, Md., 960, 1:30 p.m.
WPOS-FM Holland, Ohio, 102.3, 2:45 p.m.
CHIN Toronto, Ont., 1540, 8:15 a.m.
KCTA Corpus Christi, Texas, 1030,
12:30 p.m.
WODI Brookneal, Va., 1230, 8:45 a.m.

Heart to Heart

WPOS-FM Holland, Ohio, 102.3,
8:45 a.m., 6:15 p.m. Monday through
Friday
WCLW Mansfield, Ohio, 1570, M-F
WODI Brookneal, Va., 1230,
9:00-10:00 a.m. M-F
WQVA Quantico, Va., 1530, 9:10 a.m.,
5:25 p.m. M-F

Rheinheimer Heads MTS

Rollin Rheinheimer has been appointed general manager of Menno Travel Service. He moves to Akron, Pa., after three years of service as branch manager in the MTS office in Kinshasa, Congo.

Rheinheimer received his degree in economics and speech from Goshen College, Goshen, Ind. He and his wife, Betty, will reside in Akron. They have three children.

Other administrators in the Akron central MTS office include Paul Ruth, tour coordinator, and Don Nussbaum, accountant-controller. Howard Raid of Bluffton College will assist with tour programming for Mennonite World Conference in Holland next year during the next few months.

MTS has branch offices in Amsterdam, Holland; Beirut, Lebanon; Kinshasa, the Congo; London, England; Nairobi, Kenya; Winnipeg, Man.; Newton, Kans.; Goshen, Ind.; and Akron, Pa.

MDS Men to Turkey

Owen Yoder of Kalona, Iowa, and Phares Martin, Jr., of Lancaster, Pa., left Kennedy International Airport, New York, on September 28 for nearly two months of service in earthquake stricken areas in eastern Turkey.

Mennonite Disaster Service recruited the men for MCC Overseas Services, which is responding to the Turkey emergency through a World Council of Churches project.

On August 19 a five-minute earthquake destroyed all the houses in the rural town of Varto and affected more than 125 other villages in the Varto district. Statistics from the disaster soared to include at least 2,283 persons dead, 2,321 wounded, 149 villages destroyed, and over 4,000 houses ruined.

Immediately after the tragedy many government and voluntary organizations airlifted blankets, tents, food, and clothing into Turkey to alleviate the condition of an estimated 100,000 homeless Turks before the arctic winter arrives, usually by November 1.

Turkish authorities gratefully welcomed the World Council of Churches' (WCC) appeal and the first responses by the churches. They agreed with WCC representatives that the churches' help should be concentrated on specific villages. Tashdibek, only three miles from Varto, and Kolhisar were selected as the center of the churches' assistance in emergency housing for the winter and the site for permanent reconstruction next spring. Over 110 homes were destroyed in these two villages.

Peter Dyck, MCC director in Europe, contacted WCC to inquire about the need for skilled volunteers and reported that two Mennonite builders were urgently needed.

Yoder and Martin are the first MDS recruits to go overseas since 1963 when Hurricane Flora struck Haiti. They will join three other WCC volunteers who are erecting temporary housing.

Persons wishing to contribute may designate their contributions for the earthquake in Turkey and send them through regular mission channels.

Ethiopia Retreat

The eighteenth annual missionary retreat met at the Bible Academy in Nazareth, Sept. 15-18, 1966. Visiting speakers were Kes Ezra Medhin, pastor of the Mekane Yesus Church, Addis Ababa; Michael Blair, editor of *Misikere Berhane*, who gave the Bible readings; and Dr. Don McClure, who spoke on the Presbyterian work and organizational structure.

Subjects for open discussion were "Mental Hygiene" by Vernon Kratz; "Hidden Persuaders Affecting the Church" by Na-



VS Orientation

"V": John Miller, Rittman, Ohio, to Chicago, Ill.; David Leichty, Fort Wayne, Ind., to Albuquerque, N. Mex.; Linden Smith, Elida, Ohio, to Lincoln City, Ore.; Elmer Gerber, Comins, Mich., to Rocky Ford, Colo.; Cleo Miller, Nampa, Idaho, to La Junta, Colo.; Dean Yoder, Hollsopple, Pa., to Lincoln City, Ore.; Robert and Linda Wilt, Mt. Pleasant, Iowa, to London, Ont.; Joe and Hannah Lapp, Lansdale, Pa., to Chicago, Ill.; Audrey and David Thompson, Harrisonburg, Va., to Kansas City, Mo.; Mildred and Ray Destine, Harrisonburg, Va., to Denver, Colo.; Hazel and Monroe Kauffman, Long Beach, Calif., to Buckeye, Ariz.; Nancy Yoder, Goshen, Ind., to Pueblo, Colo.; Leroy Berry, Sarasota, Fla., to Cleveland, Ohio; Merlin Hartman, Syracuse, Ind., to La Junta, Colo.; Harold Miller, Grabill, Ind., to Cleveland, Ohio.

"S": Joy Butcher, Newport News, Va., to La Junta, Colo.; Kay Sommers, Louisville, Ohio, to Albuquerque, N. Mex.; Salina Kanagy, Belleville, Pa., to Hannibal, Mo.; Verna Martin, Wallenstein, Ont., to Kansas City, Kans.; Roberta Stutzman, Weatherford, Okla., to Buckeye, Ariz.; Esther Allbach, Hatfield, Pa., to Chicago, Ill.; Janice Hofstetter, Apple Creek, Ohio, to Surprise, Ariz.; Bonnie Delagrang, Grabill, Ind., to Hannibal, Mo.; Bob Pflederer, East Peoria, Ill., to Cleveland, Ohio; Rhonda Wolff, Elkhart, Ind., to Maumee, Ohio; Carol Hilborn, Ayr, Ont., to Albuquerque, N. Mex.; Rhoda Zook, Columbiana, Ohio, to Aibonito, P.R.; Joy Wenger, Chesapeake, Va. to Chicago, Ill.; Irene Schertz Goshen, Ind., to Melmark, Berwyn, Pa.; Vivian Kings, Blountstown, Fla., to Woodland Park, Colo.; Alvin Brown, Norristown, Pa., to Woodland Park, Colo.; Robert Stutzman, Weatherford, Okla., to Rocky Ford, Colo.; James Miller, Rittman, Ohio, to Lincoln City, Ore.; Roger Ringenberg, Tiskilwa, Ill., to Melmark, Berwyn, Pa.; Gregory Beck, Nappanee, Ind., to Kansas City, Kans.; Gerald Landes, Fountainville, Pa., to Woodland Park, Colo.

Hage and Hage; and "Holy Spirit Guidance" by Rohrer Eshleman.

In addition to missionary personnel, Ethiopians represented the congregations at Shoa, Wonji, Deder, Bedeno, Addis Ababa, Nazareth, and Bahir Dar.

The theme, "We Would See Jesus," spoke to the needs of many. Sharing needs and victories outside of regular sessions was a significant part of the conference. National-expatriot communication should improve and integration (mission and church) take on new meaning.

Ebersole to Lancaster Chaplaincy

The Hospital Chaplaincy Committee, with the approval of the Board of Directors of the Lancaster County Council of Churches, announces the appointment of Myron L. Ebersole as hospital chaplain at the General Hospital effective January 1, 1967.

At present, Mr. Ebersole is the associate chaplain at the Indiana University Medical Center in Indianapolis. In this position, Chaplain Ebersole has been responsible for the administration of the Pastoral Care Program for patients in three hospitals on the university campus, including the assignment of Clinical Pastoral Training students. He is also associate director of Community Projects in Religion and Mental Health, a training program for community clergy in Indiana cities. This program is designed to enhance clergy abilities in dealing with mental health problems.

Chaplain Ebersole is a graduate of Goshen College and the Divinity School of the University of Chicago with both a BD degree and an MA degree. He is an ordained minister of the Mennonite Church and he has served churches in Kansas and Indiana. For five years he served as the administrator of Prairie View Hospital in Newton, Kans., a psychiatric treatment center. He has also spent two years in Jericho, Jordan, for the Mennonite Central Committee.

Chaplain Ebersole has received his special training for the chaplaincy at the Topeka State Hospital, Topeka, Kans., and the Indiana University Medical Center. He is a member-in-care of the Institute of Pastoral Care, the Chaplains' Division of the American Protestant Hospital Association, the Indiana Chaplains' Association, and the Mennonite Chaplains' Association.

* * *

Workers in Nigeria are concerned for the welfare of that country. Externally things are quiet, but they are aware of unrest. They would appreciate our prayers.

FIELD NOTES

The annual pastor's Bible course was held at Chandwa, Bihar, India, Sept. 5 to Oct. 1. Moses David, evangelist from the Free Methodist Church, brought evangelistic messages in the evenings and led a morning Bible study.

Michael and Mattie Mast are studying language in Mexico, preparatory to a field assignment. Their address: Spanish Language School, Apartado 1696, Jalisco, Mexico.

The Robert Ottos' new address is 13 Avenue Leon Houyoux, Brussels 16, Belgium.

Three members of the Clifford Amstutz family have been hospitalized with hepatitis in Nigeria. Crystal and Paul are hospitalized at Jos, where they were in school and living at the hostel, both with very light cases. The other children have been immunized with gamma globulin. Clifford was hospitalized later, according to a cable from Lloyd Fisher.

Ralph Zehr was back for his first full day of clinic work in Somanya, Ghana, on Sept. 15. His wife Betty says, "The nurse has done a wonderful job of seeing patients while Ralph was not working. . . . Looks like having her see more of the patients will simply increase the daily registration. You don't happen to have a doctor over there with no assignment to give him, do you?" The General Mission Board's personnel office is, in fact, looking for a missionary doctor.

J. W. Shank, retired Argentine missionary, is recovering slowly but triumphantly from cataract surgery. The Shanks are living at Schowalter Villa, Hesston, Kans.

Mr. and Mrs. Earl Buckwalter, Crystal Springs, Kans., are visiting their son Ralph and his family in Obihiro, Japan. Brother Buckwalter is also an "unofficial fraternal visitor" who has participated in one series of evangelistic meetings (Kushiro) and will have spoken to all the Hokkaido congregations before they return to Kansas in early October.



Earl and Rose Buckwalter with Hitomi Sakai, a member of the Kushiro church.

Francisco Rodriguez, Albert Buckwalter's informant in translating the Gospel of Mark, died in August, just before the Buckwalters visited in his hometown. He had had tuberculosis for some years, and because of Toba belief that illness is a symptom of lost spiritual power had been rejected as a preacher by his people. Buckwalter is searching for a new assistant in preparation for the translation of Acts.

Hans de Boer, author of *The Bridge Is Love*, spoke at Bethesda Mennonite Church in St. Louis Sunday morning, Sept. 4. That afternoon he spoke to the Mennonite Fellowship, the Society of Friends, and the Fellowship of Reconciliation conjoint meeting on "The Causes of World War Three in Asia."

Hans A. de Boer will be speaking on the Hesston College campus Oct. 16, 17. He is a worldwide traveler, lecturer, social worker, and lay theologian. Social problems, particularly racial problems, are his special field of interest.

A witness workshop has been planned by the Hesston College YPCA for Oct. 28-30, with Nelson Kauffman, Elkhart, Ind., as leader. Approximately 15 students will be participating. The witness experience will take place in Wichita.

One of the objectives of the workshop is to develop a "core" of student leaders to conduct other witness workshops in the future.

James Norton was licensed on Sept. 25 to serve as pastor of the Detroit Mennonite Church. His address is 15559 Curtis Avenue, Detroit, Mich., 48235. Phone: 313 835-0483.

Donald R. Jacobs, Tanzania, administrator of the Teachers Abroad Program of MCC, will be the speaker for the Annual Associated Mennonite Biblical Seminaries Lectures for Fall, 1966. The lectures are being given Oct. 11-14 on the theme, "Theology and Missions."

How can students be the church on Mennonite college campuses? Number 13 in the *Concern* series on Christian renewal poses some tentative answers, and raises more questions. Half of the 80-page pamphlet is an introductory essay, "The Church and Mennonite College," by Albert J. Meyer, until recently dean of Bethel College, North Newton, Kans., and now professor at Goshen College, and Walter Klaassen, former professor of Bible at Bethel and now professor and chaplain at Conrad Grebel College, Waterloo, Ont. The eight essays are both exploratory and descriptive, including an evaluation of varieties of church experiments on the Conrad Grebel, Bethel, Bluffton, Tabor, and Eastern Mennonite College campuses.

Harold Bauman, student pastor at Go-

shen (Ind.) College, in the concluding essay, examines the issues demanding the attention of the present and future college church.

The price of **Concern No. 13** is \$1.50; order from **Concern, c/o Donald Reist, 721 Walnut Ave., Scottsdale, Pa. 15683.**

VS orientation, Sept. 13-23, at Elkhart, Ind., increased the number of General Mission Board VS-ers in service to 284. Forty-one entered service through this school, five more than the previous record of 36, established only a month earlier.

The number of VS-ers in service has climbed steadily since July, 1965, when there were 209. Much of the increase can be attributed to the hike in the draft call-up with the escalation of the war in Vietnam.

The current growth trend can be seen in the monthly figures of VS-ers in service over the past year: October, 1965, 210; December, 1965, 242; April, 1966, 262; and July, 1966, 259. All indications are that the figures will continue to climb.

James Horsch, assistant pastor of the Hesston Church, was ordained to the Christian ministry in a special service at the church on Sunday, Oct. 9. Sharing in the service was Paul Mininger, President of Goshen College Biblical Seminary, Goshen, Ind., where James graduated in June, 1966; Howard Zehr, Executive Secretary of Mennonite General Conference, with headquarters at Scottsdale, Pa.; Milo Kauffman, Kansas area overseer; and Peter Wiebe, pastor of the Hesston Mennonite Church.

James began his service at the Hesston Church in July, 1966, and has been directing the Christian education program and the youth work, as well as assuming some administrative and pastoral responsibilities. He is also teaching a class in New Testament Survey at Hesston College.

New members by baptism: Eight at First Mennonite, Hyattsville, Md.; nine at North Goshen, Ind.; four at Millersburg, Ohio.

Change of address: **Owen Guengerich** from Greenwood, Del., to c/o Hudson Memorial Nursing Home, 915 West Grove St., El Dorado, Ark. 71730.

Special releases: **Elam Stauffer**, Lancaster, Pa., at Maple River, Brutus, Mich., Oct. 10-16. **Kenneth Good**, Lanham, Md.,

at Zion, Birdsboro, Pa., Oct. 23-30. **E. M. Yost**, Denver, Colo., at Walnut Creek, Ohio, Oct. 12-19. **Abram Kaufman**, Tazewell, Va., at Flat Ridge, Newcomerstown, Ohio, Oct. 18-23. **Sanford Hershey**, Gordonville, Pa., at Lost Creek, Oakland Mills, Pa., Oct. 23-30. **William R. Miller**, North Liberty, Ind., at Zion, Pryor, Okla., Oct. 23-30.

Pray for the church in M.P., India, as they meet for their annual conference October 19-21. Pray for the Spirit of God to overrule in all discussions and decisions that are made.

An all-day Bible meeting is to be held at the Hershey Church, Dover, Pa., Saturday evening, Oct. 15, and all day, Oct. 16. **David N. Wadel**, Christiana, Pa., and **Paul L. Witmer**, Myerstown, Pa., are the guest speakers. Paul L. Witmer will continue on in evangelistic meetings until Oct. 23.

Maynard W. Shetler will be attending the Michigan State Sunday School Convention with a Herald Press exhibit. The convention will be held Nov. 3-5 at the Ferndale High School, 881 Pinecrest Drive, Ferndale, Mich. Ferndale is just north of the Detroit city limits. In addition to exhibiting Herald Press books, Maynard will be conducting workshops entitled "Evening Vacation Bible School" and "Everyday Christianity" (personal evangelism). Last year 5,857 people attended this convention.

The telephone number of B. Harnish Noll, Spring Grove, Pa., has been changed to 717 225-1611, and the number of **Benjamin H. Noll**, Spring Grove, Pa., has been changed to 717 225-3812.

A one-day women's retreat will be held at Salunga, Pa., Oct. 27, from 8:00 a.m. to 6:00 p.m., with Mrs. Richard Detweiler as speaker. Reservations necessary. Contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone: 717 687-6019.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to take this opportunity to express appreciation to the Gospel Herald staff for making the Gospel Herald a readable paper. You have done a good job of presenting the different thinking in the Mennonite Church. Although I receive the Gospel Herald three months late in monthly clusters, there is still enough news and articles of lasting value to merit a thorough reading.

The article, "Why I Do Not Vote in Political Elections" (July 12 issue), brought some other questions to my mind that were not posed in the article. What makes the state so much more non-Christian than other "approved" vocations such as business and education? How can we as responsible Christians be so involved in the economic and educational world and immediately become irresponsible when the word "government" is mentioned? Why does the Christian have to wait for the "heavenly" situation before he becomes involved? Can the

Christian not be an influence for the good in a non-Christian world? I was a little disappointed in the article because it does not answer the questions the world asks us about our nonparticipation in the government. Perhaps the later articles will shed some light on the issue.—Charles Bauman, Dar es Salaam, Tanzania.

On your article, "The Wedding Ring," by T. E. Schrock (Sept. 6 issue): The Wedding band and the engagement ring for Christians should be out. It doesn't mean a thing, and it is an abomination in the sight of God. The question is the wedding ring ceremony, and the wearing of it a form of idolatry. Not only is it a form but it is idolatry of the worst kind, the same as the children of Israel in Mount Sinai. Israel took their eyes off God and put them on things which will vanish away.

The wearing of the ring is copying after the world. "Know ye not that the friendship of the world enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). We as a Mennonite Church had better get our eyes off this old world and the fashions thereof and get a look at the Book and live in obedience to it, for it will judge us someday.—Rohrer L. Shertzer, Lancaster, Pa.

J. D. Graber's article, "Finding a Moral Equivalent" (Sept. 6 issue), encouraged me to express my concern for the effect, or lack of effect, the I-W program in our church has on the boys involved.

I am wondering if we are helping the boys develop a deeper moral or spiritual desire to give themselves to others. Are they exposed to real poverty, starvation, ignorance, or obvious needs of others, serving as orderlies in modern, efficient run hospitals? The boys themselves are not sacrificing in the least to spend two years in a reasonably close-to-home "safe" institution where they have all conveniences, in addition to salaries and cars. When boys enter the armed services, they all face the possibility of death, as well as living in hostile, threatening environments. They may give their lives while our boys give little, and in addition, receive many luxuries.

Are we doing the boys an injustice by not providing experiences which require sacrifice. Are we starving them of moral and spiritual growth by making I-W too easy?—Mrs. James (Joyce) Millen, Akron, Pa.

I have just finished reading "The Wedding Ring" (Sept 6 issue) for the second time. I appreciate very much the thought-provoking questions and comments. One sentence really struck me in question No. 4: "Some people are very strongly opposed to the church keeping any tradition patterns, but insist very much on wearing a wedding ring which is a tradition of the world several centuries old." What is most important to me—and to you: the church or the world tradition?

This article has encouraged and strengthened me very much on the stand I take about this issue, and others that could be included. I wish everyone would read and reread this article, then be real honest with themselves.

I also enjoyed the article, "Old Man Prentice" Saved the Day." —Mrs. Leroy Slabach, Milford, Ind.

Thanks much for the two editorials of Sept. 13. I'm with you to the hilt for lighting candles rather than further cursing of the darkness. I am having 100 times the fun of a Berton and it's not due to the plush new rug in the paragon; my excitement is that releasing God's love and power is our daily bread. The pastorate, as you well know, is not for the novice or the man operating by sight. It is never for a man who is always looking for

Calendar

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Allegheny Christian Education Conference, Thomas College, Harrisonburg, Va., Oct. 28, 29.
Mennonite Commission for Christian Education meeting, Salunga, Pa., Oct. 28, 29.
Association of Elementary Schools annual meeting, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
Franconia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.

certainly to psychology or sociology. Keep praying for the raising up of shepherds across our church.—Gene Herr, Harper, Kans.

Re the recent article, "Divorce and Remarriage." "From the beginning it was not so." Did Adam have only one wife—at a time—during his lifetime? Was betrothal considered marriage during Jesus' time? Also, during his time, what was the penalty for adultery? Would there then have been a problem of marriage for the surviving spouse? Was Paul giving us new doctrine when he said, "But if the unbelieving partner desires to separate [only unbelieving partners would do so—author], let it be so; in such a case the brother or sister is not bound?" By trying to qualify the word bound, we must be careful not to add to the Word of God.—A. J. Fahey, Takoma Park, Md.

Bishop Schrock: Thank you for the comments on the wedding ring. The brotherhood in general, and our leaders particularly, are deeply indebted to your timely cautioning.

Some time ago the Gospel Herald ran a reprint of a series of articles, "Light on the Wedding Ring." In 1948 the Herald Press printed this series in pamphlet form, for further distribution. The closing sentence in the preface introducing the series reprinted reads as follows: "May this pamphlet be used by the Holy Spirit to free the Mennonite Church of this first step toward an expensive and God-forbidden ornamentation." The series was written by E. B. Annabie.

The quotation from Annabie's treatise, in Schrock's article is a fair sample of the author's presentation. On the origin of the wedding ring custom, a number of well-known publications are quoted. He concludes this section with "and what Christian support it gained later was during the centuries of the church's lowest spiritual life, far removed from the times of Apostolic or New Testament simplicity and power."

Obviously we are prepared to accept an ancient pagan custom into the Christian marriage ceremony. Scripture does not mention a metal ring in connection with the marital vow, but rather recommends and relies on a power much more dependable. Neither does the state demand a ring to make a marriage contract legal. Then how strange that Christians should use a little metal band to complete and/or safeguard the marriage vow. What a pretense! Small wonder that homes are breaking up, and the divorce mills are running overtime.

Why not abide by New Testament teaching as suggested by Paul Erb in the preface to the aforementioned pamphlet and "free the Mennonite Church of this first step toward . . . a God-forbidden ornamentation?"

—S. C. Brubacher, Ayr, Ont.

We do appreciate our church papers. I also would like to express my opinion on the front page of the Gospel Herald. It sure is nice. Wish we could afford a colored front page, because truly the "Good Lord" gave beautiful scenery and coloring in His great creation. We would like to encourage you in your good work, rather than discourage you. Our prayers are for more love and unity in our dear brotherhood.—Mrs. Gladys Myers, Lake Oswego, Oreg.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Willard and Emma (Gingrich), Chesley, Ont., first child, Christine Louise, Aug. 4, 1966.

Gingrich, Edgar and Verna (Cressman), Zurich, Ont., third child, second daughter, Lisa May, Aug. 23, 1966.

Hershey, Lynford and Norma Jean (Kauffman), Lebanon, Oreg., fifth child, first daughter, Lynette Kay, Sept. 17, 1966.

Hottinger, Everett Lee and Bonnie (Miller), Broadway, Va., first child, Crystal Dawn, Aug. 5, 1966.

Jantz, Leo and Bonnie (Hathaway), Calling Lake, Alta., sixth child, fourth daughter, Beth Ann, Aug. 6, 1966.

Kauffman, Merlin and Rita (Kline), Middlebury, Ind., first child, Merlin Dean, Aug. 10, 1966.

King, Arnold and Patricia (Herr), Strasburg, Pa., first child, Vicki Denise, Sept. 24, 1966.

Lepley, James and Esther (Ebersole), Smithville, Ohio, second son, Gary Andrew, born June 8, 1966; adopted Sept. 15, 1966.

Martin, Allen and Grace (Stutzman), Denver, Colo., third child, second daughter, Amy Ruth, Aug. 7, 1966.

Martin, Mark L. and Betty J. (Eby), Clear Spring, Md., first child, Joylin Fay, July 1, 1966.

Martin, Ralph and Betty (Mast), Orrville, Ohio, fourth child, third son, Kirk David, May 30, 1966.

Miller, Richard and Margaret (Steiner), Alliance, Ohio, fourth child, second daughter, Linda Marie, Sept. 23, 1966.

Ropp, Terry and Magdalena (Grabner), Kalamazoo, Mich., first child, Carmen Renita, Aug. 8, 1966.

Roth, Vernon and Julia (Miller), Shipshewana, Ind., third child, second son, Keith Allen, Aug. 16, 1966.

Shantz, Sam and Gladys (Shoemaker), Hanover, Ont., fourth child, third son, Lorne Eldon, July 18, 1966.

Siegrist, R. Melvin and Mabel A. (Kinsey), Troupsburg, N.Y., third child, second daughter, Loree Janell, Sept. 20, 1966.

Steiner, Elmer and Elsie (Amstutz), Orrville, Ohio, seventh child, sixth daughter Angela Dawn, May 24, 1966.

Stutzman, Marvin and Yvonne (Grabner), Newcomerstown, Ohio, first child, Marcia Sue, Sept. 17, 1966.

Stutzman, Roy and Ruth (Hicks), Beaver Crossing, Nebr., first child, Cori Lynn, Sept. 17, 1966.

Swartzendruber, William L. and Verda (Ropp), Kalona, Iowa, third child, second daughter, Mary Jo, Sept. 18, 1966.

Wenger, Earl D. and Lois (Shelly), Manheim, Pa., third child, first son, Gerald Lowell, Sept. 11, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Clemens-Zehr.—Clyde K. Clemens, Harleysville, Pa., Salford cong., and Esther Louise Zehr, Wilmington, Del., First Mennonite cong., by Vernon Zehr, Jr., July 23, 1966.

Doutrich—Horst.—Paul Doutrich, Myerstown, Pa., Shirkville cong., and Geraldine Horst, Myerstown, Ephrata cong., by Mahlon Zimmerman, Sept. 18, 1966.

Erb—Schiedel.—Peter Christian Erb, Tavistock (Ont.) cong., and Elizabeth Joan Schiedel, Bridgeport, Ont. EUB cong., by E. F. Dorsch, Gingrich—Slaubaugh.—Raymond Gingrich and Lily Slaubaugh, both of the Lakeview cong., Wolford, N. Dak., by Eli G. Hochstetler, Sept. 9, 1966.

Graber—Richard.—Gary Grant Graber, Heston (Kans.) cong., and Gloria Ann Richard, Mt. Pleasant, Iowa, Pleasant View cong., by Glen A. Richard, Aug. 31, 1966.

Kratz—Moyer.—Elmer Larry Kratz, Harleysville, Pa., and Barbara Ann Moyer, Topton, Pa., both of the Fredericksville cong., by Elmer S. Frederick, July 9, 1966.

Maust—Haarer.—Elmer D. Maust, Montgomery, Ind., Berea cong., and Eunice E. Haarer, Shipshewana, Ind., Forks cong., by Sylvester R. Haarer, Sept. 4, 1966.

McMichael—Nolt.—Wilbur M. McMichael, Willow Street, Pa., Byerland cong., and Mary Jane Nolt, New Holland, Pa., Groffdale cong., by Mahlon Witmer, Sept. 10, 1966.

Miller—Oeyer.—James Richard Miller, Wauseon, Ohio, Evangelical Mennonite cong., and Carolyn Joyce Oeyer, Fisher, Ill., East Bend cong., by Alton Horst, Sept. 17, 1966.

Miller—Peachey.—Freeman J. Miller, Plain City, Ohio, and Naomi R. Peachey, Irwin, Ohio, both of United Bethel cong., by Mark Peachey, father of the bride, Sept. 10, 1966.

Neff—Groff.—C. Melvin Neff, Ronks, Pa., Mt. Pleasant cong., and Dorothy Jean Groff, Lancaster, Pa., Strasburg cong., by Clayton L. Keener, Sept. 24, 1966.

Stoltzfus—Ramer.—Omar Stoltzfus, Honey Brook, Pa. and Catherine Ramer, Nappanee, Ind., both of the Rockville cong., by Millard Shoup, Sept. 10, 1966.

Sullivan—Joerger.—Duane Sullivan and Sharon Joerger, both of Minokah, Ill., Waldo cong., by Earl Sears, Sept. 11, 1966.

Terry—Tinsler.—Ray Terry, Newport News, Va., Baptist cong., and Anna Tinsler, Newport News, Crown Hill cong., Rittman, Ohio, by Wilmer J. Hartman, Aug. 27, 1966.

Troyer—Troyer.—Oliver J. Troyer, Yoder (Kans.) cong., and Mrs. Fannie Troyer, Hutchinson, Kans., Pershing Street cong., by A. A. Bontrager, July 22, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Geib, Ruth Mae, daughter of Simon R. and Katie (Barto) Nissley, was born in Rapho Twp., Pa., May 8, 1904; died of a heart attack at Osteopathic Hospital, Lancaster, Pa., May 27, 1966; aged 62 y. 19 d. On Aug. 27, 1925, she was married to Irvin D. Geib, who survives. Also surviving are 2 sons (Edgar N. and Richard N.), 10 grandchildren, and 6 brothers and sisters (Martha B. Ida—Mrs. Paul Garber, Les, B. Helen—Mrs. Carl Stonessier, David B. and Florence—Mrs. Herbert Miller). Two grandchildren preceded her in death. She was a member of the Chestnut Hill Church. Funeral services were held at Hemley's, Manheim, Pa., May 31, with Raymond Charles, Benjamin Thomas, and Carl Swanger officiating.

Guth, Arthur R., son of Peter L. and Lena (Albrecht) Guth, was born near Flanagan, Ill., Oct. 30, 1895; died at his home, Flanagan, Ill., 8, 1966; aged 70 y. 10 m. 19 d. On Sept. 27, 1923, he was married to Erma Vordy, who survives. Also surviving are 3 sons (Robert, Virgil, and Ronald), one sister (Mrs. George Slagel), stepmother (Mrs. Lena Guth), one half sister (Edna—Mrs. Paul Miller), one half brother (Elmer Guth), and 6 grandchildren. He was a member of the Waldo Church, where funeral services were held Sept. 10, with Earl Sears officiating.

Heimbach, Charles E., son of Albert and Jane (Leese) Heimbach, was born at Mt. Pleasant Mills, Pa., Aug. 20, 1898; died at his home in Selinsgrove, Pa., Sept. 17, 1966; aged 68 y. 28 d. In Jan. 1933, he was married to Ruth Shaffer, who survives. Also surviving are 4 sons and one daughter (Albert, Eldon, Oran, Clair, and Helen—Mrs. LeRoy Reinard), 17 grandchildren, and one brother. He was a

member of the Watchtower Bible and Tract Society, where services were held Sept. 20, in charge of Walter Ramer and Roy Graybill.

Roth, Lena, daughter of Mr. and Mrs. Jacob Brennehan, was born in Wilmot Twp., Ont., June 22, 1900; died at Tavistock, Ont., July 31, 1966; aged 66 y. 1 m. 9 d. In 1925 she was married to Elam Roth, who survives. Also surviving are one daughter (Verna—Mrs. Warren Bender), one son (Wilfred), and 9 grandchildren. She was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Aug. 3, with Henry Yantzi, Vernon Zehr, David Schwartzentruber, Daniel Wagner, and Daniel Zehr officiating.

Troyer, Roy S., son of Menno Z. and Susan (Miller) Troyer, was born in Ness Co., Kans., Oct. 13, 1889; died at his home in Hesston, Kans., Sept. 15, 1966; aged 76 y. 11 m. 2 d. On Dec. 25, 1910, he was married to Nora Mae Miller, who survives. Also surviving are one son (Ordo H.), one daughter (Vesta—Mrs. Paul Gingerich), 2 brothers (Ora and Menno), and 4 sisters (Mrs. Lillie Steckly, Ida—Mrs. Floyd Kauffman, Bertha, and Dorothy—Mrs. Leo Burkett). For many years he was secretary-treasurer of the South Central Mennonite Mission Board. He was a member of the Hesston Mennonite Church, where funeral services were held Sept. 18, with Peter Wiebe and Milo Kauffman officiating.

Umbles, Susan, daughter of Amos and Sally Smoker, was born near Atglen, Pa., Sept. 24, 1894; died at the Tel Hai Rest Home, Honey Brook, Pa., Sept. 4, 1966; aged 71 y. 11 m. 6 d. She was married to Edgar C. Umbles, who survives. Also surviving are 4 children (Harold M., Mildred—Mrs. Vernon Kennel, Earl L., and Vernon R.), 15 grandchildren, and one sister (Mrs. Christ Umbles). She was a member of the Maple Grove Church, where funeral services were held Sept. 7, with Abner Stoltzfus, Kenneth Good, and Aaron F. Stoltzfus officiating; interment in Millwood Cemetery, Gap, Pa.

Yoder, Truman Titus, son of Jacob B. and Malinda (Warey) Yoder, was born in Washington Co., Iowa, March 10, 1896; died at Iowa City, Iowa, from head and chest injuries suffered in a farm accident, Sept. 13, 1966; aged 70 y. 6 m. 3 d. On Feb. 14, 1924, he was married to Sadie (Knepp) Yoder, who survives. They had one foster boy (Charles Andrews), who lived in their home for 16 years. Surviving are 4 sisters and 2 brothers (Mrs. Chancy Hershberger, Mrs. Amos Gingerich, Emma—Mrs. Jacob P. Miller, Clara, Chris A., and Oliver). He was a member of the Kalona Church, where funeral services were held Sept. 16, with Richard J. Lichty officiating; interment in Sharon Hill Cemetery.

Zook, Chauncey M., son of Menno S. and Mary (Yoder) Zook, was born in Elkhart Co., Ind., Aug. 23, 1882; died at his home near Fairview, Mich., Sept. 15, 1966; aged 84 y. 23 d. Surviving are his wife (Salina), 3 daughters (Vera—Mrs. Glen Yoder, Vesta—Mrs. Forrest Handrich, and Ruth—Mrs. Earl Webh), 3 sons (Norman, Truman, and Delbert) 23 grandchildren, and 7 great-grandchildren. One son preceded him in death. He was a member of the Fairview Church, where funeral services were held Sept. 17.

Items and Comments

Some 18,000 Jehovah's Witnesses were told that the greatest threat to American democracy today is the "new priesthood of the scientific elite."

Grant Suiter of Brooklyn, secretary of

the Watchtower Bible and Tract Society, addressing the Witnesses' district convention at Miami Beach, said that "these scientists have a specialized knowledge that gives them truly formidable authority in the councils of political power."

The "take-over by scientific technologists" already is threatening the religious liberty of Jehovah's Witnesses in the matter of blood transfusions, Mr. Suiter added. "Many medical doctors," he charged, "have tried to set themselves up as a priesthood of public health to compel all citizens to submit to their medical opinions and yield to their medical treatment against the will and desire of the patient, under force, and contrary to the patient's constitutional rights."

He added that "Christians must accept the source of truth on any subject to be the Almighty God Jehovah and not any self-appointed priesthood, be it religious, political, or scientific."

Attempts to "jazz up" religious writing by using the language of the "kids" were scored by Dan Herr, president of the Thomas More Association, writing in *The Critic*, national Catholic bimonthly.

He cited such religious works as examples of efforts by adults who pretend that there is no difference between the older and the younger generation. These attempts, he said, usually result in the "ludicrous spectacle" of adults behaving like children.

"Usually a sign of this mentality," he wrote, "is the attempt by the fat and balding to keep up with the kids, to use their language. It is particularly disedifying to read attempts to jazz up religious writing." Particularly revolting, Mr. Herr charged, were such recent books as *Are You Running with Me, Jesus?* by the Reverend Malcolm Boyd, and *God Is for Real, Man*, by the Reverend Carl F. Burke, both Protestant clergymen.

India's Roman Catholics were urged by Valerian Cardinal Gracias, Archbishop of Bombay, to "show the rest of the world that we, too, are ready to make sacrifices to help our needy brethren."

"When people all over the world," the cardinal wrote, "are rallying to the relief of our needy brothers and sisters, we cannot, like the priest and the Levite in the Parable of the Good Samaritan, merely pass by and refuse to care. 'Too long,' one of our bishops has written, 'have we held out the beggar's bowl to the world, and now that the rest of the world has been so good and generous, it is high time we in turn did something for others, perhaps more needy than we are.'"

The Seventh-Day Baptist General Conference at its annual session reaffirmed its support of the conscientious objector position for young men of military age and

called on the government to establish alternative service projects for war objectors.

Restating a stand it first took officially in 1951, the conference also asserted its "belief in the right of conscience to take up arms and to enter military service under conditions which appear to the individual to demand such action," as well as endorsing the conscientious objector position.

The conference also authorized a year-long lay study on the Christian interpretation of peace and war by the church's Committee on Christian Social Action.

A 20-bed rehabilitation center for Roman Catholic priests suffering from alcoholism is being built in the Aurora, Ont., community north of Toronto, Canada. Although there are similar centers in the U.S., this is believed to be the first of its kind in Canada. "Southdown," as it will be called, is being financed by Roman Catholic laymen under the banner of the "Emmanuel Convalescent Foundation."

The budget for Billy Graham's London Crusade '66 was \$840,000. This was, as Graham remarked, "about what Cassius Clay got for less than three minutes in the ring with Sonny Liston." By any reckoning this is a lot of money, and to the uninformative critic of mass evangelism it seems a big "take" for Graham.

The evangelist usually reiterates that none of the money raised locally goes to any member of the team; all is used to defray the expenses of the local crusade for which Graham and his associates have been invited.

Still this cash flow for one month's crusade for souls looks large—particularly to those who have given none of it, or to those who prefer to see church funds expended for non-evangelistic endeavors.

In London approximately 42,500 inquirers came forward for counseling. If only half of these inquirers made genuine decisions for Christ, the evangelistic cost would have been \$40 each.

The United Church of Canada (1,063,951 members), largest Protestant denomination in Canada and one of the most vigorous critics of Graham during the past year, has had a steady decline of members "received on profession of faith" since 1958.

In 1964, 34,226 members were received; but this was 7,489 fewer than in 1958.

The total congregational expenses for the year 1964 were \$52,402,219. If only one fifth was spent on church growth, the cost of adding one new member was over \$307, a figure comparable to that in some other larger churches.

Habib Bourguiba, prime minister of Tunisia, has long been the Arab world's loudest champion of women's rights. In 1956,

when Tunisia won its independence, he abolished polygamy, made it harder for men to get divorces, and gave women their first real legal rights. He approves women discarding the Muslim veil, and does not object to western dress. But the thigh-high miniskirt is too much. Recently he banned it and decreed that women's dresses must reach to just below the knee.

* * *

There are more than 10,000 Methodist churches in the U.S. which are using Sunday-school literature from evangelical publishers rather than supplies from their own publishing house. So writes Charles W. Keysor of Grace Methodist Church, Elgin, Ill., in the July 14 issue of the *Christian Advocate*. He also says that when the new *Methodist Hymnal* was being prepared, surveys showed many Methodists still wanted the "good old" Gospel songs.

* * *

For the first time in memory, prayer sessions have become a regular weekly feature for the White House staff. The president's special assistant, Marvin Watson, a devout Baptist, announces that the Fish Room (a conference room) has been set aside for prayer, "discussion," and meditation every Thursday morning at 7:30. Attendance is voluntary.

* * *

All *Nigeria Radio*, Africa's most powerful commercial broadcast station, is now open to religious broadcasts. The 500,000-watt station covers all Nigeria.

* * *

On Sept. 15 the American Bible Society published "Good News for Modern Man," the entire New Testament complete with illustrations in Today's English Version. The 608-page paperback featuring almost 200 modern line drawings by the contemporary Swiss artist, Annie Vallotton, will sell for 25 cents a copy, compared to more than \$500 that a parchment scroll New Testament would have cost early Christians.

* * *

Thomas Dietrich and a small group of his parishioners from Howard Presbyterian Church in San Francisco conducted a worship service at Redwood City, Calif., at the closed gates of a chemical company currently producing napalm for use in Vietnam. Mr. Dietrich explained his group's actions:

"There is a nagging frustration within the Christian community relative to the war in Vietnam that nothing is being done to bring about peace. We felt that if anyone is to do anything about the war, then like-minded people can at least band together to give witness in the absence of any effective church program."

After a passage from St. Paul's letter to the Romans was read, each person was asked to share with the group the counsel he received from the Scriptural text.

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Reformation Sunday, October 30

In Regard to the Reformation

By Stanley C. Shenk

In 1516 — exactly four hundred and fifty years ago— Menno Simons was a peasant youth of twenty and Conrad Grebel was an eighteen-year-old student at the University of Vienna. Ulrich Zwingli had just accepted a call to Einsiedeln, the site of a famous shrine to the Virgin Mary. His arrival at Zurich to be chief pastor of the Great Minster, the principal church of the city, was just two years away.

In 1516 Martin Luther was lecturing on Galatians at the University of Wittenberg. He was also reading the sermons of Tauler, the fourteenth-century mystic revival preacher of Strassburg. In addition, he was preaching, serving as an administrator of monasteries, and collecting materials for his forthcoming commentary on the Psalms. Through his studies and his intense desire to understand the Pauline doctrine of salvation, he was coming to a deeper understanding of the Gospel. The writing of the 95 theses and the nailing of them to the church door at Wittenberg (Oct. 31, 1517) was only a year away.

The Reformation was about to break over Europe like a shower of brilliant star shell. It was to be a time of tremendous upheaval and excitement—a time when the fountains of the great deep would be broken up and at least some of the windows of heaven opened.

Reformation Sunday

Any attempt to assess in detail the Reformation of Luther and Zwingli, to say nothing of the other leaders and the Reformation as a whole, would take many, many pages, but at the very least we may say that it produced a new emphasis on salvation by faith, and a new concept of individual access to God.

It has become traditional within Protestantism to observe the last Sunday in October as Reformation Sunday. Hence this article. Yet there is a bit of irony in the observance by Mennonites of Reformation Sunday. Splendid as were some of the results of the Reformation, it nevertheless fell far short of its potential, and this was the resolute opinion of the early Anabaptist leaders. Menno Simons did not consider himself a close colleague of any of the great Reformation figures. And Grebel served only briefly under Zwingli's banner—and then broke with him.

The Anabaptist-Mennonite movement did not originate primarily from a desire to reform or modify the Roman Catholic Church. Nor did this movement wish to establish

another state church that would be similar in structure though different in doctrine from the Roman state churches. Rather, Anabaptism arose on the basis of a desire to attain an uncompromising discipleship and to recapture the spirit of the early church. "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the church of the first century and to renew unadulterated original Christianity" (Prof. Johann Loserth).

An interesting point in connection with this independence of the early Mennonites from the main Reformation movement is to be found in the historical origin of the word "Protestant." In 1529 a large conclave of European officialdom, consisting of Catholics, on the one hand, and Lutherans and Zwinglians, on the other, convened at Speyer. The Catholics possessed a strong majority of the Diet's voting membership and as a result were able to ram through a resolution forbidding any further expansion of the Reformation.

As a consequence, the Lutheran and Zwinglian members of the Diet submitted to the assemblage a solemn protest—and thereafter were known as "Protestants." But at this same Diet the Catholics, Lutherans, and possibly the Zwinglians also, made common cause against the Anabaptists, and passed an edict which threatened them with death. Thus, from a highly technical historical standpoint, one could argue that the Anabaptists and their successors, the Mennonites, are not Protestants!

The Mennonite Concept of Discipleship

In connection with their attempt to recapture the spirit, life, and doctrine of the first-century church, the early Mennonites emphasized the Biblical concepts of discipleship (with its associated emphases of voluntarism, adult baptism, and church discipline), brotherhood, New Testament finality, non-resistance, and evangelism.

In the brief space allowed by an article of this length, I wish to give special emphasis to the first and last of these concepts.

Discipleship was a cardinal aspect of the early Mennonite movement. In *The Anabaptist Vision* Harold S. Bender wrote: "First and fundamental in the Anabaptist vision was the concept of the essence of Christianity as discipleship. It was a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ. The Anabaptists could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect,

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of doctrinal belief, or of subjective 'experience,' rather than one of the transformation of life. They demanded an outward expression of the inner experience. Repentance must be 'evidenced' by newness of behavior."

But what of today? Do we share the discipleship of our forefathers? Or are we merely sliding into a run-of-the-mill middle-class Protestantism? Are we simply becoming another lump of God's frozen people and occupants of comfortable pews, to use the language of two recent books? What percentage of the people in my congregation, and in yours, are disciples—*really disciples who have committed their lives to Christ as Lord*? We have many, far too many, people who are driftwood Christians, armchair Christians, fire escape Christians.

We need more preaching on Luke 14:25-35. We need to be told that if we do not place Christ above every earthly social tie, we *cannot* be Christ's disciples. Luke 14:26. We need to be told that if we are unwilling to suffer hardship for Christ, we *cannot* be His disciples. Luke 14:27. We need to be told that if we are unwilling to give up whatever Christ requires, we *cannot* be His disciples. Luke 14:33. We need to hear the clear, ringing challenges of the New Testament: "take my yoke," "take my cross," "present your bodies," "you are not your own," and "whatever you do, do all to the glory of God." We need to consider seriously the exact meaning of Rev. 3:15, 16, where we are told that the worst thing for a church member is not coldness, but lukewarmness.

The Mennonite Concept of Evangelism

Evangelism was a cardinal aspect of the Anabaptist-Mennonite movement. John Horsch has written on this point as follows: "The Mennonite Church at the beginning was preeminently a missionary church. . . . In that period there were no special mission organizations, yet the church was engaged in aggressive evangelistic work. In the earliest years of its history its congregations, like the primitive Christian congregations, consisted of men and women who were noted for their zeal for propagating the Gospel."

And Sebastian Franck, himself an opponent of the Anabaptists, wrote these words of tribute in 1531: "The Anabaptists spread so rapidly that their teaching soon covered the land as it were. They soon gained a large following, and baptized thousands, drawing to themselves many sincere souls who had a zeal for God. . . . They increased so rapidly that the world feared an uprising by them, though I have learned that this fear had no justification whatsoever."

In the course of a generation, however, the early Mennonites were beaten down by one of the bitterest persecutions of all church history. We began to compromise on the great commission, content if only we might live in peace. Gradually we became *Die Stillen im Lande*, the quiet people of the country. "Mennonites no longer had the heart to look for new recruits, only too glad to escape with their own lives, and thankful if they might hold their own. The growth of Mennonitism after this was rather the swarming of a people than the expansion of a faith" (C. Henry Smith).

In the last century we have partially recovered our original evangelistic zeal. We have many missionaries, many personal

workers, and many members who are giving sacrificially to the cause of missions.

But we have far to go. Out of a membership of 101,000 (*Mennonite Yearbook*, 1966), we have only about 450 foreign missionaries (this figure includes the General and Eastern Boards and includes missionaries and missionary associates both on the field and presently on furlough). Furthermore, both of our two main mission boards are experiencing difficulty in locating long-term missionaries. In July, 1966, H. Ernest Bennett, Executive Secretary of the Mennonite Board of Missions and Charities (the General Board), told the writer, "We are facing difficulty in terms of securing long-term missionary personnel to assume leadership responsibility in the overseas field." Shortly afterward, this statement was seconded by Paul N. Kraybill, Secretary of the Eastern Mennonite Board of Missions and Charities, on behalf of his board.

We might well ask: In a time when we have more college students and graduate students than ever before, why are not more of them committing their lives to long-term missionary service? Incidentally, I admit that in dealing with missions, I am focusing primarily on *overseas* missions. In defense, I plead only the factor of a limitation of space for this article.

In regard to personal evangelism, it must simply be admitted that there is a vast indifference among many of our people on this point. In regard to our financial giving on behalf of missions, it was announced at the General Mission Board meeting in June of this year that our giving for the last fiscal year (April 1, 1965, to March 31, 1966) amounted to a 2.3 percent increase over the previous fiscal year. But, as it was pointed out by a brother attending the meeting, this seemingly positive figure fails to take into consideration our nationwide economic boom, inflation, the increased size of our church, and the ever-present factor of foreign inflation.

One of the mission board officers stated that in regard to our present General Mission Board program, we are barely holding our own or are even sliding slightly backward. The Eastern Mennonite Board of Missions and Charities presents a somewhat brighter picture in regard to its missions giving. It reports an increase of 5.4 percent for its last fiscal year (the calendar year 1965) as compared to the previous year.

Another factor to consider here is our comparatively small percentage of giving for the church program as a whole. On this point, Melvin Gingerich, Executive Secretary of the Historical and Research Committee, said to the writer in July, 1966, "Although our giving is more generous than that of some groups of Christians, it is nevertheless much below that of certain denominations in the United States and considerably below a tithe of Mennonite income."

In 1947 I took a group of students on an educational tour of New York City. One evening, at an automat, two of the students got into a conversation with a gentleman of the city and identified themselves as Mennonites. Whereupon the man declared with fervor: "The Mennonites! I appreciate the Mennonites! They're not like the Jehovah's Witnesses who go around trying to convert people. Mennonites keep their religion to themselves." Maybe in 1947 we were still too much *Die Stillen im Lande*. Maybe we are today.

A New Leadership Training Text

The teaching ministry is central in the life of the church. For centuries, the Christian Church has been teaching, yet it must always evaluate its strategy. Teaching methods have been altered many times. Yet the message translated for new human situations is basically the same. Truth is conveyed through persons. Persons must therefore fully develop every dimension of personality so that the truth may be conveyed adequately.

During the past years the Mennonite Commission for Christian Education has been preparing materials which can be helpful in upgrading the effectiveness of teachers in the local congregation. A series of six courses is in the process of being prepared for use in the local congregation. Three years ago the first of these courses appeared, *Learning to Lead*, by Willard Claassen. This course was and is being used quite widely in helping teachers to develop clear concepts of Christian leadership. Following this course, *Learning to Teach*, by Paul M. Lederach, was published for the purpose of helping teachers and other church workers to develop a clearer understanding of what it means to be communicators of the Gospel. Last year the third course, *Learning to Understand People*, by Laban Peachey, came off the press. It attempted to help persons within the church to develop a clearer understanding of the various facets of human development.

The series of courses is not yet complete. There are still three to come. Very shortly, the fourth course of this series, *Learning to Know the Bible*, by David Schroeder, will be coming off the press. This course will be an attempt to help persons to gain a clearer understanding of the message of the Gospel as it comes to us through the Bible. It will also help persons to be better interpreters of the Scriptures. When we learn to understand and interpret the Bible properly, the application of its message becomes much easier. The basic thrust of this fourth course is to give persons help in understanding the message of the Gospel and in communicating this message to our age.

Learning to Know the Bible should stimulate deep interest and it should help teachers to perform their tasks in a more meaningful way.

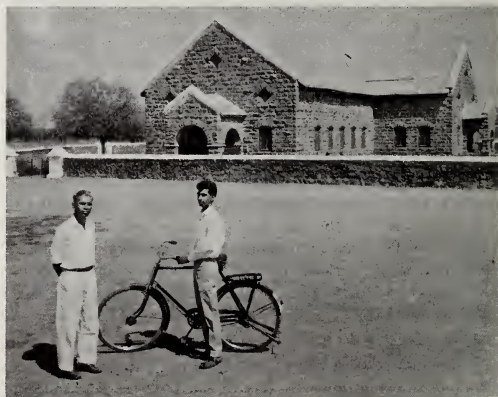
If we seriously believe that the teaching ministry of the Christian Church is important, we will develop a greater concern for the quality and the direction of our teaching ministry. As Christian persons in the midst of the family of God, we are called to be teachers. Let us do no less than our best both in preparing ourselves and in communicating the message of the Gospel to all nations beginning at home.

—Arnold W. Cressman.

The Publican

*O God,
Forgive when I have
Sought to be a reformer
Instead of a saint,
When I have been more interested
In changing others
Than in being changed,
When I have spoken of
The sins of society
And of my neighbor,
With a vengeance,
While excusing some sin
In myself.
Teach me to remember
The meaning of the mote
And the beam.*

Amen.



Bethel, Madhya Pradesh, India

Bethel Mennonite Church, Balodgahan, Madhya Pradesh, India, was started in 1906. It is a solid stone building built in 1926. The pastor is D. A. Sonwani. Present church membership is 281. The church is located seven miles south of Sunderganj, Dhantari. Pastor Sonwani with his son Weldon, an artist.

The Continuing Reformation

Philip Schaff, in his classic history of the Christian Church, says that the Reformation of the sixteenth century is, "next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave directly or indirectly a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization."

Perhaps Schaff's statement sounds strange in our day of ecumenical dialogue and mergers and at a time when some are saying that the sixteenth-century break with Catholicism was a mistake. Others are shouting rather loudly that Christianity is not a propelling force in shaping civilization today.

Further, we might question the worth of writing at all about a reformation nearly a half millennium away. Does mentioning a reformation past mean we are not experiencing a reformation now? Does a church become a denomination when it ceases to be a reformation? If so, when do reformations die and when are denominations born?

I guess I am letting my imagination wander a bit. What I'm really asking, I suppose, is, "What is necessary for a continuing reformation?"

Certainly one of the chief values of looking back to the sixteenth-century Reformation is to see what it was which brought reformation then. It may be that this might give us guidance today.

For one thing the sixteenth-century Reformation marked a new beginning of spiritual freedom. The conditions of the Catholic Church were such that the hierarchy had developed a complete control of all phases of human life, political, social, economic, and religious. The church was ingrown, lazy, calloused, and hardened. All were compelled to belong to the church.

Now the knowledge that the living Christ desired to live and move through the life of man was emphasized. Where there was a repression of spiritual freedom, now men spoke of the necessity for individual and voluntary response to God. Freedom of conscience was stressed particularly by the Anabaptists. Central was the call to a vital living relationship with Jesus Christ.

Further, the Reformation was a return to the Scriptures as the guide for life and conduct. The Bible to many became the highest authority. Luther began to read the Bible and sensed

his spiritual lack. He translated the Scriptures into the language of the people. The Bible literally became alive. "Luther made the Bible the people's book in church, school, and house." When asked to submit or recant, he answered, "Show me from the Scripture where I am wrong. Here I stand; I can do no other."

Our Anabaptist leaders pointed their accusers to the Scripture and asked them to judge in light of what the Bible said. At the time the old order was giving way to the new, and when people were crying for bread to feed their souls, the Word satisfied their need.

Another significant factor in the Reformation was the central truth that salvation comes from God and not through some ecclesiastical mediator or through ritual or keeping of rules. "The just shall live by faith." The written Word led to the living Word, Christ. Every God-sent reformation has centered in Christ. This test of all truth, vision, and zeal is the extent to which Christ is honored and made known.

The sixteenth-century Reformation, like every reformation, was marked by a holy zeal. It was a dedication, an utter abandonment to the will and service of God. There was a willingness to do anything and suffer everything to see God's kingdom come on earth as it is in heaven. Call it discipleship, devotion, or whatever you will, a reformation requires the kind of commitment to Christ which is a commitment to the death to do His will.

There is a continuing reformation where a vital living relationship with Christ is central, where the Word is given its proper place, and where there is that kind of discipleship which does not stop short of the cross.—D.

He Gave Up Football Games

The Lutheran Campus Pastor reports this item: Word has just been received that the pastor of St. Vitus-in-the-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by his decision. The pastor's reasons are given in the following statements:

1. Every time I went to the game somebody asked me for money.
2. Although I went to the game quite often, no one ever spoke to me.
3. I was a good fan and had two youngsters who someday might play football, yet the coach never came to call on me.
4. The seats were too hard, and they expected me to sit down in front of the fifty yard line.
5. The field judge said things I just could not agree with.
6. I suspected that I was sitting with people who were hypocrites. They seemed more interested in drinks and hot dogs than they were in the game.
7. The band always played the same old tunes.
8. Since buying a book on football, I stay at home and read it. I consider myself just as good a football fan as those who attend.

—*The Mennonite*.

Mission Among Minorities

By Hubert Swartzentruber

In the fellowship of the brotherhood common interests and concerns are shared. Here the most intimate human relationships are formed. Encouragement for the Christian faith is found here. Burdens too large to bear alone find others to help carry the load. Here relationships of trust and mutual concern are found. Here life companionships are formed. In the brotherhood, all are brothers.

The church has no mission to minorities until she is willing to accept every person who claims Jesus as Lord as a full brother. We have a lot of trouble, though, with the term "brother." We are ready to call everyone "brother" in church. It's "brother so-and-so," and everything is well and good. It doesn't really matter if his skin is a bit of a different color.

We ask him to give us a testimony of his faith in Jesus Christ. And we say, "Isn't it wonderful what the Lord can do?" We are so impressed with his testimony that we raise money to send him to one of our schools, and we say that we need this kind of people in our church.

So the young man goes to college. The school discovers that his faith is for real. Now he really is our brother. He takes a course in church history, and discovers there that he is not only a Christian but also an Anabaptist.

We almost shout for joy because now he surely is our brother. We have given him a strong faith. We have taught him our long tradition of love. We have taught him to believe us that when we call a man a brother, we mean brother. We have taught him all the Scriptures in the Book and sung the great hymns of faith together.

We sing together, "In Christ There Is No East or West." After the singing and emotions are stirred, we follow with a testimony meeting where we assure everyone that we love everyone and that we are brothers. And the young man goes back to his room in the college dormitory rejoicing that at last he has found a group of people who are willing to accept him as he is.

All Is Not Well

But the next evening he discovers that his friends are all

away to a party way out in the suburbs someplace where he is not welcome. Of course we did not invite him because it might make a disturbance in the neighborhood. Some of our neighbors don't like the colored, and we must not antagonize them. "Now, please don't misunderstand," the host says, "I don't have anything against the colored. We just have to give it a little more time. The day will come when he could come to our house, and we would have no problems, but the time isn't here yet." The party goes on, on a segregated basis, and a young man wonders about all these Anabaptists and the doctrine of love.

He is beginning to feel a little bit outside, but he still believes in them. One day he discovers that there is a young lady with deep convictions like his own. They become friends who are increasingly attached to each other. The young lady writes home and tells her mother of this fine young friend that she has found.

She thanks her mother for giving her the kind of faith that she has. The mother is overjoyed and asks her daughter to send a picture of her boyfriend. The mother opens it and soon lets that young girl know whom she may have for intimate friends and whom she may not. Now the young man is beginning to wonder what this sweet talk is all about.

Can you imagine the turmoil, the storm created in his heart? He was graciously accepted in church. He has been told that he is a brother, that he belongs there, that he is one of us and we are one of him. But in certain kinds of relationships he discovers he is not quite my brother. The young man says, "I thought I was a brother. Now I discover that I am only a brother when we are playing church."

Does it make sense for us to send money to salary one man to go and bring people into the church, when scores at home reject the very sight of those who are brought in? I recall clearly when my wife and I met with the personnel committee (of the General Mission Board) on the campus at EMC back in 1957. I recall answering the personnel committee that one of our goals in the work in St. Louis would be to relate men and women to Christ. The personnel committee was also concerned with another dimension, that of relating persons to a fellowship.

But let me tell you: it can be very unrewarding to work very hard to relate people to Christ and to a Christian fellow-

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ship, only to discover that they are not really being accepted in the church. If the mission of the church is to be relevant to the minority, then all the members must practice the same level of dedication they expect of the one who goes to the city. It is not fair, it is not right, that anyone in the church should expect more of one who is engaged in actually relating people to Christ than what he himself is willing to do.

Take Jesus Seriously

I would like to talk a bit about what perhaps we could do to have a significant ministry in the city. It is too late to ask people not to flee the inner city, because they are long gone. The church has fled with them. Inner cities are left to become ghettos for persons who have been reduced to mere digits and numbers. People whose motivation is almost destroyed. People without resources or voices that can be heard.

The only reason the inner city is where the minority live and where crime flourishes is that the church is not there. Is it reasonable for us as a denomination to spend approximately \$10,000 a year in budget for one church in a city of 2½ million and expect that little struggling membership with half its members on welfare rolls to be an adequate base for a significant ministry in the community?

Is it reasonable that in some communities we have five or six churches within ten minutes' driving distance with huge modern buildings and all the people in the community already related to a church? I understand that in one conference 20 percent of the membership is in two congregations in one little town. Aren't we a little lopsided here? What about all our sweet brother love and concern talk? Is it much more than little mushrooms that grow up overnight on the lawn? When the sun comes up they wither, leave an unsightly mess on the grass, and stink.

Let every person in the entire church learn anew what it means to take Jesus seriously when He very emphatically announces that following Him costs a price. Being a Christian is living for other people. He died for us so that we could live for others. Would that from every pulpit in the entire church

every listener might have his conscience pricked so hard that he would become as restless and miserable as Peter was when he denied his Lord. After the consciences are pricked, I think we need a task force in the church to give guidance to people who really mean business for God.

For a New Dimension

It might mean some organization to give people proper orientation for taking up residence in these needy areas of our land today. If everyone took his calling seriously, his Christian commitment, it might mean a radical movement in our church.

If only one percent of us were to divide suddenly that the Spirit of God is speaking to us and we were to lay ourselves open before God, saying, "God, wherever and whatever you would do with me, to this I will respond"; and if God should take only ten percent of our people in the Mennonite Church into the inner city, He would have approximately 1,000 new lights in the inner cities of America.

What would happen in a community if 100 Christian people were to move into one of its ghettos—not to come and run the church, not to come and tell the existing congregation how to run things, but to come there to live and to share, to work and to suffer, to be the church? It would seem to me that perhaps something significant could happen.

It would, however, mean that we should somehow prepare ourselves for the task that lies before us. It takes a lot more than motivation. Yet without motivation there are no lasting results either. People ask, "Do you believe that the Mennonites with our rural background have any significant ministry in the city?" I would like to say emphatically, "Yes, we do!"

If God could make a dumb donkey talk, surely He can take Mennonites into the city, and there make their life relevant. I propose that we seek every resource to give us information, insights, and know-how so that the Holy Spirit can use us to relate to people who live and struggle in the inner city. Our church has courageous young men and women, resources such as money, and a workable theology. What could the Holy Spirit do with us in the inner city if He only had a chance?



"The inner city is a Negro ghetto with a . . .



. . . white noose around its neck," says Hubert Swartzentruber.

Modern Substitutes for Christianity

By C. Ray Dobbins

In every age Christianity has been threatened with substitutes. Faith has been too difficult and therefore an easier religion was sought in an effort to replace Christianity. Our day is no different, for we still have attempts to replace our Christian faith with some substitute. There are many of these "isms," but three which are evident all about us and are genuine threats are intellectualism, legalism, and hedonism.

Intellectualism

The attempt to replace Christianity with intellectualism is to try to replace faith with knowledge. There are many kinds of high-level knowledge today that presume to have the final truth. They would stand and judge all truth and believe that the good life can be had only as one is in possession of a certain kind of knowledge.

This intellectualism, however, is closer to the church than other kinds of knowledge. It is even applied to our confessions and our doctrines. Some insist that salvation is assured to us when we completely and fully accept a certain confessional statement. The creeds are outlined and when one subscribes fully to the creeds, he is saved. But this, as Rachel Henderlite has suggested, is really a form of salvation by works "and a denial of the very fact of grace."

Intellectualism, whether religious or nonreligious, is a distortion of the nature of faith. "Faith," says Calvin, "has its seat not in the ears but in the heart. It is not enough to know that Christ was crucified and arose from the dead, unless we know these things in our lives. We know Christ in the right way when we experience the meaning of His death and resurrection within us and as they become effective in us."

Legalism

Legalism is another modern substitute for Christianity. The legalists have a shallow concept of man's willful violation of the divine law and feel that they can set up a list of requirements by which to measure a man's righteousness. They assume that if man knows all of the requirements for righteousness, he can fulfill them.

And so they set up a neat system by which to measure man's goodness. Fulfill all of these laws and rules and you will have assurance of everlasting life.

This view fails to recognize the depths of man's own sins and of the destructive nature of this on him personally and on his community and on his fellowmen.

The legalist is portrayed for us in the New Testament by the Pharisee. He is the man to whom only the knowledge of good and evil has come to be of importance in his entire life. He sets up a system and tries rigorously to live by it and then judges every man by this system. He sees the righteous men in the Bible as examples to be imitated. He thus misinterprets the Bible and fails to see the dimension of God's grace without which one cannot please God. He comes to see the Christian life in terms of petty sins to be avoided and petty virtues to be practiced. It falls short of the fullness of the Gospel.

Hedonism

The pursuit of pleasure — called hedonism — is another modern substitute for Christianity.

According to this, the supreme good for man is to enjoy life and to get the greatest amount of pleasure out of it. It is illustrated by an old vaudeville song:

"How could
Anything so good
Be bad?"

According to this kind of religion a man's acts, intentions, and motives are morally good so far as they tend to produce a feeling of pleasure, or to the extent that they destroy the opposite kind of feelings. The basic test of whether an experience is of moral value is how much pleasure it produces and how little pain and discomfort it brings.

For some men this means securing as much excitement as possible. For others it is primarily a matter of avoiding as many discomforts and pains as possible. For both, the objective is to enjoy life at all costs.

All three of these modern substitutes for religion are based on a misunderstanding of the nature of man. They all fail to realize the depth of every man's sin, of his basic estrangement from the divine Creator. They, therefore, fail to recognize man's desperate need for the saving grace of God. And the consequence is that they fail to recognize the necessity of man's faith and dependence on God for his own salvation.

"For it is by his grace you are saved, through trusting him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (Eph. 2:8-10).*

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Mennonite Mutual Aid Living Above the Law

By Levi C. Hartzler

The first church in Acts 2 practiced mutual aid by sharing their material possessions with each other. Later the Antioch, Philippian, and Corinthian churches shared materially with the Jerusalem saints. Christians in generations since have found ways of aiding their needy brethren. Twentieth-century Christians need to find acceptable ways of practicing mutual aid within the framework of modern economic life.

One way to practice such aid is to make adaptations of sound economic practices used by secular society. For example, hospitalization, automobile insurance, survivors' aid, retirement benefits, investments, and estate planning are accepted ways of protecting life and property. How can the church add a further Christian dimension to these practices? Mennonite Mutual Aid has found a way.

This committee of Mennonite General Conference was organized in 1945 after more than a decade of discussion and after requests from several district conferences for a general church organization to make sharing services available to all members of the Mennonite Church. Since that time at least seven different agencies have been developed under the supervision of the Mutual Aid Committee to meet modern needs for sharing within the church.

The validity of this method of handling emergency needs was confirmed this year when Indiana granted approval for the forming of a fraternal association, the first such association to be approved in Indiana in the last 25 or 30 years. Because of the cohesiveness of the forming group, a fraternal association is granted more freedom of operation than a mutual or stock insurance company, thus making possible a wider extension of the Biblical mutual aid principle.

For example, since 1961 Mennonite Aid, Inc., has been setting aside one percent of the quarterly premiums for a Catastrophe Aid fund. Any subscriber whose additional expenses exceed \$200 above what the schedule allows is eligible for further aid depending upon (1) the financial details of the particular case, (2) the amount of money currently available in the fund, and (3) the number and nature of other cases under consideration. Each case is systematically investigated before additional aid is granted. Under the Mennonite Mutual Aid Association, the newly approved fraternal association, this type of aid can be expanded.

Another feature of a fraternal organization is a more liberal group plan of hospitalization and survivors' aid available to local congregations, businesses, and local mutual aid societies.

In the case of congregations, the group plan makes possible hospitalization and medical care for needy members who otherwise might not be able to get it because of their financial need or because of rigid health examination restrictions.

Mennonite Aid does not replace the work of the deacon or local mutual aid committee but supplements and strengthens their work. Severe illnesses often strain the ability of a local congregation, particularly the smaller ones, to meet needs adequately. A group congregational plan in which a large percentage of the membership participates makes possible mutual aid sharing by the local people but also taps the resources of the larger brotherhood.

Mennonite Automobile Aid, Inc., chartered in 1954 as a nonprofit corporation, although not an insurance company, provides coverage for collision and comprehensive vehicle damage. This organization, which establishes another area of sharing between brethren, has eliminated the policy of subrogation practiced by regular insurance companies, a policy which gives the insurance company the right to sue in the name of the insured. A striking example of this occurred in one Mennonite community when a deacon suddenly discovered that he was suing his bishop as a result of a one-car accident on the highway along the bishop's property. Automobile Aid also provides the coverage required by finance companies and banks when a vehicle is used as collateral on a loan.

Since 1963 Mennonite Mutual Aid has operated the Mennonite Retirement Plan, a not-for-profit, tax exempt trust planned by Mennonite General Conference to aid missionaries, pastors, teachers in church schools, nurses, and other church workers to provide a means of deferred support for their post-65 years. The plan also furnishes income in case a participant is disabled before 65 or income for the spouse in case a participant dies before 65. This needed service to our church workers who operate on a cost of living salary is a method of sharing which can best be provided to all church workers through a central agency. Every congregation should see that their pastor is enrolled.

Through Mennonite Church Buildings, Inc., Mennonite Mutual Aid gives additional assistance to local congregations who wish to sell bonds for funds to build a church. For a nominal fee, Mennonite Church Buildings issues the bonds, pays annual interest, and amortizes the bonds as they come due. The congregation only needs to find buyers for the bonds.

Mennonite Mutual Aid has also found ways of giving competent stewardship aid to individuals and organizations. If you wish to save money in small amounts, you can join the Thrift

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Accumulation Plan through Mennonite Church Buildings, Inc. Those who have larger sums to invest can select from three types of notes. These monies are then used for loans to church institutions for needed buildings. Thus your savings are accumulating interest and helping the work of the church. The Thrift Accumulation Plan can also be tied to a Survivors' Aid Plan.

Further stewardship aid is provided through the Mennonite Foundation, a nonprofit corporation which receives contributions of property, sells it, and contributes the proceeds to various church agencies according to the wishes of the donor. Thus Mennonite Foundation saves you or your corporation the capital gains tax on the sale of property and assures a larger contribution to the work of the church.

The Foundation also aids you in making good use of your

accumulated earnings for the benefit of your family and the work of the church through assistance in planning for wills and through annuities and life income agreements. In this way you are given the opportunity to use the income from your savings before death and are assured that they will be used to the maximum advantage for Christ and the church after death.

Behind Mutual Aid stand Mennonite General Conference and the Mennonite Church. This support plus sixteen years of successful experience has convinced legal authorities that the service programs sponsored by Mutual Aid are financially sound, even though they include practices not accepted by regular insurance companies, practices which permit us as Mennonites to exercise our mutual aid concept in a modern context.

Studies from I Peter—No. 3

A Purchased People

By Newton Gingrich

Introduction

They felt better. They found new courage. Life was worth living. Who? Oh, yes, those scattered, persecuted Christians. In I Pet. 2:1-10 they had been reminded they were God's prized possession. New understanding had come. They saw themselves as newborn babes in a family or living stones in a building.

But I hope they didn't stop reading. Though thrilling in its truth, Peter had shared only two comparisons of the believer. There were three more. These are introduced in verse 11 with the tenderness of "dearly beloved."

They who are precious are bound together by love. These were beloved one of another and also of God.

To such Peter says, "I beseech." He pleads. He begs. He requests. He exhorts. He urges. But what is so essential? May we note in the three further comparisons of I Pet. 2:11-25.

As Strangers and Pilgrims

In Peter's day a stranger sojourned. He settled, at least temporarily, alongside the native residents. The term "pilgrim" had a similar connotation. More particularly it denoted residence amidst the pagan. Believers at best were to be temporary dwellers. They were to be strangers in spirit but not in the flesh.

Close proximity to the pagan undoubtedly precluded involvement for Christ. This we later note. With this concept the persecuted believers could see purpose in their experience.

Can we as North Americans appreciate the truth of "stranger and pilgrim" in depth? Someone has aptly said, "North America, the land of the pilgrims, has become the land of insurance companies." Perhaps we can better evaluate if we observe the expected conduct of a pilgrim and stranger.

a. To "abstain"—verse 11. Literally the term meant to "hold back from." It implies the downward drag of sin. By self-control and self-discipline the believer ever needs to hold back.

But from what? It is the inner cravings and desires of the flesh. Such brings soul conflict. These desires may be good in themselves but disastrous in excess. At any rate, the believer ought to remove himself from anything that would hinder soul growth.

This abstaining was not to be in isolation. Such conduct was expected of a persecuted people scattered from home.

b. To live "honestly"—verse 12. The word "conversation" as used here has reference to one's total way of life. The Gentiles were the pagans of the day. In such a context the believers' lives were to be transparent and aboveboard.

Regardless, they could not always expect to be understood. The believer can anticipate misunderstanding, misrepresentation, and misinterpretation. Three misses.

Believers are not called upon to condemn those who misunderstood their purpose. The impact of truth and holiness is adequate. What people are in life should be an audible witness.

The result? In the "day of visitation" or "looking upon" when they meet God they will have the joy of sharing eternal praise with those very Gentiles.

A construction worker was often ridiculed by the fellows.

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One day was even worse. For refusing a drink he was damned and assaulted. Years later as a minister he was met by a stranger after worship. The testimony? The visitor, the earlier persecutor, impressed by the Christian conduct and quality of reaction, had embraced Christ.

c. To "show allegiance"—verses 13-15. "Submit" as used here, we are told, suggested an arrangement in military fashion. As pilgrims they were to yield to higher authority. Though "foreigners," subjection to kings was expected of believers.

Political authorities are appointed for the punishment of evildoers and for the praise of those in good conduct.

But why should believers so yield? Because it is God's will. By holy conduct the foolish and ignorant will be silenced. The mouth of the evildoer is muzzled. Though the persecuted of the land, believers should so live that by "abstinence," "honesty," and "submission," a spiritual impact will be made upon a pagan society.

As Free Servants

This comparison comes to us in the context of slavery. Believers had been slaves to sin. They had found freedom in Christ. However, often believers do not know how to handle freedom. Note a few considerations.

a. A negative warning—verse 16. Don't use freedom for a "cloak" or cover-up. Spiritual freedom is not a life lived passionately. Similarly Paul declares in Gal. 5:13-15 that liberty is not license. Its control is love. Thereby it fulfills all principles of law. It never becomes a liability.

In freedom believers serve Christ in love. Every action finds its control in love to God, church, and fellowmen. It is not doing as a newspaper boy declared, "We've done away with the *Standard*. We're going on with the *Times*."

b. A positive relationship—verses 17-20. Believers need to relate to various communities:

Earthly community—"respect all men."

Spiritual community—"love the brethren."

Heavenly community—"fear God."

National community—"honor the king."

Working community—"be subject to masters."

The caliber of relationship requested is well illustrated in the latter community. Subjection is essential whether the master be good and gentle or unfair and surly. Many of Peter's readers understood well the significance of such Master-servant relationships.

God is gratified if His suffering servants go beyond what is expected of them.

c. A divine example—verses 21-23. Christ is the believer's measure. We are to be carbon copies or traced over Christ. Believers are called to walk the same road He did. He did so without sin, guile, reviling, or threat. Rather, He committed or handed Himself over to be kept, managed, and taken care of by God.

God alone can deal with the enemies of the soul. Christ walked the way of controlled freedom. His rights were lost in God. He lived on earth in a servant relationship. He is the believer's perfect example of a "free servant."

As Returned Sheep

Peter concludes the chapter with tender devotion. He notes

God's most sympathetic attitude to His purchased people.

"Returned" suggests they were earlier in the fold. Might this be a reference to the age of innocence in childhood? Perhaps some of his readers had fallen away.

Regardless, all believers as returned sheep should not forget:

a. We have been healed—verse 24. A lost sheep is apt to get hurt. All sinners to some degree have "hurt" themselves. But Christ has brought healing. He became our sacrifice.

The "tree" referred to an object made of wood. Thereon Christ brought healing as He died in our stead.

This was a healing of the soul. It stands ready for any "hurt" sinner, like an eye or blood bank. The resources for healing are available, stored up, ready for immediate application.

b. We had strayed—verse 25. In our departure Satan took us captive. We voluntarily left the fold. We followed self. That is sin. Now by faith we follow God.

c. He cares for us—verse 25. The Great Shepherd guards His sheep. He is alert for the enemy, for poisonous food, for good pasture and fresh water.

Christ, as Bishop, oversees our needs. He is the Caretaker of our souls. Indeed this trust must have been meaningful to the persecuted pilgrims.

Conclusion

Believers are a prized possession and a purchased people. We are as children in a family, material in a building, subjects in a kingdom, servants in a vineyard, members in a sheepfold. And what is the purpose? Note again verse 9. "To speak forth the praises of God" and to reveal His gracious doings. We are on earth to live holy as God's own people.

Welcome, Autumn!

By I. Merle Good

Summer's hot days are gone and past,
For Autumn's cool has come at last!
That humid heat,
Which used to beat
Upon our backs, and chap our feet,
Is gone for one more year!

But who am I to thus complain?
Will God Almighty e'er retain
The summer rain,
From off the plain?
The sunshine from the fields of grain?
Nay, He is good to all.

Yet still I'll welcome Autumn here
With special gratitude and cheer!
Her morning breeze,
Her rainbow trees,
Her white-cloud skies o'er clear, blue seas
Have given me a song!

God's People— The Compassionate Community

By Ailee Beechy

The Word as recorded in I John 4:15-21.

The dominant note in the life of Jesus was His authentic caring.

He was "moved to compassion" by those caught in the grinding economic, social, and political forces of His day. He cared in a personal way.

He reached for the individual imprisoned in the agony of the human situation.

His eyes and His heart were responsive to the bruised, the fearful, the lonely, the angry, the hungry, the despairing.

He apparently never asked many questions about origins, social and economic class, national, religious, or political affiliations.

His strong, unrelenting caring could not be restricted by man-made boundaries.

But even as He responded to men in their need, He was concerned about the causes of the tragedies of the Jericho Road. Jesus set ablaze in the hearts of His followers this concern for persons, their total welfare, their need for reconciliation and wholeness. This flame has burned with varying degrees of intensity among His followers. "The church," says Donald Miller, "is the body of Christ expressing Christ's concern for the whole world and its mission is to be Christ's action in the world now."

Ralph Morton and Mark Gibbs, in a little book, *God's Frozen People*, put it this way, "For the people of God are meant to show God's love to His world, not to enjoy it quietly in a cozy group of their own. They are meant to be the body of Christ—the embodiment of Christ's love and compassion toward the world; and He had terrifying things to say about people who cared for their own comforts—and the welfare of their precious little souls—before the desperate needs of people outside the church community. God's Holy Spirit is given to His people, not for the running of happy fellowships . . . but for the agonizing work of serving—ministering to the needs of others."

To proclaim the good news, to speak the prophetic word of judgment, and to be the compassionate community are interrelated parts of the vocation of God's people. The com-

passionate community is obviously made up of persons who are parts of a fabric of relationships. The dominant note of all relationships of those who take seriously their commitment to God is a deep, genuine sense of caring for the ultimate, total welfare of persons. This means first being a caring person, coming from an experience of God's grace, His and others' care for you. What *doing* there is emerges from this inner core of *being*. Recently I asked one of our volunteers why she came to Vietnam. Her answer was, "A belief that God cares for what is happening here, and I'm here to be a channel of that care."

Such caring is demanding. It means a voluntary investment of oneself in the life of another and a readiness to enter into the relationship with integrity, to risk the giving and receiving demands of that relationship, to stand fast in caring in the face of rejection, hatred, and misunderstanding. Perhaps some of you are thinking that this idea of caring—compassion—is all right for old women and children but it's too idealistic for our advanced, civilized, rough and tough power-dominated age. Yes, our advances have been tremendous; we live in comfort undreamed of a half century ago; we seem about ready to send a man to the moon; our achievements are fulfilling the science fiction of yesterday and threaten to go beyond. But man can be lonely and frightened in the midst of all of this; deep within he desperately needs to be cared for, and in turn to care for others. Our mass industrial, social, and military patterns tend to depersonalize and dehumanize life. Man stands restless and anxious behind a facade of sophistication and artificial gaiety. A sense of belonging and meaning evades him. We may be in the pre-dawn darkness of a bright new day or in the twilight hours of a long dark night.

Most of us gathered here live and work in Vietnam. We are part of God's people, Christ's action in this place. What does this mean? What would God have us be, and do, in this troubled land? What are the needs of the people? There are obvious needs for the basic essentials of life—food, clothing, housing. There are serious medical and health needs, particularly at the hamlet and district level. In addition to the military casualties, the large number of civilian war casualties have stretched medical facilities far beyond their capacities. There remain large needs in health education, nutrition, and child care. There are needs for trained personnel in a large variety of fields. Crucial are the needs for more adequate services to families and communities. The war years have had a disintegrating impact on these basic institutions. Needed resources have not been available. The large-scale civilian and military

Ailee Beechy, recently returned from Vietnam where he served as director of Vietnam Christian Service, delivered this message on July 24 in the Episcopal Church in Saigon, where a number of high ranking military personnel and Ambassador Lodge were present.

invasion is having a serious disruptive influence on the social and moral fabric of the family. Children often become the innocent by-products of such a situation.

There also are serious emotional and spiritual needs arising out of the shock of cultural and community dislocation. The breakup of family and community patterns leaves its psychological scars. Something harmful happens to people who live in constant insecurity. To have one's life arranged for or manipulated for any length of time cripples self-respect. Camp life (approximately 500,000 live in temporary shelters) may become depressing and confining. The nice-sounding social, economic, and political goals often seem far away for those who suffer most from the war. And as a soldier said recently, "The villagers remember better those who drop the bombs than they do those who put on the bandages." All these combine to create a sense of bewilderment and disconnectedness. This may express itself in idleness, a vacant withdrawnness, or in overt hostility. This sense of despondency and despair represents a crucial need and calls for relationships, services, and programs which make possible the restoration of hope and purpose.

These needs also must be viewed against the cumulative impact of 20 some years of conflict. These years have accented existing needs in the large population centers such as Saigon, among the various tribespeople, and in the general non-refugee population. The needs among these people are probably as great as among the so-called refugees. This presents only a partial picture of the total need.

If the church belongs where there is human need, surely it belongs in Vietnam. There appears to be an awakening escalation of concern for what is happening here. Shortly after my arrival early in February I received a letter from a friend whose family had decided to make the plight of the Vietnam refugees a family project. Their daily devotions and their giving would center on this problem. The six-year-old boy had printed painstakingly, "Do you get enough food? We wish you success in your work. We will send you — dollars each month." And the 13-year-old added, "I am enclosing with the family's money \$2.20 which I earned on my paper route. . . . I plan to send a monthly contribution. Wish you and your associates luck." Perhaps this symbolizes this escalation of concern for sharing in the suffering caused by this conflict. Other letters, many from unexpected sources, gave assurance of strong prayer and other support for the Christian presence here. This week a letter and a check came from the Hiroshima Union Church of Japan and substantial checks for a Vietnamese businessman and a well-known American editor.

Some letters express concern that the program retain a distinctive and clear identity as church-sponsored and that the universal message of the Gospel not be compromised in this complex situation. Others give their blessing to this visible evidence of the church's concern, but state clearly that the church must continue to put forth every effort to move the conflict to the conference table. I share this position. It is my deep personal conviction, however, that in the meantime God's people must stand among the dislocated and despairing—whether in refugee camps, in the hospitals and clinics, in

the hamlets and cities—and bind up the wounds and the shattered hopes. To turn away means spiritual death.

This, of course, is a massive undertaking. Government agencies carry a large responsibility and some of you are at work through this channel. Some of you are working in one of the 18 voluntary agencies now in Vietnam, and some of you in private business and other activities. The ministry to the suffering human spirit, the individual hurt by the breakup of family and community structures, demands competent, dedicated, and caring personnel. Perhaps this ministry is particularly the responsibility, and opportunity, of God's people.

Living in constant fear and hate creates distrust and leads to a diminished human spirit. The challenge for members of the community of compassion is to relate to those in need without manipulation and with sensitivity, this making a recovery of self-respect possible. Quality relationship in service is the basic language used. There can be no shortcut here. Healing is fostered through acceptance and understanding without undue sentiment, pity, or condescension. The need for personal security must be met on the personal level through caring persons. More hardware, bales, or cartons are not enough to remove despair and awaken hope.

William Faulkner has a character in one of his novels—a grandmother who, after 30 years, discovered her granddaughter. In describing the grandmother's feelings he says, "She just didn't hope. Didn't know how to begin to hope. I imagine that after 30 years the machinery for hoping requires more than 24 hours to get started, to get into motion again." A ministry of compassion is essential for the recovery of hope and the rebuilding of life in its larger dimensions, and it takes time.

"Great ideas," said Camus, "come into the world as gently as doves. Perhaps, then, if we listen attentively, we shall hear amidst the uproar a faint flutter of wings, the gentle stirring of life and hope."

Perhaps the day will come in our civilized and advanced age when prejudice, hate, fear, violence, and war will not only seem illogical and wasteful, but also unnecessary—a day when chariots of iron become the plowshares of the paddy fields. In the meantime God's people must seek to eliminate those things which cause prejudice, hate, fear, and violence. They must, in reality, be the compassionate community—translating into their relationships something of the creative, restorative, healing, eternal caring Spirit of God.

An inscription placed in an English chapel during the disorder of the Cromwellian period says: "In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley Baronet founded this church: whose singular praise it is to have done the best things in the worst times and hoped in the most calamitous."

And Jesus said, "A new commandment I give to you that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34, 35, RSV).

May you feel the Spirit inviting you to more active membership in the compassionate community.

One in Music

By James E. Adams

It had been a trying day for a young minister. He was feeling rather blue when he boarded a bus for home. As he rode along, he became conscious of melody. Curiously, he looked around the bus. He noticed it was coming from the driver. He was whistling, not so sharply as to be offensive to anyone, but loud enough to carry through the bus. It was the hymn, "How Great Thou Art!"

There was a vacant seat near the driver; so the down-hearted passenger moved up to talk with him. They had a great time of fellowship, which helped the minister to forget his troubles. The bus driver said he had found the custom of whistling hymns a splendid way of getting in touch with other Christians.

"Music is one of the most magnificent and delightful presents God has given us." So said Martin Luther. The sedate Pennsylvania Medical Society agreed that it is a boon to man, saying, "Music creates a warm and pleasant atmosphere. It dissipates aloneness and brings a feeling of relationship."

Spiritual songs and hymns draw us closer to one another and to God. Music has even been known to leap language barriers and make men one in worshipping the Lord.

A Briton traveling in India asked his driver, "Do you speak English?"

The driver shook his head.

"French?"

Again, "No."

"German?"

Once more, "No."

The passenger settled back to what he thought was going to be a dull trip. Then the driver began to hum "Rock of Ages." The Englishman smiled and took up the tune. The driver started another hymn; the passenger joined him. Soon they were both singing heartily and joyfully, each in his own language, the grand old hymns of the faith. They could not converse. But music had united them. Racially different, yet they were brothers in the Lord.

Hymns themselves testify to the unifying influence of music.

Sabine Baring-Gould was serving as pastor in Horbury, Yorkshire, England, in the 1860's. His parishioners were common, neglected people—miners and poorly paid factory workers. He loved them and served them faithfully.

Baring-Gould told how he wrote "Onward, Christian Soldiers" for the children: "Whitmonday is a great day for school festivals in Yorkshire, and on Whitmonday it was arranged that our school should join forces with that of a neighboring village. I wanted the children to sing when marching from one village to another; so I sat up at night resolved to write something myself. 'Onward, Christian Soldiers' was the result. Nothing surprised me more than its great popularity."

As those children marched they sang in unison:

"Like a mighty army moves the church of God;

Brothers, we are treading where the saints have trod;

We are not divided, all one body we,

One in hope and doctrine, one in charity."

Baring-Gould's hymn helped to unite his young parishioners under the banner of the cross.

It is wonderful the unity God-given music promotes among men. But the prime object of our worship in song is the Lord. Let us keep songs of praise in our hearts at home—wherever we are—keeping us in vital union and fellowship with our Saviour. He will never leave us alone.

1,000 Books on the Head of a Pin

A vast increase of knowledge was a characteristic of the end of the age foreseen by the prophet Daniel.

Progress is often measured by bigger and better things, but in the realm of recorded knowledge today, progress thinks smaller and smaller.

One of Dr. John R. Platt's essays in his new book, *The Step to Man* (John Wiley & Sons, Inc.), asks, "How small a book can we make and still read?" The answers may surprise you. We can now pack a great deal of information into tiny spaces. Microfilming reduces printed matter from 40 to 60 times. Microcards can shrink information from 500 to 1,000 times, putting a 500-page book on an ordinary-sized library catalog card.

Now a new system reduces letters as much as one million times so that they must be read through a high-powered optical microscope.

Richard P. Feynman, Nobel laureate in physics at Caltech, sees no need to stop there. By "printing" with an electron microscope, one could put 1,000 books of 500 pages each on the head of a pin. Thus an ordinary sheet of paper, whose area is equivalent to that of 20,000 pin heads, could hold 20,000 times 1,000 or 20 million books, each of 500 pages.

Dr. Irvin S. Bengelsdorf, science editor of the *Los Angeles Times*, calculates that the total number of books in the Library of Congress, the British Museum Library, and the National Library of France is approximately this number—about 20 million. Therefore, with electron-beam "printing" and electron microscope "reading" one could have available all the written knowledge of the world on one sheet of paper.

But even if we stick to ordinary optical microscopes and reduce this material only one million times in size, this universal library would fit into 20 average-size volumes.

The average literate adult, Dr. Bengelsdorf surmises, reads only two to four books each week. If he read 160 books each year for 50 years, he would consume 8,000 books. This is equivalent to only four sheets out of the 20-volume universal library.

In the light of such technological advancement one can but echo the words of the Biblical man of Dan. 12, "How long shall it be to the end of these wonders?"

—Norman B. Rohrer.

Without Hope of Reward

By J. D. Graber

To invest money without any hope of profit—nobody will do this, they say. Finally we are selfish and if there is no hope or plan for a return on the investment, no reward of some kind for effort put forth, people just won't do it.

A Christian will do something for nothing. The "nothing," of course, has reference to material or physical returns. The world is very cynical about this. But herein lies the challenge to us as Christians. We do and give; we serve and sacrifice out of pure, unselfish love. Or do we? We need to take stock to see whether we are not in danger of losing this very central Christian characteristic.

Sacrifice must be at the heart of Christian service. If no sacrifice is entailed, then it can no longer be called *Christian service*. It may be good and even needed service, but it may be called *Christian service* only to the extent that sacrifice is involved. In speaking of a proposed missions outreach by a conference not in North America my friend said, "This missions effort has to hurt, otherwise it will have no significance for them. If you, through your Mission Board, pick up the tab and pay the bills, the so-called mission will have no meaning for them."

A man made a sizable foreign investment with a clear mission objective. Other people said there must be profit in this somewhere for him, otherwise he wouldn't do it. Were they judging him by themselves, or is the idea of really doing something for altruistic purposes and making investments of money with no hope of personal profit, completely outside the realm of probability? Is conscious and deliberate sacrifice no longer considered normal Christian behavior? What can we do to rehabilitate the concept of dedication at the heart of Christian discipleship?

Let us keep promoting sacrificial giving. The cynic says, "But no one ever gives sacrificially; so why not drop the word from our vocabulary?" Is this true? Does no one, but no one, give sacrificially in this affluent and materialistic age? Giving freely of our surplus is not significant Christian stewardship. Are we trying to save our consciences by giving somewhat generously of our surplus but never actually denying ourselves of a single luxury in order that we can give more to the cause of Christ?

We are inspired by those who give lavishly of themselves and of their substance. They make the car do for another year. The old coat serves for one more winter. Luxuries and some conveniences can wait for later consideration but the Lord's work must go on. Praise God for those among us who consider dedication and sacrifice as normal Christian ways of living, giving without hope of earthly reward.

Dear Fellow Servant,

Many rules of language seem to be more of a burden than a convenience. Their numerous exceptions don't endear them to us, either. But here is a rule which is reasonable, understandable, time-saving, and without exception: Omit all words which contribute nothing to the communication. In the following sentences, what is lost by deleting the italicized words?

He is doing a good *piece* of work in the mission.

Let us bow in a *word* of prayer.

Our Father, we ask *Thee* that *Thou wilt* guide us today.

He is a *fellow* brother in our church.

He enters *into* every discussion.

Where are you *at*?

I have nothing to say at this *particular* time. (The whole sentence might safely be omitted.)

Let us return *again* to the original question. (Don't delete it if you have returned to it before.)

For five years *now* we have had good attendance.

What *in the world* is that?

Here five weeks ago we had a record attendance.

Many came *out* to the meetings.

Please lead *out* in discussion.

Boy it's cold.

Syn Doulos.

P.S. You may claim the need for some of these inclusions in order to enrich your expression. All right, FS, but prove it.

Our Focal Point

Fellowship is a participation, a fellowship in Christ. . . . The Apostolic Church had its problems and defects, but sought to put Christ at the center of her life so that His healing and wisdom would be available for every need. . . . The Christian's position in Christ is the focal point for ethics and duty.—John E. Leatherman, missionary to Tanzania.

October Again

By Esther F. Thom

Bubbles of sunshine
Burst in the air,
Fragments of splendor
Splash here and there . . .

Crimson on hilltops,
Gold on the plain,
Copper in valleys,
October again.



Hesston College

Hesston College students are using the new Communications Center this fall. There are forty-two booths in the room, thirty-six of which are wired for both monaural and stereophonic listening. The remaining six are for stereophonic listening only. Thirty of these booths are equipped with microphones for language study.

By means of a master console in the control room, five programs can be channeled to individual booths simultaneously. Thirty-six of the booths are individually controlled. Four tape recorders and a record player provide the sources for the programs.

The thirty aforementioned booths are equipped with high-quality combination earphone and microphone sets, specifically designed for language laboratories. The activated earphone picks up what the student pronounces, and he hears his own

voice through the earphone, thus making possible a more accurate comparison of his pronunciation with that of the master tape. Only natives' voices are featured on the tapes, thus giving the student the opportunity to imitate the best.

Attendance

The three hundred and sixty-seven students on the Hesston College campus come from twenty-five states, Puerto Rico, and five foreign countries. Iowa has the highest number with fifty-seven. Second highest is Ohio, with fifty-two, and Kansas comes in third with forty-nine students. The Illinois count is twenty-four, Pennsylvania has twenty-one, and Oregon, twenty. Colorado, Nebraska, and Oklahoma have eleven or more. Foreign countries represented are: Argentina, India, Haiti, Tanzania, and Canada. There are five students from Puerto Rico.

Goshen College

Goshen College has enrolled 1,102 full-time students for the fall semester, a new record and a 6.4 percent increase over last year. Part-time enrollment is 127 students.

Breakdown of full-time college enrollment shows 322 freshmen, 297 sophomores, 256 juniors, 220 seniors, and seven postgraduates.

Thirty-seven full-time seminary students were enrolled, an increase of 3 over last year. Part-time enrollment is 12 students.

Nursing Education

Forty-seven sophomores in Goshen College's division of nursing began using the clinical facilities of Goshen General Hospital on Sept. 20 under the terms of an agreement made earlier this fall.

The agreement followed immediately the accreditation of the hospital from the Joint Commission on Accreditation of Hospitals in August and reviews earlier in the year at the hospital by the Indiana State Board of Nurses' Registration and Nursing Education and by the National League for Nursing.

By using both Elkhart and Goshen general hospitals, it will be possible in succeeding years to offer more students the opportunity of studying for professional nursing, a vocation which, according to national estimates, will require close to 200,000 more nurses than are now being educated to keep pace with the nation's needs.



Viola Good welcomed the international students to Goshen College at a tea at her home on Sept. 11. She serves as their adviser while they are on campus. Present for the tea were (first row, left to right) Ramzi Farran, Jordan; Roderico Graham, Panama; Horst Heidebrecht, Germany; Badawi Khader, Jordan; Myong Kim, Korea; Yukinori Kyokuta, Japan; Edgar Lin, Taiwan; (standing) Sung Keun Kim, a 1963 Goshen graduate and a visitor in Goshen at the time; Jackson Nyakirang'ani, Tanzania; Thomas Nyitambi, Tanzania; Margaret Kigundu, Uganda; Maro M. Pambou, Cyprus; and Kikuko Shukumine, Okinawa. Not on picture are Patsy Hylton, Denis Songoilo, and Chia-Shan Chen. One student—Thien An Vo Ngoo, S. Vietnam—is still expected to arrive.

MVS Students Evangelize

Eleven students at Mennonite Vocational School in Korea found an outlet for service to Christ in a remote area recently. For six days they worked on repairing an oxcart trail leading to O Bong Dong, the only road leading into this faraway village. The students worked under the supervision of three MVS teachers and through the service department of the Student Christian Organization at school.

There were no Christians in this community, so these boys with their leaders held classes about the Bible each evening after their work. Many children gathered to hear the Bible stories and to learn about the love of Jesus. MCC supplied the boys with food during these six days. Women in the village took turns cooking it for them.

As a token of appreciation for their work the 11 students received a coffee set from the county chief. Their greater reward was in being able to serve "in the name of Christ" in this remote, unchurched area.—Leland Voth

CHURCH NEWS

Many Help in Vietnam

By Frank H. Epp

One of my main interests in Vietnam was to study the work of Vietnam Christian Service, but the story would not be complete without a passing reference to at least some of the other agencies at work.

In March about 18-20 agencies were active in Vietnam, and all of them had organized themselves into the Council of Voluntary Agencies in Vietnam with VCS Associate Director Paul Longacre as chairman.

The council included CARE, Catholic Relief Service, Asia Christian Service, Foster Parents Plan, American Friends Service Committee, Christian Children's fund, World Vision, and others.

Not all of them have the soundest of programs. Some, for instance, are crisis-oriented, capitalizing on emergencies only to keep the money flowing into their coffers.

The work of one agency, the World Relief Commission, has already been noted in a description of the Lay Leadership Training Center at Hue. Likewise, the massive activity of United States AID has been reviewed, but another brief detour to cover some related medical programs is desirable.

At the Danang Civilian Hospital I learned of the work of American medical teams recruited for work in the country by the American Medical Association in cooperation with US AID.

Sixty US MDs had already been in the country on a voluntary basis for minimum two-month periods and 70 others were being processed. Similarly, scores of nurses from US Public Health Service and private hospitals were in Vietnam. Medical teams from other countries are also present.

The Danang team included six doctors, seven nurses, and one technician, headed by Dr. George F. McInnes, a former missionary in Thailand from Augusta, Ga.

Their charge was a 110-bed hospital with 250-300 patients, an average of more than two to a bed.

"Our best knowledge," said Dr. McInnes, "is that 10 times as many civilians are being killed and injured as are military men on both sides. At least this is true in our area touching five provinces with a radius of 50 miles.

"They are brought in by bus, truck, helicopter. We have known patients to have been carried on their own bed 15-20 miles.

"Sometimes we get them 48 hours after they have been injured . . . and we have come to the conclusion that Vietnamese are the toughest, most resilient people we have ever treated.

"It is inconceivable," continued Dr. McInnes, "that they should physically and psychologically survive so much shock, injury, and infection. They come to us with bullet and shrapnel wounds, napalm burns, fractures, but also with malaria, typhoid, tropical tuberculosis, and bushels of worms."

The Danang team has two operating rooms at its disposal. They put in 15-hour days and perform as many as 20 abdominal operations in a single day.

During the month of February the 856 surgical cases included 358 major war injuries (head, chest, abdomen), 200 minor war injuries, and 300 miscellaneous procedures.

Dr. McInnes took me to see some typical patients: a boy minus one hand blown off by a grenade, a boy with compound fractures from mortar fire, a man burned with napalm as far as 50 yards from hit point, a girl with severe abdominal wounds, etc.

Both McInnes and his colleagues claimed that the work at Danang had been the most rewarding they had done in all their life.

The work of International Voluntary Service also held special interest for me because two American Mennonite boys, Gene Stoltzfus and John Bohn, were working with IVS at Nhatrang and Kontum, respectively.

Due to a canceled flight I never got to see John Bohn, but Gene Stoltzfus spoke at length about his two terms of service with IVS, about his best buddy killed in ambush, and about his work with Nhatrang students and teachers.

Without Stoltzfus I also would not have become acquainted with the provincial welfare director, with a labor leader, a school principal and a politician, who had been in jail about a half dozen times in the last 15 years.

International Voluntary Service, chartered in 1953, is a private, nonsectarian effort, which in Vietnam specializes in working with individuals.

IVS cooperates with both US AID and voluntary agencies. In March 43 team members were working at 20 locations in Vietnam.

My family had asked me to check into the possibilities of adopting a Vietnamese baby, and so a special trip was made to the office of International Social Service, specializing in adoptions and foster parents.

Miss Pham Ngoc Quoi, director, told me that even though the 11 Saigon orphanages were filled to capacity with nearly 4,000 orphans, adoptions were not easy to come by.

Another agency of particular interest to me was Asia Christian Service, a newly formed relief branch of the East Asia Christian Conference.

With headquarters in Bangkok, the EACC represents 37½ million Christians in 82 church bodies and 16 countries.

In June of 1965 ACS Director U Thuang Tin, a Burmese Baptist, first came to Saigon to study a possible relief program. If the Vietnam venture is successful, Asia Christian Service will probably become a standing organization and someday be the senior partner in all of Asia.

At the end of March Mr. Tin and his superior from Bangkok, General Secretary U Kyaw Than had an audience with Premier Ky.

In the name of 37½ million Asian Christians they asked Ky to recognize his main enemy, the National Liberation Front (Vietcong), to negotiate, and to stop the fighting.

Until this day Ky has not followed that advice. For that and other reasons the Vietnam tragedy is deepening in spite of all that the voluntary agencies are doing.



Robert Miller, director of overseas services for Mennonite Central Committee, hands a letter of appreciation to Mrs. Edna Byler in recognition of 25 years of service with MCC. Mrs. Byler is in charge of the overseas needlework

Eastern Mennonite High School opened its doors August 29 to 218 students, an increase of 27. Students represent ten states and three foreign countries.

Faculty Conference was held from August 23-26, with Dr. Roy Lowrie, Principal of the Delaware County Christian School, speaking on the theme, "Making the Christian School Unique." Dr. Lowrie's penetrating questions and arresting statements led to an increased awareness of the importance of a faculty in the Christian school that is: (1) deeply committed to Christ, (2) constantly praying, (3) striving to integrate the Bible and academic work, (4) sensitive to the spiritual needs of students, and (5) working together as a team. Myron Augsburg and Jesse Byler led in the conference devotions.

New faculty members this year are: Ronald Koppenhaver, Hesston, Kans., physical education; Elsie Mast, Morgantown, Pa., home economics; Marvin Miller, Sarasota, Fla., music; Elaine Nice, Morrison, Ill., Spanish and English; Ivan Rohrer, Harrisonburg, Va., social studies and Bible; Edith Yoder, Harper, Kans., Dean of Girls; Glendon Blosser, Harrisonburg, Va., Bible.

Plans are being made for the first EMHS Homecoming, Nov. 11-13. Features for the weekend include an Audubon Film on Friday evening, a student-alumni ball game and alumni banquet on Saturday, and the first Homecoming rendition of *David, the Shepherd Boy* by the alumni and present students on Sunday afternoon. All EMHS alumni who have sung in this cantata previously are invited to return and participate. Rehearsal is scheduled for Saturday afternoon. Reprints of the music will be on sale for those who desire to purchase a copy.



Marvin Miller, Chorus Director (center), examines a copy of the new reprint of *David, the Shepherd Boy*, as Harold D. Lehman, President of the EMHS Alumni Association, and Jay B. Landis, Faculty Representative to the association, look on.

CMBS was born 16 years ago as a result of ministering brethren of the Conservative Mennonite Conference sharing their vision in an annual conference.

For 12 years CMBS was held with the Pleasant View congregation near Berlin, Ohio. The phenomenal growth and continued interest in the school gave conviction for the need of a more permanent structure with an extended term of Bible study on an advanced level. Prayerful searching led to the purchasing of two well-constructed buildings in Rosedale, Ohio. These buildings had previously been used by the local community for secondary education.

Some renovations became necessary. New central heating units were installed. Hardwood floors were laid. Storm windows were added. Interior decorating was done. In 1965 a new girls' dormitory was built; also a two-story annex was added to enlarge the present dining hall and chapel. This also provides for two added classrooms and a study hall. Another annex was built to the present administration building which serves as a men's room accompanying the three large men's dormitory rooms on second floor.

A total of 2,303 students have been enrolled with CMBS during its fifteen terms. Three hundred and two students have graduated, of which many are serving as pastors, missionaries, and effective workers in the church.

Because of the keen interest expressed in a number of student polls, with the support of conference and the direction of the school board, a semester of Bible institute was first offered in 1965. The level of work in the institute is in accordance with the Ontario Mennonite Bible Institute and such Bible colleges which will transfer credits.

Rebuild Depleted Herds

Archie Graber, director of the Congo Protestant Relief Agency's rehabilitation efforts in Kwilu province, has begun an experimental cattle project in the Congo.

Twelve two-year-old heifers with unborn calves and three bulls cost \$1,800. The fifteen head of cattle were distributed to three mission stations in the area. Funds were donated by interested friends.

Five head have been placed at each of the following locations: the Kafuma station of the American Mennonite Brethren Mission, the Kandala station of the Congo Inland Mission, and the N'Kara station of the Baptist Mid-Mission.

Livestock losses in the Kwilu were heavy during the rebellion which troubled the Congo for several years. It is reported that

one herd of 6,000 head was completely wiped out. Many small private herds suffered the same fate.

Now it is almost impossible to find breeding stock. Graber was successful, however, in locating two herds 125 miles away which had not been killed off. From them he purchased cattle for the experimental project.

Five Congolese farmers at each station are investing \$20, one-sixth the cost of a heifer or bull, to become shareholders in a herd of five. They have agreed to divide salt and medical expenses. They will be required to build and maintain a good corral, keep it clean, assume responsibility for the herdsmen, and report to CPRA every three months.

The first five calves become the permanent property of the Congolese stockholders. After five offspring have been born, they will return the original animals to CPRA so that they can be given to five new stockholders.

In another CPRA livestock project, 20,000 chicks are being shipped into Kwilu. These are fed in Kikwit until they are four to six weeks old, and then given to individuals in small lots to supply their eggs and meat.

Voluntary Service in Watts

The story of the Watts area of Los Angeles, centering on the rioting that took place there in the summer of 1965, is well known. A VS unit, sponsored by the Mennonite Board of Missions, Elkhart, Ind., is located in an area of the city adjacent to Watts, and one of the VS-ers works weekday afternoons and Saturday morning at the YMCA in Watts.

In addition, the area where the unit is located was involved in that summer rioting perhaps as much as Watts. The name Watts was used by newsmen as a point of reference in reporting the turmoil.

Four VS-ers, Gerald and Sharon Nissley, Goshen, Ind.; Bruce Esch, Mio, Mich.; and Fred Nussbaum, Apple Creek, Ohio, currently are serving in Los Angeles. Their work is connected with a local elementary school, the Watts YMCA, and the local Mennonite Church.

The school has an enrollment of 1,700, 95 percent of them Negro. The Calvary Street Mennonite Church is located only a few blocks from it. LeRoy Bechler is the pastor.

The VS-ers are assisting in the school as tutors, working with a corps of teachers. They acquaint themselves with the teachers and program in the classroom and then give help to those pupils needing extra academic attention.

In addition, it is hoped that the VS-ers

will be able to help pupils who are a problem in the classroom and need to be dismissed from the room because of disturbances they are causing. They are to attempt to understand why the pupil is having trouble, which may mean just having a talk with him or perhaps playing ball with him, going for a walk, or visiting a store.

The VS-ers also are involved in the physical education program of the school. They work with the teachers, are playground attendants over the noon hour, and supervise group athletics in the evenings. The emphasis here is on building good character qualities, such as fair play, sportsmanship, and honesty.

International Students in Washington

A program among international students and embassy personnel was planned further in late September by the executive committee of the Allegheny Conference of the Mennonite Church.

A large house has been purchased for this purpose on Kennedy Avenue near 16th Street in Washington, D.C. Also sharing in the discussion were H. Raymond Charles of the Eastern Mennonite Board of Missions, Nelson E. Kauffman of the Mennonite Board of Missions, and Paul Erb, field worker for the Allegheny Conference.

An outline of possible administration and activities was developed by the group. This will be reviewed with the Hyattsville Mennonite Church in the near future, as this congregation likely will be deeply involved in the project.



Phares Martin, Jr., Lancaster, Pa., and Owen Yoder, Kalona, Iowa, two MDS men who left New York September 28 for Turkey to assist for approximately two months reconstruction in the stricken earthquake area.

Chapel Dedicated

"An inspiring dedication service" was conducted Sept. 4 for the new Nanih Waiya Mennonite Chapel near Preston, Miss., reports Nevin Bender, the church pastor. The church was destroyed nearly a year ago by a bomb, the second such occurrence in 15 months.

Bender said that the auditorium and part of the annex were filled, and a number of local ministers participated in the program. A warm spirit was evident in the meeting, he noted, and although they wished for more white persons in attendance, they were grateful for those who were there.

Membership in the Nanih Waiya church is made up largely of Indians living in the area.

"We still sense tension and conflict around us," Bender said. "We are depending on you, our Christian friends, for your continued prayer support that we might go forward with deep courage and faith. We sense more than ever that God's church here must be built 'not by might, nor by power, but by [His] Spirit. . . .'"

Cooperate with OEO

Voluntary service of the Mennonite Board of Missions at Elkhart, Ind. is cooperating with the federal government's Office of Economic Opportunity in community development projects in the Botijas area of Puerto Rico. The government is making available approximately \$70,000 for the projects.

The projects involved in the program include adult education, agricultural demonstration, a medical program, and a work training project. Carlos Lugo, who has been the Botijas unit leader for the past four years, also is heading the new project.

The medical section of the program is being directed by Marjorie Shantz, Preston, Ont., who is on loan to VS from the Puerto Rico Conference. Dean Falb, Orrville, Ohio, heads the agricultural demonstration phase of the work.

The adult education includes teaching English to Puerto Ricans to better equip them for jobs in the United States, and teaching Spanish to school dropouts. The agricultural demonstration includes banana and coffee growing, as well as raising vegetables in home gardens.

In the medical project Miss Shantz sees patients in a health center and homes, and expects to be involved in school visitation as well. A local furniture maker is teaching others his trade in the job training project.

Carlos and his wife Mabel are from Aibonito. He has taught school in Botijas for the past number of years. Carlos is a university graduate and attended Goshen College one year.

Appreciated Anzac Dorm

Emma Loroque, an Indian girl from Northern Alberta, wrote the following letter to voluntary service administrators, describing her feelings about a dormitory in Anzac, Alta. The dorm was operated by VS and housed students attending a nearby public school.

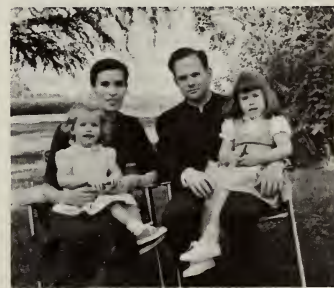
"I feel that the dorm is needed. Many comments have been made from various people expressing their appreciation for the dorm's past service and wishing that it would continue operating.

"Several families along the (Northern Alberta Railway) line have had to send their children away from Northern Alberta so the children can receive some schooling. My brother Rene is not attending school yet because there is no place available.

"Besides the fact that these children were greatly helped education-wise, I think they were helped spiritually also, and this help does not come from any place else.

"I personally want to express my deepest appreciation for the dorm, where I stayed two years ago, and for what it meant and did for me."

Operation of the dormitory by VS has been discontinued after four years. A request for the buildings and property has been made, however, and if successful, VS will resume operation of the dorm, although on a somewhat different arrangement.



Missionaries of the Week

Joseph and Edith (Newswanger) Shenk began their second term of missionary service in Tanzania on July 29, 1966. Joe is a second-generation missionary, son of the J. Clyde Shenks, having been born in what was then Tanganyika.

Both Joe and Edith are EMC graduates, and they taught at Christopher Dock Mennonite School, Lansdale, Pa., for two years following college. The Shenks are now living in Musoma, Tanzania, where Joe is teaching at the Mennonite Theological College, Bukiroba.

The children are Joyce Yvonne, 4, and Diane Louise, 2.

To Lead European Seminar



Paul Peachey, Executive Secretary of the Church Peace Mission in Washington, D.C., has been chosen by the Council of Mennonite Colleges to lead a new kind of study seminar in Europe during the summer of 1967.

The study seminar represents a completely fresh approach to the study of Europe that is expected to have wide appeal to students in Mennonite and Brethren colleges. It will be a traveling classroom for a course, **The Church in Social Change in Europe**. Students from Mennonite and Brethren colleges will be able to enroll in the course for six hours of credit. They will receive lectures from Brother Peachey and other educators that he enlists in the various places that the seminar stops. The seminar will actually visit England, France, Italy, Holland, Germany, Denmark, Switzerland, and Czechoslovakia. At each stop the group will spend several days seeing how that particular part of Europe fits into the social changes and their influence on the church.

The seminar will include also several days at the Mennonite World Conference, which will be meeting in Amsterdam. Following the conference each participant will be included in a small group made up of participants from a variety of countries. These groups will perform some service for about three weeks, and during the time become intimately acquainted with a few people from other countries. The past participants in the European tours operated by the Council of Colleges have underscored this experience as one of the most valuable in their lives.

Brother Peachey brings to this work an unusually rich background of study and experience. He holds the BA degree from Eastern Mennonite College in Virginia, and received the PhD *cum laude*, from the University of Zürich in 1954. In addition he has done graduate work at the University of Pennsylvania, University of Basel, University of Frankfurt, University of Paris, and the University of Chicago. He spent five years in emergency relief work in Europe, under the Mennonite Central Committee, and three years in Japan, as a consultant on international and intercultural problems. He has taught at Eastern Mennonite College, University of Maryland, and Catholic University of America, as well as spending a year as a research fellow at the Institute of Mennonite Studies in Elkhart, Ind.

Further information regarding the seminar is available from the office for Inter-

national Education, Council of Mennonite Colleges, Goshen College, Goshen, Ind.

New Unit in Interracial Situation

Fred and Julie Heller moved into Anderson, S.C., in July, 1966. They were to find ways in which a voluntary service unit could serve in a community struggling with problems of integration. The small Mennonite congregation under the leadership of James Harris welcomed the help of volunteers in developing a significant service

ministry in the community and in demonstrating how that Christian brotherhood crosses racial lines.

Fred has given some help in the used clothing store of the city rescue mission. The nearby children's home was also eager for assistance, and significant opportunities have opened to work with 20 children ranging in age from two to 16. Fred has been transporting them to and from school. First graders return at noon and the rest at 3:00 p.m. The Hellers have been supervising games and play during the afternoon. After supper, help is given with lessons, and then a devotional period is conducted. "They are just searching for love," writes Julie, "and we enjoy working with them."

FIELD NOTES

Conservative Mennonite Institute will be held Jan. 2 to Mar. 24, and **Conservative Mennonite Bible School**, Jan. 2 to Feb. 10, at Rosedale, Ohio. Send to David Showalter, Irvin, Ohio, for a booklet outlining in full the faculty, the courses offered, and the cost. See news article elsewhere in this issue.

Elidon King's new address is: Route 1, Box 170, West Liberty, Ohio 43357. Phone: 513 465-5388.

A Bible instruction meeting is to be held at the Millwood Church, Gap, Pa., Saturday evening and Sunday, Nov. 12, 13. Instructors are Melvin Kauffman Roaring Branch, Pa., and Omar Martin, Chambersburg, Pa.

Speakers at the 20th Annual Christian School Institute at Eastern Mennonite College, Oct. 28, 29, will be Daniel Kauffman, Scottdale, Pa., and Mrs. Romaine Sala, Goshen, Ind. At the same time and place sessions for board members and administrators will be provided by the Association of Mennonite Elementary Schools.

New officers of the Rocky Mountain Conference are: Moderator, J. E. Gingrich; Pueblo, Colo.; Ass't Moderator, John Oyer, Rocky Ford, Colo.; Secretary, Clifford King, Woodland Park, Colo.

Dedication services of the West Franklin Church, LeRoy, Pa., will be held afternoon and evening of Oct. 29.

Lester Bauman was installed as the pastor of the Baden and Geiger congregations on Oct. 2. Vernon Leis brought the message and was in charge of the installation.

New members by baptism: Nine at the Community Church, South Bend, Ind.; two at Hopewell, Kouts, Ind.; two at Benton, Ind.; ten by baptism and one on confession of faith at White Cloud, Mich.; three at Hesston, Kans., fourteen at East Zorra, Tavistock, Ont.; one at Mattawana, Pa.

Special meetings: Charles Shetter,

Schellsburg, Pa., at Otelia, Mt. Union, Pa.; Oct. 13-23. **Lloyd Weaver, Jr.**, Newport News, Va., at Cottage City, Md., Oct. 23-30. **Lloyd Hollinger**, York, Pa., at Columbia, Pa., Oct. 16-26. **Vernon Leis**, New Dundee, Ont., at Benton, Ind., Oct. 26-30.

Raymond Vogt, Tulsa, Okla., at United, Premont, Texas, Nov. 2-9. **Abner Stoltzfus**, Atglen, Pa., at Maple Grove, New Wilmington, Pa. **Walter Gomez**, Mexican Militant Mission, at Crossroads, Gulfport, Miss., Oct. 30 to Nov. 6. **Isaac Risser**, Harrisonburg, Va., at Conestoga, Morgantown, Pa., Oct. 29 to Nov. 6. **Elam W. Stauffer**, Lancaster, Pa., at New Holland, Pa., Oct. 29 to Nov. 6. **Andrew M. Hartzler**, Newport News, Va., at West Fairview, Beaver Crossing, Nebr., Oct. 30 to Nov. 10. **Joe Esh**, Lyndhurst, Va., at Fairpoint, Ohio, Nov. 2-13.

Paul Erb, Scottdale, Pa., at Martinsburg, Pa., Oct. 30 to Nov. 7. **M. A. Yoder**, Hesston, Kans., at Bellwood, Milford, Nebr., Nov. 4-13. **Milo Kauffman**, Hesston, Kans., at Perryton, Texas, Nov. 10-13.

Mr. and Mrs. Abram Kulp, Kulpville, Pa., celebrated their 64th wedding anniversary on Oct. 8. They are members of the Plains Church.

Due to reservations coming in so rapidly for the one-day retreat at Salunga, Pa., Oct. 27 with Mrs. Richard Detweiler as speaker, an additional retreat is planned for Oct. 26 at the same place with identical program and speaker. For information to the Women's Retreat contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone: 717 687-6019.

At Kwun Ting, Hong Kong, Sunday school was started Sept. 25. Ten pupils came out for the first class. Workers request prayer for adequate Christian staff for both the Sunday school and school. Allen and Elsie Shirk have been praying for a door of entrance to a community of Indian

people numbering 6,000 in Hong Kong, who are without a Gospel witness.

More than 40 Meserete Kristos Church members, Nazareth, Ethiopia, met at the HMMM Hospital compound to discuss ways by which the congregation can better carry out its responsibilities.

The Dresser Bible School students in Nazareth, Ethiopia, sat for the National Public Health examination on Aug. 29. The Dresser School commencement was held Sept. 13.

As a result of responses to the "Try Hunger" campaign, the Eastern Board's relief committee, Salunga, Pa., has authorized special contributions to MCC of \$2,000 monthly, September through December, for Vietnam and India famine relief. These contributions are in addition to regular monthly contributions of \$4,750 for the total MCC program.

VS unit members at Mobile, Ala., are seeking to be helpful to a new believer who reads her Bible and has begun Bible study with unit members, using "God's Great Salvation." She requests prayer that she may overcome the habits of smoking and drinking. "We were deeply encouraged by this move," wrote Robert Musser, unit leader, "and are praying that this may be only the beginning."

A young man who recently accepted the Lord in Mogadiscio, Somalia, gave the following testimony: Two years before he had been angry and threatened the life of a missionary, but the missionary continued to be kind to him. This he could never forget!

Several more requests have come for Bible study, and classes are being conducted with good interest in Mogadiscio and Jamama. Workers ask for prayer for those who teach new seekers and answer their questions.

Another young lady in Mogadiscio has requested Bible instruction. Two are now being tutored separately, and both are learning eagerly. These three responses are the firstfruits of answer to many prayers because until now the believer group in each place is a fellowship of men.

Myron Augsburg, Harrisonburg, Va., was a chapel speaker at Wheaton College and Northern Baptist Seminary during the Central Dugage Crusade at Wheaton, Ill., Oct. 2-10.

Amos Shertzer, pastor of Bethel Mennonite Church, Biglerville, Pa., was ordained to the ministry Oct. 9. O. N. Johns, Louisville, Ohio, officiated and James Shank, Lancaster, Pa., preached the ordination sermon. Bro. Shertzer served Bethel previously as a licensed minister.

Homecoming, 1966, at Goshen College is Oct. 28, 29 instead of the Thanksgiving weekend to avoid the competition of family activities and to condense the traditional four-day weekend to two days.

Some 1,500 to 2,000 alumni are expected to return to campus for the events.

The weekend will begin Friday evening at 8:00 p.m. when the musical revue, "For Heaven's Sake," will be produced in the Union Auditorium.

Saturday morning coffee hours, informal meetings, and seminars for six groups of alumni have been set.

Calendar

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Allegheny Christian Education Conference, Thomas Church, Holtsopple, Pa., Oct. 21, 22.
Mennonite Commission for Christian Education meeting, Salunga, Pa., Oct. 28, 29.
Association of Elementary Schools annual meeting, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Franconia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.
Southeast Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

Thank you for Gospel Herald, Sept. 20 issue, regarding the crisis in Christian education. Paul Lederach's article on the crisis pointed out clearly that many of our notions have attained a religious significance. His plea to take Christian education, especially the Sunday school, seriously is a needed concern among us Mennonites in "the latter third of the twentieth century." Gospel Herald is the place these concerns need to be voiced. Thank you for giving this issue to these items, ones which really matter.

Arnold Roth's settings emphasis is new and sounds exciting. Sharing ideas like this through our official organ helps those of us who are on the periphery keep a critical Christian attitude toward agencies and institutions we have developed.

Our congregation (Chapel of the Lord) has been analyzing and integrating the traditional parts or agencies of our church work and church week. Finding such timely materials in Gospel Herald at this particular time is appreciated deeply. May this medium continue in its trend of becoming a greater challenge to our Christian faithfulness.—Keith G. Schrag, Prement, Texas.

John L. Ruth's poem, "Our Father"—1966 (Sept. 27 issue), is a landmark contribution to the Gospel Herald, in my opinion. So much that is called poetry these days may be good reading matter but it isn't poetry. The thought-content of such "poems" just doesn't fall into place. I venture to predict that "Our Father"—1966 will not soon fall to the ground, if ever. Its thought-content and syllabic treatment guarantee its survival, deservedly.

—J. Paul Sauder, Tampa, Fla.

Just a short note to express appreciation for your editorials. Again recently I have felt like writing, and then when I read "Beyond the Problem" and "Every Day Isn't Wash Day," I decided to write. Often I feel the same but am not able to express what I feel like others do. You have said so well what I think should be said. I love our church and her standards.

I think they are Biblical and it is painful to me to see what is happening. I grant that we need to grow and change but I long for a closer walk with God as we change. May God guide you in the work as editor.—David Yoder, Concord, Tenn.

"Divorce" (Gospel Herald, Sept. 13, p. 818) gives rise to some pertinent questions:

1. How can the church best fulfill her call in the evangelism of divorcees?

2. Is it right to break up a home making an honest effort to live for the Lord? What about the children? It is the home we are trying to save by fighting against divorce.

3. Why was David, after his repentance, not required to put away Bathsheba?

4. On what grounds can the church differentiate judgment on persons committing identical sins before and after marriage? Or between married and unmarried persons?

5. What about Menno Simons and the Anabaptist fathers? In conference at Wismar of the Hanseatic League, 1554, they recorded, "if a believer and an unbeliever are in the marriage bond together and the unbeliever commits adultery, then the marriage tie is broken—the innocent party is free—shall consult with the congregation and remarry according to circumstances and decisions in the matter."

6. Shall we not increase our witness against divorce even as against murder, on the highways and other ways, and also increase in compassion and mercy for those involved?

7. Why did God forbid reunion of the original marriage? Deut. 24:1-4.—Frank Horst, Filer, Idaho.

I wish to express appreciation for the solid, positive, spiritual content of the Sept. 13 issue of the Gospel Herald. As you well stated in your editorials, what we need today is answers from the Word given by men who discern the times and who are prophets of not only doom but also restoration. I feel that the articles in this issue—Gravill's "Guilt and Grace," Cressman's "Project 'Consensus,'" Krader's "The New Passover," Miller's "God's Kindness and Our Holy Living," and Shoemaker's "Dealing with Other People's Sins"—were all constructive, Scriptural, and relevant to current need. Jacobs' article, "Unite or Separate," did not give an answer but did set forth a current problem in a careful, dispassionate way, making it easier to start working at its solution. Haines' discussion of "Christ's Words on Divorce and Remarriage" give no suggestion for practical ways of helping to solve the problem on divorce, but does give sound, solid Scriptural interpretation upon which to build. Would it be possible now to find someone to discover and describe (or to report) some constructive, Scripturally sound ways for local groups of churches to solve the problems raised in these last two articles—how to remain evangelical and yet concerned for the whole man and how to relate to groups without this full-orbed approach, and how to help people entangled in divorce and remarriage without lowering God's standard?—Clarence Y. Fretz, Hagerstown, Md.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Byler, B. Urbane and Janet (Smucker), New Tripoli, Pa., second son, Curtis Todd, Aug. 18, 1966.

French, Raymond E. and Wilma (Smucker), Belleville, Pa., second daughter, Rebecca Susan, Sept. 23, 1966.

Gingrich, Willis and Lorraine (Major), Pe-

terburg, Ont., third child, second son, Leonard Michael, Sept. 12, 1966.

Kauffman, James A. and Naomi M. (Mast), Kalispell, Mont., fifth child, second daughter, Vernetta Marie, Sept. 5, 1966.

Martin, Enos and Ruth (Keener), Hagerstown, Md., first child, Gwenn Evonne, June 27, 1966.

Martin, Gene L. and Irene (Ehrisman), Beemer, Nebr., eighth child, fifth daughter, Julie Kay, Sept. 10, 1966.

Metzler, Harold W., and Bonnie J. (Summers), Hanover, Pa., first child, John Kent, Aug. 28, 1966.

Miller, Glenna and Carolyn (Hersberger), Shipshewana, Ind., first child, Marlin Dean, born June 11, 1966, received for adoption, July 18, 1966.

Miller, Herman and Rachel (Culp), Lectionia, Ohio, first child, Herman Jay, Aug. 7, 1966.

Neff, Earl L. and Marian (Leaman), Quarryville, Pa., fifth child, third son, Kenneth Eugene, Sept. 19, 1966.

Oswald, Larry and Shirley (Wyse), Manson, Iowa, first child, Beth Anne, May 27, 1966.

Pearson, Theodore, Jr., and Peggy (Postlewaite), Port Allegan, Pa., third child, second daughter, Ingrid Lee, Aug. 31, 1966.

Schlosser, David C. and Kathryn (Yothers), Harleysville, Pa., second child, Bonita Kay, born Sept. 25, 1966, received for adoption, Oct. 1, 1966.

Schmitt, Carl and Carole (Cash), Kitchener, Ont., Debrah Louise, Sept. 11, 1966.

Sollenberger, Ira and Erma (Zimmerman), Mechanicsburg, Pa., third child, first daughter, Melanie Joanne, Aug. 1, 1966.

Swope, Edwin and Charlotte (Ours), Harrisonburg, Va., first child, Tina Marie, Sept. 22, 1966.

Tyson, James E. and Vera (Gerhart), Lawn, Pa., first child, Darwin Keith, Sept. 21, 1966.

Walter, N. LaVerne and Ruth (Moyer), Line Lexington, Pa., first child, Alan James, born July 2, 1966, received for adoption July 6, 1966.

Witmer, Robert and Barbara (Helmuth), Louisville, Ohio, second child, first daughter, Beth Suzanne, Sept. 28, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brubacher—King.—Maynard Brubacher, Waterloo, Ont., St. Jacobs cong., and Janice King, Goshen, Ind., Hesston (Kans.) cong., by Glenn Brubacher, Aug. 11, 1966.

Clemmer—Shank.—Paul M. Clemmer, Royersford, Pa., Providence cong., and Ronda Jean Shank, Chambersburg, Pa., Marion cong., by Merle Cordell, Aug. 27, 1966.

Cressman—Hunsberger.—David E. Cressman, Harleysville, Pa., Franconia cong., and Nancy L. Hunsberger, Souderton (Pa.) cong., by Russell B. Musselman, Sept. 24, 1966.

Eby—Stoltzfus.—Merle Emerson Eby and Mary Jane Stoltzfus, both of Snow Hill, Md., Snow Hill cong., by Omar Stoltzfus, father of the bride, July 30, 1966.

Griess—Hersberger.—Larry Griess, Sutton, Nebr., Methodist cong., and Dianne Hersberger, Milford, Nebr., Bellwood cong., by John M. Landis, Aug. 6, 1966.

Headings—Beachy.—Jerry Headings and Mary Louise Beachy, both of Plain City, Ohio, Sharon cong., by Abram Kaufman, July 30, 1966.

Hostetter—Showalter.—John David Hostetter, Hagerstown, Md., and Margaret L. Showalter, Greencastle, Pa., both of Miller cong., by Reuben E. Martin, Oct. 1, 1966.

Isner—Reall.—Vernon D. Isner, Ridgeley, W. Va., and Gail A. Reall, Pinto, Md., both of Pinto cong., by Mahlon Miller, July 2, 1966.

Kennedy—Miller.—James E. Kennedy, McMinnville, Oreg., Ballston cong., and Elizabeth Miller, Salem, Oreg., Bethel cong., by Marcus Lind, Sept. 3, 1966.

Lehman—Garman.—Lester M. Lehman, Hagerstown, Md., Mt. Airy cong., and Lois E. Garman, Lancaster, Pa., South Christian St. Cong., by Paul G. Landis, Sept. 10, 1966.

Marshall—Farwell.—Joseph K. Marshall, Halethorpe, Md., and Nancy R. Farwell, Arbutus, Md., both of Pulaski Street cong., by Lloy A. Kniss, Sept. 24, 1966.

Metzger—Yoder.—Ernie Metzger, Heidelberg, Ont., St. Jacobs cong., and Helen Yoder, St. Jacobs, Ont., South Union (Ohio) cong., by Roy S. Koch, Aug. 6, 1966.

Nafziger—Toews.—Estel Nafziger, Hopedale (Ill.) cong., and Elfrieda Toews, Winnipeg, Manitoba, Elmwood Mennonite Brethren cong., by John A. Toews, father of the bride, Aug. 20, 1966.

Peters—Schweitzer.—Dennis D. Peters, Henderson (Nebr.) cong., and Carolyn Schweitzer, Friend, Nebr., Bellwood cong., by John M. Landis and Abe Krause, Aug. 26, 1966.

Roe—Culp.—Robert Roe, Syracuse, Ind., and Phyllis Culp, Goshen, Ind., Waterford cong., by Elno Steiner, Aug. 27, 1966.

Scheifele—Goss.—Nelson Scheifele, Elmira, Ont., St. Jacobs cong., and Joy Goss, Willowdale, Ont., St. George's Anglican Church, by J. R. Thompson and Glenn Brubacher, Sept. 10, 1966.

Slabach—Graber.—Oliver Slabach, Chesapeake, Va., and Carol A. Graber, Amlin, Ohio, both of Fentress cong., by Abram Kaufman, June 28, 1966.

Stalter—Gerig.—Robert B. Stalter, Portland, Oreg., Waldo cong., and Elaine A. Gerig, Lebanon, Oreg., Fairview cong., by Verl Nofziger, Sept. 10, 1966.

Trost—Doseck.—Richard P. Trost, Pinto (Md.) cong., and Suzanne J. Doseck, Botkins, Ohio, United Church of Christ cong., by Carl Knoch, May 28, 1966.

Yoder—Ulm.—Wayne Yoder, Hartsville, Ohio, Marlboro cong., and Linda Ulm, Hartsville, Ohio, Mt. Pleasant Church of the Brethren cong., by Elmer Brumbaugh, July 23, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersol, Isaac, son of John and Magdalena (Diener) Ebersol, was born in Lancaster Co., Pa., Aug. 15, 1875; died at Marks Nursing Home, near Lagrange, Ind., Sept. 19, 1966; aged 91 y 1 m. 4 d. On Jan. 16, 1898, he was married to Malinda Alice Miller, who preceded him in death in 1947. Surviving are 5 sons (Leroy A., Joseph A., Menno J., Alvin S., and Emery F.), 2 daughters (Savillio M. and Beulah L. Butts), 7 grandchildren, 12 great-grandchildren, one brother (Andrew D.), and one sister (Fanny D. Stoltzfus). He was a member of the Emma Church, where funeral services were held in charge of Amos Hostetter and Ivan Miller. Services were also held at the Howard-Miami Church in charge of Anson Horner and Emanuel Hochstetler.

Gerber, Frieda, daughter of Daniel and Laura Wilker, was born May 21, 1936; died of cancer Sept. 22, 1966, at Kitchener, Ont., aged 30 y 4 m. 1 d. On Mar. 26, 1955, she was married to Ervin Gerber, who survives. Also surviving are 6 children (Dennis, Bonnie, Tamara, Sheila, Shelley, and Denise). One daughter

predeceased her. She was a member of the first Mennonite Church in Kitchener, where services were held on Sept. 25, in charge of Robert N. Johnson.

Groff, Elmer Farmer, son of the late Leander and Martha (Farmer) Groff, was born Jan. 21, 1895, in Lancaster Co., Pa.; died at the Osteopathic Hosp., Lancaster, Pa., Sept. 22, 1966; aged 71 y 8 m. 1 d. On Feb. 19, 1921, he was married to Anna Ebersole Groff, who survives. Also surviving are 3 children (B. Frank, John E. and Anna Martha—Mrs. Werner Fetter) and 3 grandchildren. He was a member of the Elizabethtown Church, where funeral services were held Sept. 25, 1966; interment in Mt. Tunnel Cemetery.

Kauffman, Anna Gertrude, daughter of Joseph D. and Emma (Deitz) Bontrager, was born Dec. 12, 1878, in Fairfield Co., Ohio; died at Mary Ruten Hospital, Bellefontaine, Ohio, Sept. 24, 1966; aged 87 y 9 m. 12 d. On Dec. 19, 1901, she was married to Oliver A. Kauffman, who died July 12, 1954. Since that time she made her home with her daughter, Leota—Mrs. Ernest Greer, who survives. Also surviving are 2 sons (Adrian J. and Howard Leroy), one sister, one brother, 2 half brothers, one half sister, 9 grandchildren, and 10 great-grandchildren. Two daughters, 2 brothers, and 2 sisters preceded her in death. She was a member of the Bethel Church, West Liberty, Ohio. Funeral services were held at the Hostetter-Kauffman Funeral Home with Ralph M. Smucker officiating; interment in Fairview Cemetery.

Martin, Joseph B., son of Nicholas and Katherine (Birkey) Martin, was born in Tazewell Co., Ill., April 13, 1884; died in Miami Co., Ind., Sept. 25, 1966; aged 82 y 5 m. 12 d. On Feb. 16, 1907 he was married to Clara Slabach who died in October 1953. Surviving are 9 children (Velma Litwiler, Laurel, Willard, Melvin, Raymond, Ruth, Rozella, Beulah Powell, and Inez Litwiler), one brother (Daniel), 24 grandchildren, and 25 great-grandchildren. He was a member of the Howard-Miami Church, where funeral services were held on Sept. 27, 1966, in charge of Harold Mast; interment in Schnock Cemetery.

Shaffer, Allen A., was born in Lancaster Co., Pa., June 24, 1878; died at the Epler Nursing Home, Mountville, Pa., Sept. 23, 1966; aged 88 y 2 m. 30 d. He was married to Ellen Sherk Shaffer, who died April 24, 1942. Surviving are 3 sons (Jacob F., Roy F., and Elmer), one daughter (Ora—Mrs. Elmer Hostetter), 10 grandchildren, 28 great-grandchildren, and one half brother, Eli Fauf. He was a member of the Risser Church. Funeral services were held at the Beck Funeral Home, Manheim, Pa., with Clarence E. Lutz and J. Harold Forwood officiating.

Slaubaugh, Lewis Sylvester, son of Daniel and Salina (Mamer) Slaubaugh, was born in Iowa Co., Iowa, Dec. 31, 1895; died Sept. 17, 1966, in Mercy Hospital, Iowa City, Iowa; aged 70 y 8 m. 17 d. On Feb. 19, 1922, he was married to Myrtle Bender, who survives. Also surviving are one daughter (Janette), 4 sisters (Mrs. Ella Yoder, Sarah—Mrs. Clarence Detweiler, Irene—Mrs. Roy Yoder, Carrie—Mrs. Lester Yoder). Two daughters, one sister, and one brother preceded him in death. He was a member of the West Union Church, where funeral services were held Sept. 19, with Herman E. Ropp and Emery Hochstetler officiating.

Swartzentruber, Jacob B., son of Christian J. and Susan (Beachy) Swartzentruber, was born Aug. 9, 1901, near Plain City, Ohio; died in the Meyersdale Community Hospital, Meyersdale, Pa., Sept. 23, 1966; aged 65 y 1 m. 14 d. On Aug. 24, 1922, he was married to Fannie Kinsinger, who survives. Also surviving are 4 children (Sarah—Mrs. Monroe Tice, Crist, Nancy Jane, and Mary), 5 brothers and 2 sis-

thers (Lloyd, Enos, Norman, Anna, Amanda, Jonas and Eli) and 10 grandchildren. He was preceded in death by his parents, 2 brothers, and one sister. He was a member of the Springs Church, where funeral services were held Sept. 26, 1966, with Walter Otto and James Burkholder officiating.

Weaver, Alvin Chester, stillborn son of Samuel B. and Nora (Kauffman) Weaver, was born at Evangelical Hospital, Lewisburg, Pa., Sept. 24, 1966. Surviving are his parents, 4 sisters (Kathryn Arlene, Marie Elizabeth, Ruth Emma, and Anna Mae), one brother (Melvin Samuel), his grandparents (Widners and Anna Weaver and Oscar B. and Emma Kauffman). Graveside services were held on Sept. 26, 1966, with John H. Erb officiating; interment in Buffalo Mennonite Cemetery.

Widders, Reuben B., son of the late Monroe B. and Anna (Bucher) Widders, was born near Millway, Pa., July 29 1892; died at the Hamilton Arms Convalescent Home, Lancaster, Pa., Sept. 18, 1966; aged 74 y 1 m. 19 d. His wife, Bertha M. Stauffer, preceded him in death 8 years ago. Surviving are 6 children (Edith S.—Mrs. John H. Boll, Isaac S., Verna S.—Mrs. Robert B. Noll, Mabel S.—Mrs. Clarence D. Neff, Irvin S., Kathryn S.—Mrs. Parke K. Hamish), 25 grandchildren, and one great-grandchild. He was a member of the Hammer Creek Church, where funeral services were held Sept. 21, 1966, with Ira M. Good and Parke M. Heller officiating.

Items and Comments

The loss of valuable church records by fire, vandalism, vermin, or sheer carelessness is approaching a crisis stage, according to a warning from the Genealogical Society of Pennsylvania.

The Society is calling on churches and synagogues to make sure that records are kept in safes and cabinets that are guaranteed fireproof and can be locked. In addition, the Society recommends that records be copied by local historical or genealogical societies and placed in suitable depositories.

In accordance with this emphasis, the Pennsylvania genealogical body is stepping up its program of microfilming those church records that come within its scope.

An alarming increase in the number of church fires and mounting problems of vandalism are two factors which make the question of preservation of records more urgent, a Society spokesman said. According to the National Fire Protection Association, the number of church fires in the United States in recent years has run as high as 3,600 a year.

Protestant, Orthodox, and Roman Catholic college students, meeting in Chicago for the first time as the "University Christian Movement," listed military conscription as a current major issue on campuses and launched a detailed study of selective service questions.

All issues involved in the draft, the assembly said, "confront us as Christians with serious moral and theological questions that

we must attempt to answer and then act upon if we are to be responsible."

* * *

Officials of a Protestant denomination, some of whose members "know in their bodies the harmful effects of radiation," have sent an impassioned plea to French President Charles de Gaulle for an end to atmospheric atomic testing in the South Pacific.

Members of the board of directors of the Marshallese Association of Protestant Churches strongly protested the atomic tests conducted only a few hundred miles from their tropical islands. They described their church as the "predominant religious group" in the Marshalls, related to the United Church of Christ (in the United States).

* * *

Today's Sunday school is like the novice in track who starts strong but comes staggering and wheezing across the finish line after everyone else, according to the editor of *Decision*, publication of the Billy Graham Evangelistic Association.

"Presented with a fabulous opportunity to instill Christian truth into the minds and hearts of people young and old, the Sunday school is gradually dropping behind the rest of the world," Dr. Sherwood E. Wirt wrote in an editorial, which appeared in *Decision* and the *Sunday School Times*.

"A cultural erosion is slowly but surely stripping evangelical Christianity of its educative outreach," he warned. "Arteriosclerosis is making the Sunday school wheeze, and it may soon be lapped. All the love and loyalty of hundreds of thousands of volunteer teachers is failing to halt the drift."

Dr. Wirt said some of the things wrong

with the Sunday school are its name, tire-some opening exercises, listless singing, encroachment on the teaching time, and antiquated lessons.

"Must we," he asked, "forever be trotting animals into the ark? Or losing ourselves in the mists between Jehoshaphat and Ahaz?"

Decision's editor said the Sunday school is "crying out to come to grips with the overwhelming issues of life in the sixties, in the light of Bible history and prophecy." He suggested some changes that might be considered:

"If the term 'Sunday-school teacher' has lost some of its sheen, why not substitute 'Bible instructor'? . . . Instead of 'Sunday school,' why not something like 'Bible and Life School'?"

"The Scriptures are not, after all, a collection of kindergarten stories; they form the record of real men living out real lives under a real God. The Bible incidents take on meaning as they furnish us with principles to guide us in the choices and decisions we have to make.

"The Word of God speaks from Genesis to Revelation of One who calls men not to verbal games and Mickey Mouse contents, but to utterly committed lives. . . ."

* * *

Anglican parishioners in the southern England cathedral city of Guildford who think they can preach a better sermon than their clergymen have been offered the freedom of the pulpit to prove it. Three churches are involved in the offer—Holy Trinity, the pro-cathedral, St. Mary's, the centuries-old parish church, and St. Luke's.

The offer was made in a parish magazine. It pointed out that football fans think they can do better than the players on the

NEW CONRAD GREBEL BOOK

CREATING CHRISTIAN PERSONALITY

by A. Don Augsburg

How can I determine the road my children will walk? What is the best way to communicate the ideal? Why don't they listen to me? The author gives the answers to these and other questions through reporting the findings of a Christian nurture study committee conducted over a three-year period among Mennonite youth. Hear what the youth have to say. Read the observations of experts in the field of education. You may not always like what you hear, but if you really want to know, here is the book to read. The subtitle is "A Guide for Youth Nurture." A Conrad Grebel book for parents, pastors, and youth leaders. \$4.00



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field, armchair politicians can tell the prime minister where he has gone wrong, and newspaper readers often feel they can show the editor how his job should be done. Why not sermons? it asked.

So far several written sermons have been received at Holy Trinity, but no one has yet volunteered to stand and preach in the pulpit.

* * *

A sharp rise in both the membership and the activities of the Ku Klux Klan this year has been reported by the Anti-Defamation League of B'nai B'rith.

Arnold Forster, general counsel of the League, has estimated Klan membership in the South today at 29,500, an increase of 10,000 since the beginning of the year.

While the bulk of that strength is in the states of the old Confederacy, Mr. Forster stated there has been "a marked increase" in Klan recruitment in Maryland, Delaware, New Jersey, New York, Pennsylvania, Ohio, Indiana, Michigan, and Wisconsin.

* * *

Dr. J. Lester Harnish, pastor of Portland's First Baptist Church, described for the national convention of the Woman's Christian Temperance Union three ways to reject an alcoholic drink at a party without making an unpleasant scene.

"There are three ways," he said, "of saying 'no' to an offered alcoholic drink. One is just plain 'No, thank you,' without making a federal case of it.

"Or you can take the glass, and find a convenient place to set it down.

"Or you can say, 'Do you have something else?' and a good hostess usually has."

In any case, he counseled, "don't avoid drinking people, or refuse to go to a party where there is drinking. . . ."

He called alcohol the "No. 3 killer" in America, ranking after heart disease and cancer.

"There is nothing that drink can do for man that Christ cannot do more effectively. If those who want maturity, sociability, adaptability, poise, and acceptability will turn to Christ and not to the cocktail, they will get what they seek."

* * *

The United Church of Canada voted at its 22nd biennial General Council at Waterloo, Ont., to accept into union the Canada Conference of the Evangelical United Brethren Church in the U.S.

Dr. E. E. Hallman, superintendent of the EUB Canada Conference, Ernest E. Long, secretary of the General Council, outlined the union plan to 400 delegates who expressed no opposition in approving the merger by standing vote.

The two church leaders said that the EUB churches would become United churches and that there would be no change in the Presbyterian style of United Church government.

MEMNONITE BIBLICAL SEMINAR
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Cover art by Jan Gleysteen. Witmarsum Mennonite Church in the Netherlands where Menno Simons is supposed to have preached.

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Motive for Mission

By Donald R. Jacobs

When we think about motivation for mission, we must recognize something not of human making which strikes a chord within us. We say in modern language, "Something is bugging us." Something will not allow us to withdraw or sit back or throw up our hands in the face of world mission. What is it?

First let's check off some things that are not adequate motives for mission:

Our service, our ministry, is not a penance for our having come into grace. Some people get the notion that we get saved by grace freely, and then we consolidate that salvation by giving ourselves completely to the work of God. If this is true, we are turning in our card of grace for a card of law.

Nor is God's command or Christ's command our motive. Some feel that the Lord said, "Go preach, baptize," as an army commander gives orders. A missionary is not going to get very far if he is doing his service as a result of a command.

Nor is the missionary going to be enthused by some theological imperative. Having studied all of the theology of the Christian faith, we may come to the conclusion that we must be in missions as a "total" that comes when we "add" up our theology.

Nor is our basic motivation the fact that we can somehow go a little further than other people and thereby tack down our salvation a little better. There is a great temptation to somehow feel that what we do for God is going to be put into the credit account in our book.

We think we can strike a bargain with God by being a little holier, by being a missionary so to speak. This is nonsense. We are all going to get the same reward.

Now we are not in God's service, either, because the world is suffering. The world has been suffering for a long time. We are not out there presenting the Lord Jesus Christ for people because the world is suffering.

Nor are we in mission work because we have a mission board. Somewhere back along the line, someone started a mission program around the world. Now we have a new generation at the helm, and they have to keep this going.

Not Just a "Call"

Nor are we in missions to increase our membership. Some people say we are not growing at home, so let's send our

people overseas so our church can grow. This is happening, but it isn't why we send out missionaries.

Some people say we are in mission work to help God or Christ get the world prepared for the time when Christ will come in power. This is somehow a tremendous motivation for mission work for some. It is not an adequate motivation.

There are some who say, "I feel a call to Tanzania (or to Timbuktu)." You peck around a little, and maybe this "call" isn't all that meaningful in terms of life.

What then is our motivation? We read the account of the Apostle Paul and his conversion. When the Apostle Paul was struck down with a light, a voice came out of this blinding light as Paul lay there prostrate on the ground. "Saul, Saul, why persecutest thou me?" And I answered, "Who art thou, Lord? Who are you, who is speaking to me?"

Paul, stricken by that light, had enough sense about him to ask the ultimate question. He asked, "Who are you?" It could have been Moses, or Elias, or one of any number of voices. So he asked, "Who?" He didn't ask "Now, okay, where?" That came later. He didn't say, "What do you want me to do?" His first question was "Lord, who are you?" At that moment Paul found his life was tremendously affected by a person, and he asked the question few of us ask.

The answer came through. "I am Jesus of Nazareth." That was His human name. These were the very words that Paul was fighting. From that moment Paul began a journey, a pilgrimage to try to answer the simple question, "Who are thou, Lord?"

Find the Mind of Christ

Writing from the prison in Rome at the end of his life, Paul writes something like this: "All I care for is to know Christ, to experience the power of His resurrection, and to share His sufferings in growing conformity with His death."

Paul says time and time again, "I am seeking to know more about Christ. I am trying to get hold of that which has gotten hold of me." Can you put life in that nutshell? Can you reduce all of life to that?

Knowing Christ takes place in the heart and will, and not simply in the mind. We can be instructors in theology and not know Christ. We can know all there is to know about Christ and not know Him, not know (for instance) what He is thinking now.

From the Damascus road Paul was taken by the Spirit to

Don Jacobs is a veteran missionary in East Africa for the Eastern Mennonite Board of Missions and Charities. This article is a condensation of a message given at the annual meeting of the General Mission Board in June.

The Long Step Across

By Dorothy Cronen

Ananias. The Lord had appeared to Ananias and had given him a message for Paul. That call was not "Now, Paul, I am going to make you a missionary."

The Lord said, "The God of our fathers hath chosen thee, that thou shouldest know his will." The hardest thing we have to do as Christians is to know what Christ wants. *To know His will*, and only His.

A Witness Is

We sometimes turn this around and say, "Now we have chosen you to be a witness." We don't make witnesses that way. A witness is before he *does* anything. The witness is made by knowing, by seeing, by hearing.

Even though I have a lot of respect for the theology of missions, we are not going to make a missionary by convincing someone theologically that he ought to be one. Nor are we going to make a missionary by saying, "You go to Tanzania. We are going to call you a witness, because look what you have done."

It doesn't work like that. Each one of us has embarked on the pilgrimage to know Jesus Christ as a person. He becomes the Friend who transforms and empowers us for service. This is a personal thing I am talking about.

Hasn't Stopped Talking

I am talking about knowing Jesus Christ in everyday relationships, like those of husband and wife. This is where Jesus is known. We get to know the will of the Lord a good deal better in our own relationships (if we want to) than by a sterile study of the Scriptures if our will isn't right. These relationships are the anvil of God on which we strike out the meaning of Christ in our lives.

Later the Apostle Paul was standing trial. He was supposed to account for his life and ministry. He did this very simply in Acts 26. He said, "I was walking along, and a light came out of heaven. A man came there and talked to me, and I said, 'Who are you?' and He said, 'I am Jesus.' That's why I am here today. Because I have met the Lord Jesus.

"I am not here because I have a grudge against the Jews. I am not here because I want to break down the wall between the Jews and the Greeks. I am not here because I want to promote national independence. I am not here because I want to free the slaves. I am not here because I want to break up the army.

"I am here because I met a man called Jesus Christ. And this man changed my life. That's all there is to it." He said, "As far as I know, I have been faithful to the heavenly vision. You can tell me my vision was wrong. You can tell me that I was 'off my rocker.' But for me this is real, and I am not going to stop, King Agrippa, until I draw my last breath. All I desire is to know Him better."

We are transformed not by an idea, but by a person. We are motivated by the presence of God's Son. Get half a dozen men in Christ, being led and directed and inspired—motivated by His presence—and you are going to see old wineskins burst. Nothing can hold the ferment of a man in Christ. This is our motivation.

"Daddy, may I go to church with Johnny?" our six-year-old Billy asked his father. Bert was stunned by the question.

I prayed silently, "Dear God, don't let Bert shout at Billy. Help him to understand."

Ten-year-old Lynn broke the silence. "You can't go to church, silly. You're a Jew."

Billy didn't answer. His chin quivered. I looked at my husband, feeling his struggle. We had often discussed this problem. . . .

We had always known this question would come sooner or later—and had dreaded the thought of it. Now that it had come, we didn't know how to answer it.

Had we been Jews in the literal sense of the word, there would have been no problem. But we had no religion. My father was a Jew and my mother was a Gentile.

I hadn't minded my lack of religious training. I felt it would actually help my marital prospects, because I could "take on" whatever religion my husband practiced. When I met Bert, I discovered he was in the same boat, too. So we started our marriage with no thought of religion.

There was no intolerance in our house. We celebrated Hanukkah and Christmas, a strain on the pocketbook, but not on family ties. Easter Sunday we spent with my folks. On Passover we had the traditional meal at my mother-in-law's home. Our children were learning to live with both religions. They knew they were basically Jewish, but they never gave it much thought.

That is, not until we moved to the South. Then it became necessary to take a stand. There was no temple in our small town. Not that it mattered since we never went to temple. But this was a city of churches. People "belonged." It was more than a simple fact of church membership.

And here, too, were people as varied as you could find. There were those who had come here from all parts of the United States, and those who had been born here and had never traveled more than fifty miles in any direction. There was a strange mixture of both tolerance and prejudice. Suddenly we were faced with a decision we must make: What stand were we going to take? What stand *could* we take?

As Billy's question rang through my ears, I desperately wanted to erase the past few years. I wanted to give our son a religion to guide him. But *which* religion?

My eyes searched Billy's small face, trying to catch a glimpse of his innermost thoughts as he sat there waiting for Daddy's reply.

My husband cleared his throat. "Why do you want to go to church?" he finally asked.

Billy shrugged and his eyes met mine. I nodded—the silent message of approval he had been waiting for.

"All the fellows I play with go to church, Daddy." He bit his lip but the tears still came. "I—I feel left out."

"Well, don't cry," my husband said softly. He reached

over and ruffled Billy's hair. "Go to church if it will make you happy."

As Billy whooped with delight and bounded for his father's lap, I caught the look of disbelief on our daughter's face. Bert saw it, too. "How about you, Missie?" he asked. "Do you want to go to church?"

Lynn nodded, too dumbfounded to speak. I felt the same way. I still couldn't believe what I had heard. I had expected an entirely different reaction from Bert. That night, after the children were asleep, I asked him about his decision.

"What else could I do?" he answered matter-of-factly. "I don't blame the kids for wanting to go to church. Kids need to belong—to feel they're not different." He shrugged. "You know, even though I call myself a Jew, I don't really belong anywhere. And that's wrong."

Suddenly he laughed. "Who knows, maybe letting the kids go to church will help us all."

This happened two years ago, and as I sit here now, Bert's words echo and reecho in my ears. How right he had been. The children going to church began a chain reaction neither of us had anticipated.

At first, after I had explained our situation to the minister, he was content to have just the children attend Sunday church school. But it didn't take long before he began involving me in church activities.

There were family-night suppers to attend and Sundays when I just *had* to go to church to hear the children sing in the choir. To this day, the interest they show in attending Sunday school and church surprises me.

I often hear other mothers complain that they can't get their children up and out on a Sunday morning. In our home, if I'm tempted to oversleep, Billy is right there to remind me of my duties.

But perhaps I shouldn't be surprised. I realize now that in the midst of plenty, we were a starving family—we were starving spiritually. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God," Jesus said. Our family will never again doubt those words.

How can I account for the fact that a Jewish family has put faith and trust in Jesus Christ? The answer is that we finally read the New Testament. And, once having read it through, you cannot turn back. Jesus said that He came to fulfill the law, not to change it. Having heard His words, you know that He was right; and once *we* knew and accepted Him, things could never be as they were before.

Looking back, I feel that it was not just the opportunity to earn a better living that transported us to the South. It was God's guidance. How else can I explain the change that has come over us all? For changed we are.

Lynn, Billy, and I have already joined the church, professing our faith in Jesus Christ. While my husband is still reticent about going that far, he does attend services with us. And his deep, bass voice singing beside me helps me to realize even more that God does work "in a mysterious way, His wonders to perform."

The Publican

*O God,
I come to you.
And in seeing you
I see myself more clearly.
Against the purity of your purpose
I see my mingled motives;
In the fullness of your self-giving,
I see my seeking for gain;
In the light of your perfect love,
I see my own lovelessness;
In the sight of your strength,
I see my weakness.
Thank you
That you came to save me
And not to shame me;
That your forgiveness
Is meant for such as I.
Purify my purposes.
Fill me with divine love
And magnify Thy strength
Through my weakness.*

Amen.



First Mennonite, La Junta, Colo.

The La Junta Church was organized in Fairmount School House, six miles west of La Junta, Colo., on May 4, 1903. On Dec. 31, 1916, the new brick church at 8th and Santa Fe was dedicated. It was the first Mennonite church in Colorado. On Feb. 20, 1966, the name was changed to La Junta First Mennonite Church, and on March 27, 1966, the dedication of the new sanctuary and fellowship was held. This is an addition to the previous building. Menno M. Troyer is present pastor. The membership is 64.

Nationalism and Religion

Guest Editorial

A yellow-robed monk silently eases down on the pavement. With crossed hands and feet, he appears ready for his morning contemplation. Suddenly there is the flash of a can . . . an odor of gasoline . . . a flicker of flame . . . a blazing fire. A curious crowd gathers around the black, crisp form. And the world debates: was it a pathetic, senseless barbecue?—or was this a modern Joan of Arc, Asian-style?

The religious aspect of this social, political, and military struggle has been quite fascinating for us to watch. It has presented us with an unusual opportunity to observe the interplay of religion and nationalism. Vietnamese Buddhism is undergoing dramatic changes, a fact usually overlooked in the world's comments about the recent immolations.

For over a century of French rule the Buddhists here have noted carefully the power which a religion can employ in a nation's politics. They saw how the Catholic missionaries encouraged and sometimes directed France's political and military moves in Indochina. Through the years they grew painfully aware of the "benefits" reaped by the Catholic Church for its support and aid to the government.

These lessons became unbearably real under the regime of Ngo Dinh Diem. The pressures on the people to join the church stopped only a bit short of the notorious forced marches into the river of the past. The key question for a job seeker or an officeholder often appeared to be the one pertaining to his religion. This situation was especially bitter since this religion was a small minority and many who received special preference were refugees who had just moved into the area.

There were also constant concessions given to the church regarding property, buildings, and organizations for educational, social, and religious work. And of course, on the negative side were the hardships and suppressions which the other religions felt bearing down on them. And the wonder is not that Buddhism is changing, but that it waited so long to do so.

Thus, perhaps we should admit that if today's monks are being "perverted," it is because of the lessons they have learned well from Christianity. It is true that traditional Buddhism emphasizes noninvolvement, escaping evil through meditation and isolation. Yet what we are seeing in Vietnam is another attempt of the ancient religions to speak meaningfully to current issues. *And it is probably easier to reconcile an immolation to Buddhist philosophy than a warring spirit to Christian philosophy!*

We are quite sure that the Protestant churches in America are unaware of what the Asians are learning about them during these days. The spirit of unreserved nationalism being voiced by Christians across the United States (and which

echoes around the world) is making a big impact on Asia's masses. And American missionaries will realize this for years to come.

Some months ago a Japanese church leader told us that he is quite appalled at the stubborn nationalism expressed by "all the American missionaries" he has met in Japan. (The same people, he said, who are the first to throw up their hands and cry "nationalism" as soon as a Japanese makes any suggestion of change.) This youth leader had observed numerous times that when these missionaries tried to witness to Japanese youths, they would first be asked about their attitude concerning their country's actions in Vietnam. And after listening to their unquestioning support, the students were no longer interested in what the missionary had to say. Here in Saigon a missionary told me flatly, in reply to my misgivings, that our country "couldn't possibly be doing the wrong thing here."

What are Asians to think when they read that our President invites the reporters to come along with him to church and pray for "our boys" on their bombing raids? They see U.S. chaplains everywhere here in Vietnam, giving blessing and encouragement to what the soldiers are doing. . . . They see pictures of the soldiers praying and receiving communion before going on their mission. . . . The propaganda mills don't hesitate to involve God and Christianity with the Western side of the conflict. . . . Can Asians be blamed if they get the idea that Christ must be helping to direct the bombs on these villages?

Many American Christians are so blind in their support that they cannot fathom how anyone—except a communist—can see things differently. They are so convinced of the whiteness and blackness of their case that they fail to see how selfish and egotistical they appear to others. And when you realize the simple equation of many Asian people: America = Christianity, you grasp what is happening to the cause of Christianity among these multitudes.

Yet with all this at stake, there is the feeling within our own fellowship that those who criticize the government are politically involved while those who fully support the government are not. It is considered that only those who agree with their leaders' policies can honor and pray for them—that to disagree means to dishonor. Many assume that those who join the cry of "anticommunism" are keeping the faith and upholding the Gospel, and that those who feel there are more important issues are ecumenical and secular.

To see ourselves as non-Americans see us is quite a task. To see ourselves as non-Christians see us isn't any easier. It still requires that we sit where they sit. And in Vietnam today that can be quite dangerous.—by James E. Metzler, a leader in the Mennonite Church in Vietnam. From *Missionary Messenger*.

*Robes of glory are
Dropped by the meek like leaves are
Shed by the aspens.*

—RUTH KING DUERKSEN

What Is a Will and Its Purpose?

By Milo Kauffman

For the Christian a will is an integral part of a life of stewardship. His life plan of stewardship is not complete until he has made a will, or has in some other way made provision that his material possessions will be used wisely after his death. We are stewards of what we have, whether we have little or much. It is God who gives man wealth and the power to get wealth. Our possessions are therefore a trust from God and should be administered according to His will. The fact that a man may have given a tithe of his income does not free him from the responsibility of making wise provision for the use of what he has accumulated.

Thousands of dollars that God has entrusted to Christian men and women, that should have been used for the work of Christ's kingdom, have been lost instead in litigation or squandered by ungrateful heirs, many of whom were not Christians. Christian people should see that their wealth serves good purposes after they themselves are gone. If people permit these earthly treasures to be corrupted by moth and rust, or stolen by thieves, they will be robbed of treasures in heaven. It is nothing short of tragic when a person with earthly possessions passes on without having made provision for these treasures to be translated into eternal values. The rich fool laid up much of this world's goods, but without utilizing them was called by death. God asked, "Then whose shall those things be, which thou hast provided?" Jesus remarked, "So is he that layeth up treasure for himself, and is not rich toward God."

Every faithful Christian steward should face up to the problem of what will happen to his possessions after he is gone. How can God say, "Well done, good and faithful servant," to one who has received from his Lord large amounts of material possessions but has made no provision for their use after his death? If the Lord rebuked the servant for hiding his one talent in the earth and not using it, what will He say to one who has not put to good use the thousands entrusted to him? Good stewardship demands not only the tithe but also the proper use of the nine tenths.

A will is a tool in the Christian's hands to safeguard the principal he is using, so that it too may be used for good purposes after he no longer needs it. It prevents the dedicated money of consecrated men and women from falling into the hands of unbelievers, or into the hands of those who would squander or misuse it. In this way man can use the income

during his lifetime for worthy purposes and secure the principal for these same purposes after he can no longer use it.

Expressing Stewardship Through the Will

A Christian's will should be a Christian will. A Christian will is a will made in conscious recognition that God is the Owner of material things, and that man is His steward. In this will the Christian steward expresses his last wish about his possessions. Can a will that leaves large amounts to relatives and friends, but completely ignores the work of God and the church be called a Christian will? Can the testator be called a Christian steward?

One man who had carefully made out his will was told by his Christian attorney that he had left out his best Friend—the one who had done the most for him. This attorney pointed out that God had not been remembered in the will, yet it was God who had given him all that he had. The man saw his mistake and changed the will to include the work of the church. The Christian's will is his last opportunity to confess Christ, and this every Christian with means should do.

To faithfully care for what we have while living and then be careless about its use after we are gone is folly and a violation of the principles of stewardship. The property of dedicated men and women should not fall into unbelieving hands, nor should the wealth of those who toiled honestly fall into the hands of profligates who will squander it in riotous living. This would make it a Christian's duty to have a will unless his property has been made secure in other ways. It is a Christian imperative.

Important Questions to Ponder

A man with possessions should face squarely a number of questions: How much should be left to companion and children? What amount will be best for the children? Will they use it with profit? What amount should be willed to the church? How can he best confess Christ in his will? How will one's property serve the best purposes?

Certainly it would not be right to rob companion and children in order to give more to the church. To fail to provide for one's own is to become worse than an unbeliever and to deny the faith. Most people, however, are more likely to sin in the other extreme. They bequeath large amounts to relatives and friends and completely forget God. And oftentimes they are bringing a curse upon the ones to whom they are leaving large amounts. The statistician, Roger W. Babson, said, "We are striving and even slaving to lay up property for our children, when statistics clearly show that the more we lay up

for them, the worse off they are going to be. If statistics demonstrate any one thing, they demonstrate that the less money we leave our children, the better off they will be."

The interested parent should ask two questions before leaving large amounts to children: "Will my child be safe with that amount of money?" and "Will my money be safe in the hands of my child?" If these questions cannot be readily answered in the affirmative, it might be wise to give the money to worthy causes.

How Much Shall I Will to the Church?

Recently I read of two wealthy church members in the South, both respectable church members. Their combined estates were valued at \$13,000,000, yet they left not a single dollar to the church or to any Christian institution or mission. This shows an utter lack of a sense of stewardship.

The amount that a Christian should give to the church through his will depends upon a number of things. He may have made provision in other ways for the right use of his money. It will depend upon the number, need, and character of the heirs. It may depend on the amount of money he has. Some Christians believe that a minimum of a tenth of the estate should go to the church. Others will to the church or some church institution an amount equal to that inherited by each child. Others, who have lost a member of the family, remember some church institution with the amount that normally would have gone to that person. No doubt some should will a farm or other possessions to the Mission Board or to one of our church institutions. (It would be better to deed it than to will it. A life lease could be kept on the property. This would avoid the possibility of the will being contested.)

One need not have a large amount of money to remember God in his will. It would mean much to the kingdom if every Christian would remember his church in his will. Whether he has little or much, what he has should be safeguarded by a will. Many well-meaning people neglect doing what they know they should. Billy Graham tells of a man who consulted him about a worthy place to will his quarter million dollars. Dr. Graham gave him good advice. A few months later the man died, and Billy Graham was glad he had the opportunity to help him with his will. When the man's will was opened, it was found he had neglected making the changes, and unsaved relatives inherited his money.

God said to Hezekiah, "Set thine house in order; for thou shalt die, and not live." Is our house in order? We too must die. Jesus said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Let's remember our church in our wills.

Not It but Him

In connection with the filling of the Spirit, we talk too much about an experience instead of a person. We hear the question, "Have you had it?" In the Old Testament we read about the Hittites; today we have the *Ittites*!—Vance Havner, *Pepper 'n Salt* (Revell).

Cry Out of Darkness

By Lorie C. Gooding

Lord, clouds surround, and hide my way,
And my heart weeps. Oh, when I pray
From out the dark, what shall I say
today?

But Thou art with me, with me still.
Teach me to will and do Thy will.
Teach me to walk, in life or death,
by faith.

Teach me again to trust in Thee,
Seeing that faith is victory.
Direct my thoughts. Teach me to pray
Thy way.

My soul is clinging close to Thee,
And Thy right hand upholdeth me;
And thus sustained I shall not fall
at all.

Yea, Thy right hand shall hold me fast
Till, darkness, storm, and danger past,
I see that Thou art leading me
to Thee.

Prayer Requests

Pray for the midwifery students at Abiriba Joint Hospital in Nigeria, that they may take more responsibility in sharing Christ with the patients they serve.

Pray for a doctor to replace Dr. Grasse who will be leaving the Abiriba Joint Hospital in December. The program will be greatly reduced if this need is not met.

Pray for the Nigerian women, that they might learn the value of a balanced diet and thus prevent the loss of so many children due to *kwashiorkor*.

Pray for the government, that those in authority may be men of God so that everything that is done will be God's will for the peace of Nigeria.

Pray that all the Nigerian missionaries under the various mission boards would be led by the Spirit in order that God's will may be accomplished in this country.

Pray that the Abiriba Joint Hospital staff may be directed to make decisions that are according to God's will as various problems arise at the hospital.

Pray for the many Nigerian students who are nominal Christians, that Christ may become an integral part of their lives.

Quickened by the Spirit

By Newton Gingrich

Introduction

I Peter 3:18 provides the setting for our theme. "For Christ . . . hath once suffered . . . that he might bring us to God . . . quickened by the Spirit."

The Old Testament prophet Ezekiel had seen a similar vision. With the breath of God the valley of dry bones made their connections. Suddenly they were living men.

Though less dramatically yet just as profoundly, Peter describes the quickening process. To quicken is to be made alive, to be regenerated, to be made over, to be recharged.

Man in his natural state is dead. His attempts to life are futile. Meritorious works, revival spurts, reform action, or emotional upsurge are all of no avail.

Some would seek to bring new life into the experience of another. Like an oak with dead leaves in spring varied methods may be used for their removal. One may climb up and shake them off. Similarly persons are shocked into departing from their sins. Or again a powerful blower may be turned on the leaves and blow them free. Likewise attempts are made over the pulpit to blast off a man's sins. There is yet another way. Waiting till the sap flows through the trunk and into the branches one finds the leaves suddenly dropping. Equally a man's sins are removed when new life surges within.

What is the nature of this quickening? We note I Peter 3:1-22.

Let It Be the Hidden Man of the Heart

According to verse 4, Christian experience is first of all an invisible, internal reality. It is not an external attachment. There is a constant temptation to substitute good morals and deeds. This has no significance for a dead body.

Frequently, believers err in legalistic Biblical applications. The result may be ridiculous. Similarly a near-blind young lady walking through a meadow with a date sought to impress him with her ability to see. She insisted he should be able to see an apple in a distant tree. Walking anxiously she stumbled over a cow lying in the pasture.

The believer's first attention must be the inner man. The fruit will follow. The external, regardless how good, is corruptible. It will decay. The internal is incorruptible. Verse 4. It is eternal.

Bonhöffer in *The Cost of Discipleship* refers to the "hiddenness of power." This comes by the inner presence of the Holy Spirit. Without that power for beauty of personality and character externals are like dressing up a fencepost.

The terms "meek and lowly" are the only ones used by Jesus in self-description. Matt. 11:29. So we His followers need become in the inner man. What we are is far more important than what we do.

Such inner beauty is highly valued by God. Peter suggests Sarah of old exemplified this in submission. She was not desirous to exalt the ego. So were many others of her day.

Verse 7 challenges husbands to help their wives in this concern. The family unit provides a test for expression of the inner man. Here also can be found the greatest potential for mutual assistance. We are called to help each other effect the lasting inner qualities. Here is the positive thrust of the chapter.

How do verses 1-3 relate? We regret they have often been isolated as a legalistic standard.

In verse one Peter reminds the husbands of their headship responsibility. Further he enjoins the women to manifest submission. The reason? That they may win to Christ their ungodly husbands. This was Peter's first and practical concern in this position. As the wife manifests a "chaste conversation," a spiritual impact would be left.

Furthermore he warns that women do not foolishly seek to impress their husbands by outer adornment. For a spiritual impact the outer must bear witness to the inner. Instead of a concern for detail of attire and ornamentation let there be concern for modesty and depth of personality.

The accompanying principle for attire and conduct—does it enhance the inner meek and quiet spirit? Like feathers on a bird or fur on an animal grows from within so let adornment be becoming to the inner life.

"Finally" in verse 8 is a summary statement. It follows the various exhortations to group members. Note 3:7 husbands; 3:1 wives; 2:18 servants; 2:11 beloved. Here is recognition of a common spiritual unity. There exists a unity by an inner spiritual quickening. Like music the notes may be diverse but in blending there is harmony.

Seldom do families reject members because they are different or have failures. Yet we are prone to do so in God's family. However, erring members need help—not rejection.

How then should we express oneness as believers?

Seminary Training at Home

By J. D. Graber

Have a fellow feeling—"compassion one of another."
Be brethren who are loving—"love as brethren."
Be full of tenderheartedness—"be pitiful."
Have a modest self-opinion—"be courteous."
Exchange blessing for evil—"not rendering evil for evil."
Stop the tendency for an evil tongue—"refrain . . . tongue from evil."
Bend aside from the path as evil approaches—"let him eschew evil."

Pursue peace—"seek peace, and ensue it."

In twentieth-century terms Peter is saying, "Be part of the solution in human relations instead of part of the problem." Why? The answer is in verse 12. "The eyes of the Lord are over the righteous. . . ."

Verses 13 and 14 conclude that believers should burn with zeal for the good. Even if they are called to suffer they should be grateful it was for the good.

Verse 15 suggests the setting for this phrase. It refers to times of interrogation by their prosecutors. For such experienced believers need to have "sanctified" or "set apart" the Lord within. He is a resource and defense in the hour of trial.

A "ready answer" suggests a verbal defense. It is not argument but testimony. The attitude essential is the same meekness and fear of verse 4. The witness ought not be from self-righteous superiority. There needs to be a humble sharing of truth found by an open mind.

Such a testimony is powerful to: make the false accuser feel ashamed. Verse 16. Make the witness ready to suffer for good. Verse 17.

Like the preacher who sought greatness, we need to impress the world with the Saviour. This brother heard three other ministers and was impressed as follows: One had style and oratory declaring—what a man. Another had content and profoundness suggesting—what a message. The other had spirit and devotion reflecting—what a Saviour. It is He who has quickened us within.

The following verses 19-22 are an enlargement of the truths regarding our Saviour. He gave quickening to those in bondage, verse 19. Likewise only eight were saved in Noah's day, verse 20.

Thus Peter concludes in verses 21, 22 that as the saints in the Old Testament found salvation before Christ's sacrifice in type, so New Testament salvation precedes baptism in type. In both covenants these were only visible testimonies of spiritual life. They do not produce life. Life comes via the resurrected Christ. Today He is holding all authority.

Thus under His lordship believers can testify with confidence. Here is the basis for an answer to all men.

The thrust of the chapter is an external expression of an internal possession. Believers who have been quickened within will: reveal it in submission; show it in adornment; manifest it in relationships; express it in witness.

Are we alive?

* * *

Remember these are the good old days you'll miss in 1980.

If you can't go to the seminary, the seminary can come to you. It is doing just that among our Mennonite churches in Puerto Rico, Argentina, and Japan. The method of working out the problem is not exactly the same in these different countries but the idea behind the program is the same.

Preparing church leaders and pastors without uprooting them from their immediate culture, from their homes and home churches, and from their jobs is what we are setting out to do. For example, if a young man shows promise in his home church in a rural area he should be given an opportunity for further training. He needs more training if he is to grow in responsibility and effectiveness. But if we send him away from home for three years to attend seminary in a city, he may never be able to return to his home congregation. He may, in these intervening years, have grown far away from them, and thus a potential leader for his home church has been lost.

But he may now be prepared for a larger service in another place. This is very true and in this lies the justification for the centrally located, institutional type of seminary. We do need this kind of school. The church needs a number of well-qualified and well-trained leaders. The advanced seminary, usually located in a large city, meets this need.

But a central, urban seminary cannot meet all the needs of the church for trained leadership. In addition to, and not instead of, the graduate seminary, the church must have facilities for training a large number of local lay people and leadership of the nonprofessional type. Leadership training suited to the local situation can generally only be given locally.

In Japan, Argentina, and Puerto Rico our churches are operating local training centers, usually referred to as "Bible Institutes." Classes are held one or two evenings each week and a regular curriculum is followed. Courses are well worked out extending over a period of several years, leading to a diploma upon completion of the course. In Argentina regular seminary teachers from the Mennonite Biblical Seminary in Montevideo serve as resource persons in concentrated weekend studies in the various churches.

Making scholarships available for seminary study away from home for several years is not the solution. One needs to ask, "After completion of this three-year course, then what?" If a church or mission can employ them as pastors or full-time church workers then all is well. Trained at home, while continuing in their jobs, many church workers are thus prepared for effective church service. Taking the Bible Institute to the local congregation makes this possible.

Open Letter to All Rich Uncles

Dear Uncle George,

This year the church is promoting a special emphasis on wills. Daniel Kauffman, our Stewardship Secretary, asked me to say a word about wills in the GOSPEL HERALD, and I need your help. You are a Christian businessman and a respected brother in the church. As my rich uncle I would like to have your honest reaction to a few ideas before they are printed in the GOSPEL HERALD.

I am trying to square "wills" with the verse in the Bible which says, "Whosoever will save his life shall lose it." I know men who would have been successful businessmen, but they chose instead to give their lives in places of Christian service where they knew from the start that they would never be rich. There are others, like yourself, whose dedication is no less than theirs, but you chose a different path. I know you give liberally to the church because we have discussed it. You could give money because you have concentrated almost all of your energies in making money. And it has paid off. In the terms we use "the Lord has blessed you," and "you were a born businessman." When you die you will have quite an estate. If money, as we are told, is simply "congealed sweat" then you have congealed and saved a good bit of your life. How do you square your large bank account with "Whosoever will save his life shall lose it"? Or to put it bluntly, how come you're going to have *that much* left?

I know you feel that a "will" is the answer. In that way you can give a large proportion of your money to the church when you die. But do you mind a few more questions? I really need help with the answers if I am to get that article written.

I am sure that you have made your will and have remembered the church substantially. Let me ask frankly, Is a well-to-do man like yourself tempted to buy a bit of immortality with his will? What I mean is this: Wouldn't you like to give your money to something that will still be there long after you are dead? Wouldn't it be nice to have your name on a plaque or start a foundation in your own name which would do all kinds of fine things after you are gone?

I am sure a good case could be made for this kind of "willing." What troubles me is that this sort of immortality is not available to the poor brother. He is in no position to choose the kind of monument he will be remembered by nor whether he will be remembered tangibly at all. Let me ask, do you think it is right to assure yourself of a kind of immortality on earth which is not available to your poor brother? And is not the New Testament against cheating death by sustaining one's memory with money? I hear it said of Abel, "he being dead yet speaketh," but it occurs to me that that had nothing to do with his will. It was his *life* that kept on talking. And it would have talked had he been rich or poor.

Now, I am sure that you would not be caught in this one. But isn't there some danger of attempting to compensate in a will for a slightly guilty conscience on how the money was made? What do you think, Uncle George? What should be the church's attitude when it is willed money that was earned on the shady side of the street? I mean money made because employees were paid less than they deserved or because the deals were "legal" but less than Christian.

What do you think about extending "control" of one's giving beyond the grave? That is the carefully designated gift which the church must use for this and not for that. This no doubt is wise purely from the viewpoint of business because the businessman learns to *control* his money. But in a "control" type of will, it seems to me, one is extending beyond the grave these same skillful business practices. And I have a problem. I am taught to give my money *unto the Lord*. I am asked to trust the judgment of the brethren in apportioning my gifts to the various current needs. Then why should one's giving through a will be designated? Why should it not also be simply *unto the Lord*? Why should not the whole church program share in a willed gift as it does in money given to the church budget on Sunday morning?

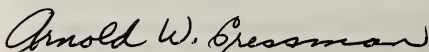
One more thing. If this well-to-do brother feels he *must* designate in his will, could he not more often put his money into *persons* instead of things? There would be no monument, no permanent record, no real control. There would be no assurance that a great deal would come of it. But if we believe the Biblical principle that a grain of wheat sown will bring forth much fruit, then I think we can completely let go of the gift when we give it.

What would you think about a will with no strings attached at all? Then the church could support persons, for example, a person to work with youth for several years? Or it could support a person to work in adult education, churchwide home interests, or congregational renewal? Why not? It might just be that a few substantial wills poured wholly and dangerously into persons who are already committed to the giving of their lives would do more good than thousands given with more concrete strings attached. What do you think, Uncle George?

Well, Uncle George, I would like you to be as frank as I. How does it look from the inside?

Sincerely,

Your nephew,



Arnold W. Cressman

CHURCH NEWS



Attending the meeting of Mennonite and Brethren in Christ mission board secretaries Sept. 29, 30 in the Mennonite Brethren Conference Offices building in Hillsboro were, front row, left to right: J. D. Graber, Henry N. Hostetter, S. Ernest Bennett, Paul N. Kraybill, and Reuben Short; standing, left to right: Ira Stern, Malcolm Wenger, Marion W. Kliever, J. H. Epp, Verney Unruh, Andrew Shelly, and H. R. Wiens.

COMBS Meets

About 15 Mennonites and Brethren in Christ plan to attend the World Congress on Evangelism in Berlin, Germany, this month.

This number was reported by secretaries of Mennonite and Brethren in Christ mission boards as they met in Hillsboro, Kans., Sept. 29 and 30 in semiannual session. The council was hosted by the Mennonite Brethren mission board, which provided meals and lodging, and the General Conference Mennonite mission board, which provided local transportation.

The 15 men going to Berlin are members of Mennonite and Brethren in Christ churches in Africa, Latin America, and North America. The compilation was made in connection with the decision of the missions secretaries to share in financing John Drescher's attending and reporting on the Congress. Drescher, editor of **Gospel Herald**, will submit reports on the Congress to Mennonite and Brethren in Christ periodicals and missions offices. His trip is sponsored by periodicals, MCC, and COMBS.

COMBS is the abbreviation for the Council of Mission Board Secretaries, which Mennonite and Brethren in Christ mission boards have organized. Long-term objectives of COMBS were discussed extensively at this meeting. Discussion reaffirmed the position that COMBS is an instrument for the boards to share and coordinate com-

mon concerns while each board maintains its own identity and program. In the words of one COMBS member during this meeting: "Our primary aim as missions is the proclamation of the Gospel, and our working together in COMBS should strengthen us to that end."

Mennonite and Brethren in Christ participation in the 1967 Inter-Varsity Student Missionary Convention was discussed. Plans were made for individual displays by the several Mennonite and Brethren in Christ churches in the same area under a general identification of Mennonite and Brethren in Christ Missions. Representatives will be at Urbana to meet students and discuss their missionary interest with them. Arrangements are being made by a subcommittee consisting of Boyd Nelson, Elkhart; Marion W. Kliever, Hillsboro; and Verney Unruh, Newton.

Financial contributions by individuals and churches to questionable mission organizations are a concern of members of COMBS. This concern has been studied for some time by a COMBS subcommittee which has prepared a paper suggesting guidelines for contributing to missions entitled "Giving with Understanding." This meeting decided to release this paper to Mennonite and Brethren in Christ periodicals.

Another concern of COMBS is to give counsel to MCC in response to its request

for mission boards to follow up its relief work in certain countries. This meeting discussed MCC-mission board relationships in Korea and Haiti.

Missions at the 1967 Mennonite World Conference was another consideration. The Dutch Mennonites have asked COMBS to assist in the preparation of a brochure and display presenting Mennonite missions around the world. The missions section meeting of the World Conference was also discussed.

Attending the COMBS meeting were: Henry N. Hostetter and Ira Stern, Brethren in Christ World Missions, Elizabethtown, Pa.; Reuben Short, Congo Inland Mission, Elkhart, Ind.; Paul N. Kraybill, Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; Andrew Shelly, Malcolm Wenger, and Verney Unruh, General Conference Mennonite Board of Missions, Newton, Kans.; H. Ernest Bennett and J. D. Graber, Mennonite Board of Missions and Charities, Elkhart, Ind.; and J. H. Epp, Marion W. Kliever, and H. R. Wiens, Mennonite Brethren Board of Missions, Hillsboro, Kans.



Missionaries of the Week

S. Luke and Dorothy Beidler were appointed for service in Saigon, Vietnam, as mission associate teachers on May 17, 1966. They arrived in Saigon on August 28.

The Beidlers are from Quakertown, Pa., and members of the Haycock Mennonite Church, where Luke's father is minister. Dorothy is the daughter of the Norman Godshalls, Spruce Lake Retreat, Canadensis, Pa.

Luke and Dorothy graduated from Eastern Mennonite College, she in 1965, and Luke in 1966. Both have been active in various church activities over the years. Luke also taught at Paradise Mennonite School, Hagerstown, Md., for two years.

Alleviate

Personnel Shortage



A severe shortage in reliable personnel for hospitals in the Chicago area is being alleviated partially by the I-W men there. Seventy of the young men are helping to fill the gaps in the Evanston Hospital Association.

One section of the

Evanston hospital is closed because of the lack of help. Other hospitals in the area are pleading for personnel, offering to do anything in terms of transportation and housing to attract I-W fellows.

One of the I-W men, Ronald Goebel, Moundridge, Kans., received a letter of appreciation from an assistant administrator at the hospital for his work. Goebel began his service in September, 1965, is active in the Evanston Mennonite Church, and is vice-president of the I-W fellowship.

A part of the letter said: "For over seven months I have received report after report regarding your work performance, from the director of nursing service, assistant directors, and all other echelons of the nursing service.

"The consensus of these reports is that your loyalty, courtesy, and zealous attention to duty has brought great credit to central supply operation, the hospital, and to you personally.

"Your continuing effort to render a meaningful service is appreciated by the executive vice-president of the Evanston Hospital Association, the director, and the undersigned (Harold J. Nelson)."

Investigate Haiti Hurricane

Ivan Martin, vice-chairman of Mennonite Disaster Service, and Edgar Stoesz, director of MCC Voluntary Service, were scheduled to leave for Haiti Thursday, Oct. 13, to investigate possibilities for helping Haitians who suffered losses when Hurricane Inez swept across Haiti's southern peninsula recently.

Poor communications have made casualty assessment difficult. Haitians coming into the town of Jacmel report numerous bodies washed down the hills and lying in river beds and roadways.

One church worker, who twice flew over the disaster area, reports 50 percent of the housing destroyed and 75 percent seriously damaged.

Indian Leprosy Increases

The medical service performed at the leprosy home in Shantipur, India, is not the greatest service done there. It is rather the personal ministry that goes on with it, according to John Friesen, missionary on furlough from that location.

Friesen and his wife Genevieve have been missionaries under the Mennonite Board of Missions in India since 1939. He was superintendent of the leprosy home prior to going on furlough. The contacts made with people who come to the home for treatment form a potential for the church, he said.

The type of service offered by the Shantipur leprosy home has changed in recent years because of new efforts by the Indian government to treat persons afflicted with leprosy. Government officials now survey large areas of the country and treat persons with the disease as they find them, Friesen noted.

The reason this is now possible is that persons with the disease can be given a tablet for it, Friesen said. Earlier, leprosy was considered hopeless and persons afflicted with it would come to the Shantipur home to stay on a permanent basis.

With effective treatment, the leprosy victims now come to Shantipur only for emergency treatment or for surgery. A total of 350 can be housed at Shantipur, but now there are only about 225, Friesen said.

Cooperating with the Mission to Lepers and the Indian government's SET program, Shantipur has entered a new phase of its service to lepers. SET—Survey, Education, and Treatment—is carried on block by block. The "block" is the local administrative unit of the Indian government, probably similar to our county. Workers survey each block, house by house, to locate persons suffering from leprosy (Hansen's disease).

Educational activities also change people's attitudes toward leprosy to encourage their getting earlier treatment before the disease progresses too far. Clinics in strategic locations in the block administer medicines orally. Shantipur has stationed workers in two blocks who can also represent the Gospel.

Friesen noted that leprosy is on the increase in India, in spite of all efforts.

Dr. Paul Conrad is now superintendent at the leprosy home with the Friesens on furlough. Friesen said that one percent of the Indian population is afflicted with the disease.

Another concern for the mission work in India that Friesen noted was that of a ministry to Christians who leave the larger towns and move to surrounding villages for work. Many of these people have little contact with the church after they leave a city such as Dhamtari and go elsewhere.



Allegheny Mission Board and Hyattsville Mennonite Church, Maryland, are cooperating in a new International Center in Washington, D.C. They are discussing plans for the center and have been served figs from a tree on the center grounds. They are: H. Raymond Charles, Eastern Mennonite Board of Missions and Charities; Kenneth Good, pastor at Hyattsville Mennonite Church; Paul Erb, field worker for Allegheny Mission Board; and Kamlaker Dandekar, who serves as director.

Discuss Church Organization

Leaders from practically all of our Mennonite district conferences took a cooperative look at our denominational structure in a meeting at Chicago Sept. 7, 8, 1966. They came together at the invitation of the General Conference's Study Commission on Church Organization, for which this was the fourth regular meeting. A total of 54 brethren participated in the discussions.

The stated purpose of the meeting was "to initiate a process of study on church organization at the district conference level, and to plan for district self-studies, for the mutual benefit of the Study Commission and the district conferences."

General Conference Moderator Harold E. Bauman gave a number of answers to the question, "Why are we studying church organization?" In the discussion which followed it was revealed that the majority of our conferences are already in some phase of a self-study and reorganization. The Mission Board is involved in a facilities study, and the Board of Education is in a major study of its structure. In those studies which are well advanced, there is a clear trend toward integration of structure. It is evident that a need for organization study is clearly felt throughout the church.

The chairman of the Study Commission, Paul Mininger, reviewed the development of the district conference organization in our denomination, and led the group in discussing what has happened, and why. Then the study conference was divided into six sections to discuss "What are the real problems in district conference functioning?" About thirty problems were reported by the recorders of these groups.

Some of the underlying issues we discovered were the following:

- A. Lack of clarity on the purpose of a conference.
- B. Diversity of ideas and interpretations.
- C. Lack of congregational methods for discipline.
- D. Overlapping of agencies in carrying out functions.
- E. Preoccupation with the structure of the gathered church.
- F. Neglect of matters of life and spirit for lesser matters.
- G. Lack of clarity on the nature of the church.

The group gave to the Study Commission a number of helpful suggestions to keep in mind in its further study. The Commission, in turn, urged upon the conferences the need for self-study, both on the congregational and conference level. A letter has been addressed to the moderators of the several conferences, urging them to a prompt promotion of these studies. Members of conferences will do well to push the conduct of these studies.

The Study Commission, in a session following the larger meeting, agreed that this had been a helpful and necessary sort of meeting. It started thinking that needs to be pushed further. Avenues are now open for carrying on studies on the congregational and district levels.

The next meeting of the Commission, to be held in January, 1967, will carry forward the study on the nature of the church and take a careful look at the organization pattern and problems of the Mennonite Board of Education.

The Commission recommended to Herald Press the publication of a manuscript prepared by Calvin Redekop on the relation of function to form in the church. Reading this booklet, prepared as a Funk Lecture, should help our whole brotherhood to participate in the thinking on our organization structure.

Paul Erb, Secretary.

Campus Ministry Discussed

A consultation involving Mennonites who are faculty members at secular colleges and universities and the student services committee of the General Mission Board met at Elkhart Oct. 1 to discuss common concerns.

Faculty persons attending were Victor Stoltzfus, Penn State; Truman Hershberger, Penn State; Jesse Yoder, Western Reserve; Clemens Hallman, Indiana; Ronald Smucker, Ohio State; Dale Swartzendruber, Purdue; and Dan Yutzi, Buffalo.

Much of the discussion centered on how faculty and students on nonchurch cam-

puses can become what the church ought to be in these locations. A part of this is in taking the approach that Mennonite students there are adult Christians, and not persons who are to be protected from evil.

Both faculty and student committee members expressed an interest in strengthening contacts with students and providing resources to make campus life more meaningful. One approach to be taken is to make bibliographies available on subjects students talk about, such as morality, war and peace, civil rights, apologetics, and science and religion.

Virgil Brenneman, secretary for student services, said the consultation proved to be worthwhile both for the faculty members and for the committee. He indicated that there may be two hundred Mennonite faculty persons or more teaching on non-church campuses.

Brenneman said that the consultation made the committee aware of the resource the church has in faculty members at the nonchurch schools. They can provide a feedback to the committee on campus activities and trends to assist the committee in its work, he said.

Another outcome of the consultation was to indicate that the faculty members could serve as adult counselors and partners to students on nonchurch campuses. Counseling could be offered in both academic and religious matters. Providing a feedback to the committee and assistance to students in a helpful way were the two items cited by Brenneman as being most beneficial in the consultation.

Members of the student committee in addition to Brenneman are John H. Yoder, Willard Krabill, Ivan Lind, Chester Wenger, Paul Bender, and Albert Meyer.

I-W News: Glen Horner, pastor of the Kalamazoo Mennonite Fellowship, has been appointed I-W sponsor in Kalamazoo. **Richard Yordy**, Champaign, Ill., has been named I-W service counselor in the Illinois Conference. **James Longacre** has been appointed Christian service counselor in the Franconia Conference by that conference's peace committee.

Mark Lehman, pastor of the Rehoboth Mennonite Church, St. Anne, Ill., spoke at Belleville (Pa.) Mennonite High School during missionary week Oct. 17-21. He spoke at morning assemblies and counseled with students individually.

Nelson E. Kaufman, Elkhart, Ind., met with ministers in the Washington-Franklin Conference (Maryland and Pennsylvania) at Marion, Pa., Oct. 10 and also spoke in their congregations on evangelism and wit-

Lancaster Mennonite School

Lancaster Mennonite School began its twenty-fifth year with 560 students on Sept. 6. This was an increase of 13 over last year.

The dormitories will be home to 153 students this year. Although most of the students come from Pennsylvania, 39 come from other states: Delaware, Florida, Maryland, Tennessee, Virginia, and West Virginia.

Faculty members used the summer months for going to school, farming, serving as guides for tourists visiting Lancaster County, studying, and other work.

New faculty members include Irwin Weaver, an EMC graduate and a former missionary to Ethiopia, teacher of Bible; Daniel Wenger, an EMC graduate also, social studies teacher; Orpha Newswanger, home economics teacher, Goshen graduate; Wesley McNett, hall manager and physical education instructor; and Barbara Beiler, school nurse.

An institute for the local Christian school teachers was held Sept. 15 and 16 at the school. Dr. Roy Lowrie of Delaware County Christian School and David Thomas from LMS were the main speakers.

The first Parent Teacher Fellowship meeting of this year was held Oct. 10 at the school. Jacob C. Wine, associate professor of education and psychology at Millersville State College and a minister in the Church of the Brethren, spoke on "Parents Adjusting to Teenagers." A fellowship hour followed the program.

Raymond Charles, a former teacher at the school, is serving as speaker for the fall revivals which began Oct. 10.

FIELD NOTES

He was requested by the group to assist in a similar program at a number of congregations next April.

A camp site is being developed by the Franklin County (Pa.) Camp Association on a 140-acre farm near Mercersburg, Pa. Five hundred persons attended a meeting at the site Oct. 9 to discuss the future of the camp. Chairman of the association is Adin Diller, and the secretary is Arthur F. Lehman.

Mrs. David Shank, Genval, Belgium, writes (Oct. 7): "We have experienced deep joy and encouragement in our work here at Rixensart in the five months that we've used our new building. Three Protestant families in the area have decided to send their children to our Sunday school instead of going into Brussels; the parents come to worship with us."

Mary M. Good, missionary on retirement from India, sustained a broken right leg below the knee in an auto accident Oct. 6. Her home address is 1701 Lawn-dale, Goshen, Ind. 46526.

Mildred Eichelberger and her two adopted Brazilian children, who had been on a four-month furlough in the U.S., left again for Brazil on Oct. 5.

From Mrs. Kenneth Schwartzentruber, Campinas, Brazil (Sept. 27): "You know sometimes we wonder what is the role of a missionary wife. I don't know if I've found out what mine is, but I'm always busy at something. About a month ago an Assembly of God couple arrived without anyone to help them. Since they were tentatively living next door to us, I became their interpreter, house hunter, furniture buyer, grocery buyer, and what have you. In fact, I even supplied dishes until their things came through customs. Well, I got them settled and then the couple that is to live next to us arrived, and I went through the same procedure without house hunting and the furniture buying. I have also been a bookkeeper and have been making out the reports for the bookstore. Besides all this I have my family to feed and keep the clothes clean and mended."

VS unit leader James Ranck, Atlanta, Ga., says, "Growth by Groups is teaching all of us discipline in Bible study." Study sessions take place on Saturday evening. The unit is seeking ways to structure its outreach and witness and to relate to people, both in the church community and in a new area of outreach. Other activities will enable getting next to community youth.

One hundred and fifty young people are serving in 24 Lancaster Conference long-term Voluntary Service assignments, from overseas in Central America to numerous eastern seaboard cities from Florida to Connecticut. In addition to one- or two-year assignments, the Salunga VS office sponsored several summer service assignments in Atlanta, Ga., New York City, and Lancaster, Pa. Nine servanthood work camps provided opportunity for nearly 100 youth to serve the church in various work and witness evangelism assignments.

Harvey and Mildred Miller moved Oct. 14 to Bienenberg, Switzerland, Bible School where Harvey serves on the teaching staff. The school year, now six months, began Oct. 17. The Bienenberg School, sponsored jointly by several European Mennonite groups, also serves as headquarters for the German broadcast, *Worte des Lebens*, of which Harvey is director. From Bienenberg Millers will continue to share in witness outreach in Luxembourg.

Anna Mary Yoder, Wellman, Iowa, returned to Honduras Oct. 10 for her second term of literacy work.

Two doctors serve at Abiriba, Nigeria, under the sponsorship of the Mennonite Board of Missions, Elkhart, Ind. A. Meryl

Grasse supervises the rural health program in the area surrounding Abiriba, and Wallace Shellenberger is the physician in the hospital at Abiriba. In one year Shellenberger carried responsibility for 26,837 outpatient visits, 298 major surgical operations, and 631 obstetrical deliveries. The work supervised by Grasse for one year amounted to: 59,677 outpatient visits, 780 deliveries, 2,812 immunizations of infants, and 4,338 immunizations against tuberculosis.

Arthur and Kathleen Driedger, Leamington, Ont., returned to Bolivia on Oct. 6, after a three-month furlough, to complete the final two years of a five-year MCC assignment. Driedger heads a team of 19 volunteers clustered in five areas. Included in his work is a medical project near Santa Cruz; serving as executive member of COMBASE, the national social service agency of the evangelical churches in Bolivia, and chairman of the Santa Cruz Heifer Project Committee.

The Marietta (Pa.) Mennonite Church now has the Gospel Herald Every-Home-Plan in their congregation.

The Lancaster Homebuilders will hold their fall inspirational meeting in the Neffsville Church, Thursday evening, Nov. 3, at 7:00 p.m. The theme for the program is "Love Builds Homes." Mrs. Mary Clemens and Mrs. Lois Gunden Clemens will be the speakers. All interested women are invited to attend.

The annual literature meeting, sponsored by the Library Committee of the Lancaster Conference, will be held at Stony Brook, York, Pa., Oct. 29, 30.

Special meetings: William R. Miller, North Liberty, Ind., at Morgantown, Ky., Nov. 4-13. Lester Hoover, Pottsville, Pa., at New Danville, Lancaster, Pa., Nov. 5-13. Norman H. Bechtel, Spring City, Pa., at Weaverland, East Earl, Pa., Nov. 13-20. Milton G. Brackbill, Paoli, Pa., at Elizabethtown, Pa., Nov. 6-13. Roy Koch, West Liberty, Ohio, at Smithville, Ohio, Nov. 20-27. Eldon King, West Liberty, Ohio, at North Main Street, Nappanee, Ind., Nov. 6-13. Glendon Blosser, Harrisonburg, Va., at Greenmonte, Stuarts Draft, Va., Nov. 6-13.

Change of addresses: Melvin Nussbaum from Johnstown, Pa., to Goodville Mennonite Home, Grantsville, Md. 21536. Frank A. Keller from Hannibal, Mo., to R.D. 2, Forksville, Pa. 18616. Charles Kalous from 347 Earnshaw Ave., to 3775 Susanna Drive, Cincinnati, Ohio 45239.

The address given for Michael and Matie Mast in a recent issue of Gospel Herald is incorrect. The name of the city was omitted. Their address is: Spanish Language School, Apartado 1696, Guadalajara, Jalisco, Mexico. This is also the address for J. Mark Frederick, Jr., and David and Karen Powell. It was given incorrectly in the fall missionary directory.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In "Christ's Words on Divorce and Remarriage" certainly all should agree that Christ said "that divorce and remarriage was sin." I would appreciate some equally scholarly articles on "The New Testament Meaning of Repentance" and "The New Testament Meaning of Forgiveness" with special emphasis on the place of restitution and the real question, What must divorced and remarried persons do to be saved?

Such a study could hardly avoid reference to such notorious sinners as David (Rom. 4:6-9) and Saul of Tarsus (1 Tim. 1:1-16). Upon what strange combination of principles did Nathan the prophet operate when he said that David could not build the temple because he was a man of war (with the help of God) yet, of all the wives of David, he supported Solomon, the son of Bathsheba (married sinfully), to be the next king?

Is it a glory or disgrace to the Gospel that in the genealogy of our Lord we find these words "and David the king begat Solomon of her that had been the wife of Urias" (Matt. 1:6)?

Upon what strange combination of principles did the Apostle Paul operate when he taught the exceeding sinfulness of the unequal yoke of believers and unbelievers yet counseled believers not make an issue of it in marriage even though such a union is never the will of God? May the Word of Christ dwell in us "in all wisdom."—Raymond Byler, Blountstown, Fla.

To clarify my position, I do indeed strongly support our witnessing to government. But as relates to war, it must be understood and clearly articulated that our dissent is not a political rationale but is based on Christian principle and commitment. Thus based our position is not to be confused with those not germane to the Scriptures.

To illustrate point #2 of my August 30 article, "Nonresistance and the State," we do ourselves a serious disservice by employing or resorting to political arguments against U.S. actions in Vietnam such as it's illegal or the war is a civil war. The results of such discussions are unnecessary and unfortunate but inevitable. First, those who hold opposing political views promptly dismiss us as just another politically dissonant group. Second, the inescapable logical extension of the "bad war" arguments is that there are good wars. To argue that the war is violative of certain legal codes or it kills civilians or we have no vested interest in a foreign civil war or the fighters can't tell who the enemy is—therefore the war is immoral, is to say that if no legal code is violated and no civilians are killed and a vested interest is established (self-defense) and the enemy is distinguishable, the war is moral!

Our opposition is to war per se—all war. To tarnish a Biblical issue with political polemics only creates misunderstanding and a spurious impression of decrepitude.

Surely, speak to the state but properly so as not to prostitute our position and thereby lose our hearing. Our Biblical basis commands far greater respect in government circles than any political argument one could conjure. This observation comes from impressions and statements made during personal discussions with government men at the highest levels of the judicial and legislative branches.—Emmett R. Lehman, Burtonville, Md.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Kenneth and Julia Ann (Zook), Gap, Pa., second living child, first daughter, Carolyn Joy, Sept. 10, 1966.

Broni, Emil and Eudean (Schlabach), Kitchener, Ont., first child, James Leon, Sept. 14, 1966.

Derweiler, Tilman and Charlene (Troyer), Germantown, Ohio, first child, Philip Lynn, Sept. 17, 1966.

Douglas, Robert and Marian (Stover), Springfield, Vt., second child, first daughter, Deborah Ann, Aug. 17, 1966.

Good, LaMar and Edna (Leiset), Glenview, Ill., first child, Sherry Lynn, Sept. 23, 1966.

Halteman, Paul, N. and Arlene (Moyer), Telford, Pa., fourth child, second daughter, Betsy, Sept. 30, 1966.

Hartzler, Robert and Phyllis (Freyenberger), Wayland, Iowa, fifth child, second son, Ezra Drew, Sept. 5, 1966.

Hertzler, Marvin and Fern (Brubacher), Powhatan, Va., second child, first daughter, Martha Jane, Sept. 13, 1966.

Hochstetler, Jay and Norma Jean (Chaney), Sugar Creek, Ohio, third child, second son, Douglas Jay, Aug. 6, 1966.

Hoover, Lloyd and Saranna, Goshen, Ind., fifth son, Glen Alan, Sept. 29, 1966.

Kratz, David and Annabelle (Zuercher), Bowie, Md., first child, David, Jr., Sept. 25, 1966.

Lechlitter, Clyde, Jr., and Doris (Yoder), Wakarusa, Ind., eighth child, seventh son, David Ray, Aug. 28, 1966.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., sixth child, second daughter, Rachel Lucille, Oct. 2, 1966.

Miller, Henry D. and Ethel (Swartzenbruber), Wellman, Iowa, fifth living child, fourth daughter, Karol Denae, Sept. 11, 1966.

Miller, Richard and Joan (Gerber), Sugar Creek, Ohio, first child, Douglas Norman, Sept. 2, 1966.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., third child, second daughter, Megan Kathleen, Aug. 11, 1966.

Nauman, Kenneth and Miriam (Weaver), Homestead, Fla., third child, second daughter, Bonita Yvonne, Oct. 2, 1966.

Oyer, Larry E. and Mary (Church), Valparaiso, Ind., second daughter, Sandra Lea, Aug. 5, 1966.

Riehl, Eli and Ruth Ellen (Yoder), Hyattsville Md. first child, John Allen, Sept. 9, 1966.

Schlabach, Henry, Jr., and Lois (Miller), Walnut Creek, Ohio, first child, David Brent, Aug. 1, 1966.

Schlabach, Raymond and Susie (Troyer), Bambu de Talamanca, Limon, Costa Rica, third living daughter, Sherilyn Rose, Sept. 25, 1966.

Short, Lavon Dean and Linda Lee (Schrock), Sarasota, Fla., first child, Lavon Dean, Sept. 30, 1966.

Shwalter, Dale L. and Kathleen (Bachman), Kalona, Iowa, third son, Malcolm Scott Sept. 15, 1966.

Stichter, Donald and Evelyn, Napance Ind., sixth child, third son, Franklin Ray, Aug. 19, 1966.

Swartzenbruber, Clayton and Margaret (Riser), Kidron, Ohio, fourth child, third son, Lon Lamont, Oct. 4, 1966.

Townsend, George D. and Harriet (Panc), Altoona, Pa., fifth child, third son, Gerald Duane, Sept. 28, 1966.

Yoder, Donald LaVern and Ruth, Flint, Mich., first child, Nathan Lowell Sept. 24, 1966.

Items and Comments

An analysis of United States policy in Vietnam, **Vietnam en wij**, was recently published by the Dutch Mennonite Peace Group. This twenty-page brochure is being translated into English by the Committee on Peace and Social Concerns for distribution to ministers in conjunction with Peace Sunday, Nov. 6.

"We have waited too long," says L.D.G. Knipscheer, secretary of the Peace Group and author of **Vietnam en wij**, "without defining our position or even informing ourselves about the question of Vietnam. We act as if there were no possibility for World War III and as if the suffering of thirty million Vietnamese were none of our concern."

* * *

Evangelist Billy Graham announced Sept. 19 that he has accepted an invitation to return to Great Britain next June for a nationwide crusade.

The crusade at Earls Court is expected to be held June 23 to July 1 and will reach the entire nation through closed-circuit television in approximately twenty-five major centers.

The audience of inquirers who made decisions during the crusade at Earls Court received the news of Graham's return by "applauding for several minutes."

Graham said, "here are many who feel that the work in Britain has just begun. A continuation and expansion of this crusade can make a lasting impact upon this great nation. The moral, spiritual, and economic crises have their religious counterparts. Never before has there been a moment of greater opportunity as well as greater need

than now." He added: "Africa, Asia, Latin America, and North America will feel the impact of next year's crusade in London and Great Britain."

* * *

Between the Lines reports: "The administration would hold up the Vietnamese war as a great exercise in patriotism, but enough of the truth is breaking through to influence strongly the better educated segment of our population. The Harris national poll reveals that less than half of those with a college education support the war. The **New York Times** expert, Max Frankel, in a survey of American attitudes toward the war, summarized, 'Few issues of modern times have evoked such dissent . . . by the educated,' not just among professors and students but most of those with a college education who 'find it repugnant morally and see no threat to U.S. security. They see their country interfering in another's domestic revolution and supporting a corrupt government . . . speak with horror of the new weaponry and of possible involvement' with Red China."

* * *

Our Sunday Visitor, Catholic publication, in a recent editorial said: In a world in which solutions are not easy but in which decisions must be made, it is good to have pacifists expressing their viewpoint. They hold their position in good conscience and they deserve the opportunity to express their dissent.

But if it is good for those who disagree with pacifists to welcome their dissent, it is equally good for pacifists to remember there are people who believe in conscience

ANOTHER CONRAD GREBEL BOOK RELEASED GOD'S WORD WRITTEN

by J. C. Wenger

As this book is read throughout the church, great help will be given to the understanding of and confidence in the Scriptures. The author emphasizes the authority, reliability, and centrality of the Scriptures, and the role they play in God's dealings with man down through the ages. He documents his statements with illustrations from the Scripture which make the subject fascinating reading. A Conrad Grebel book written for the layman. As the Gospel Herald editor says, "A must for every minister and teacher in the church."

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what is involved in Vietnam is a defense of the freedom of man.

What we need is for people on both sides of the argument to respect the sincerity of those who disagree with them.

Our observation is that while there are a few of the supporters of the President's Vietnam policy who become combative in their complaints against the pacifists, pacifists ironically are about as combative as it is possible to be in their denunciation of those who disagree with them.

* * *

A granddaughter of the founder of the Miller Brewing Co. of Milwaukee cited religious reasons for selling her controlling interest to W. R. Grace & Co. of New York for an estimated \$36 million.

Mrs. Lorraine Mulberger, 52, granddaughter of the brewery's founder—the late Frederick Miller, quoted these words from Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

* * *

Students, faculty, and clergymen from Protestant, Catholic, and Jewish organizations concerned with campus ministry at Indiana University were organized in April to study and evaluate what the groups are now doing in relation to the specific needs and opportunities on the Bloomington campus. Under the leadership of Prof. William Madden, a Roman Catholic layman, and assisted by the National Council of Churches, National Newman Club, and National Hillel Foundation, the commission will spend up to twelve months in researching four main areas. One committee will search the University's recent self-study for findings and implications for campus ministry. A second committee will study the philosophy of campus ministry as stated by each of the participating organizations. A third committee will survey and evaluate the work of each group represented in the commission, including the ecumenical aspect of campus ministry. A fourth committee will consider various strategies of campus ministry employed at similar universities.

Representing the Mennonite Fellowship is Clemens Hallman.

* * *

Fear that Dr. Martin Luther King, Jr., will die a violent death was expressed at Capetown by Pastor Martin Niemoeller, famous German preacher who has been touring and preaching in South Africa.

Asked for his views on the American integration leader, Dr. Niemoeller said: "He's a dear friend of mine and a great Christian, fighting extremists of his own race by preaching non-violence. But I fear he might die a violent death one day at the hands of his own people, many of whom oppose his view that his people must use rights they already have to go ahead under the American Constitution."

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GOSPEL HERALD

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What Does the Church Say?

By Nelson E. Kauffman

On a plane to Washington recently in conversation with a soldier, I asked, "What do you think the church is saying to the world?" He said he did not know. He had been at home for a month and had gone to a Baptist Church three out of four Sundays.

I asked if he heard people talk about the Gospel. He said he had, but he could not tell me anything about it. I asked if he thought the church made any difference in the lives of people. After some thinking he said he thought not. I asked if he knew any real Christians. At first he thought not. Then he said possibly his grandparents and an aunt and uncle.

In a Buffalo, N.Y., workshop I sat with a young Jewish boy and asked what he heard the church say. He told me he would have to reply from the synagogue. As we talked, he said, "Judaism has no message."

In a little town in central Nebraska, I asked a regular churchgoing Lutheran barber, "What is your church trying to say to the world?" He said I would have to ask someone who knew more than he. I suggest the reader use this question and find out what answer he receives in his community. No doubt many Mennonites would be little better able to say what their church is trying to say.

Why do churchgoers not know what the church is saying, or trying to say in its existence and activities? Why, as the soldier reported, is there so little difference to be observed?

At first he said he could tell by observing people which were Christians, but when I asked how, he said he didn't believe he could tell Christians from non-Christians. Would knowing Mennonites help him any? We say we let our lives tell people our faith.

Why No One Hears

I would like to suggest some reasons (they may not be the right ones) why our message is not heard.

1. We are not clear in our concept of the Gospel, our "good news." It gets lost in all we say about Bible teaching and moralizing.

2. We tell what we have to say mechanically without relating its meaning to where people are, here and now. We can say words, good words, such as grace, salvation, faith, etc., but what we really mean is not explained in nontheological weekday language.

3. People in the pews or Sunday-school class don't really listen or don't really hear what we say, or don't really understand. They come to think that the Gospel is "church talk." We give and accept easy answers, and neither we nor they ask

"Why?" or "What do you really mean?" as we talk on spiritual matters. Possibly this is because we are afraid of being exposed as ignorant, or we are hypocrites doing Sunday talk only.

4. It may also be that what we are trying to say, our good words, are just parroting. Perhaps they do not issue from experience of the real Gospel. Then the words kill, because there is no living spirit there to produce life. We speak from the stance of a microphone or loudspeaker saying words, and not from the stance of a living person who speaks from personal experience. Our words are heard mechanically and without a "heartburn."

Now, if there may be some valid reasons for the world not knowing what the church is saying, what can we do to cause our message to be heard, known, understood, and accepted? The following may help:

Translate into Everyday

1. As preachers we can try to put Gospel truth in simple, current, and not religiously stilted words. As, Hertz "puts you in the driver's seat," Avis "tries harder," "things go better with Coke," and "keyed-up executives unwind at the Sheraton," so the church could be saying, "God cares for bad guys" (I Tim. 1:15); "Look, Jesus is boss" (Rom. 10:9); "Things go better with Christ" (II Cor. 2:14); and "You can relax with Christ in control" (Phil. 4:13).

We could give a piece of paper to every person in the pew next Sunday and ask listeners to respond—yes, no, or uncertain—to statements we make. We could thus see if what we say is heard and believed by those inside our church buildings.

2. We could use our adult Sunday-school classes for a few weeks to ask each other what the Gospel is. Each person could be asked to explain what has been received and experienced and in words that would be understood by people on the job.

After a week or two while every member has examined and become familiar with a Scripture (possibly II Cor. 5:10-21) describing the Gospel, has experienced it, explained it to the class, and defended it against possible critics, each could ask three to five persons of various backgrounds during the next week, "What is the church trying to say to the world?" These answers could be reported.

These conversations will invariably open the door to opportunities to give the Gospel away. The Gospel is never really ours until we have given it away to another person.

People in our neighborhoods should be saying, "At least it is clear what the Gospel is according to the Mennonites."

Nelson E. Kauffman, Elkhart, Ind., is Secretary of Home Missions and Evangelism of the Mennonite Church.

Other Bible-believing churches shouldn't be able to say it any better than we, but surely we evangelical churches all should be saying it clearly in our time.

If a church is really clear in what it thinks it is trying to say, it will surely have less difficulty in being heard accurately. We can hardly expect people to respond to a church if its message is unclear.

We also must learn to say more truth with fewer words. As Mennonites we are not merely second, like Avis, but possibly thirty-second. Therefore we must be better people by Holy Spirit power, and let Christ lead us to "try harder" (Phil. 3:13, 14).

The Main Events

By Rosanna Hostetler

Birth, marriage, death—these experiences are also part of the Brazilian Mennonite Church. Three families in our congregations participated in these events in May, June, and July of this year.

On May 25 at noon the pastor, Joaquim Luglio, made a visit to Sr. André. This had happened quite often during the previous two months. Each time they conversed and prayed. Sr. André, Russian-born and in Brazil for 15 years, was a member of the Mennonite church in Valinhos, Sao Paulo.

It was no secret that Sr. André's days were few. He was dying of cancer of the stomach. Dona Melania, 65, his wife, also a Christian these past four years, could do nothing any more to ease the pain in his thin, wasted body. She dampened his forehead with a cloth and smoothed his white hair.

When he was able to walk to church in the center of town, they hadn't missed a service. After years of hard living, no love of God, and time in a concentration camp in Siberia, this couple first heard a Russian Gospel broadcast in Brazil and were converted.

Now they found the closest evangelical church and were thrilled to worship with us in the Valinhos Mennonite Church. In prayer meetings they prayed fervently in the tongue most natural—Russian. And we understood the sentiment.

May 25 was Sr. André's last day on earth. When Pastor Joaquim visited him at noon, Sr. André didn't have strength to sing his favorite chorus, "I'll be somewhere working for my Lord."

But he prayed in Portuguese this simple supplication, "My God, I'm so tired. . . ." His words carried a longing—"Dear Lord, that 'eternal rest,' how I long for it. . . ."

Later that afternoon Sr. André stepped from here to there. How wonderful for him and equally so for Dona Melania, who saw him suffer constantly, though now she remains alone.

Dona Melania says there is no one left in her family in Russia, and they had no children. But her immense joy of belonging to the church family is a beautiful thing.

* * *

Samuel Farinelli de Sousa, 2 quilos, 100 grams—a tiny mite of an "homen" for such a big name. He opened his eyes in the new maternity hospital in Campinas, Sao Paulo, June 8. Samuelzinho doesn't know of the happiness he brought to his Sousa parents, Antonio and Waldecir.

"He doesn't take after either of us yet," said Antonio at the following prayer meeting in the Mennonite church in Valinhos, "but his tithe is already part of our church building fund." At birth each child receives a sum of money in the firm where Antonio is employed.

Samuel, meaning "asked of the Lord," slept through most of the special service in the "culto" at the Sousa home, where church friends came in his honor. But all prayed with his parents that he might grow up to serve his Lord and become a worker in his generation in Brazil.

* * *

"I do," in Portuguese, becomes "sim" (yes) as part of the Brazilian church wedding ceremony. On July 9 two young persons of the Lapa congregation in Sao Paulo, Josué Melaguides and Luzia Irapuá, were married.

Others have married already in our Brazilian Mennonite Church, but this is the first young couple which has gone to seminary after their marriage.

When there is a wedding in a small congregation, it is similar to having a marriage in your own family. Some helped in sandwich making; others cleaned the church.

Guests came from the Mennonite congregations in Moema, Valinhos, and Sertãozinho. Perennial interested-in-an-evangelical-wedding guests were there. This wedding was a testimony to the establishment of a new Christ-centered home.

Several days after the wedding we said good-bye to Josué and Luzia as they left by bus to travel from Sao Paulo to the Mennonite seminary in Montevideo, Uruguay. Our small Lapa church misses these young workers, but our churches look forward to dedicated Christian workers so that Brazil will carry ahead the evangelization of her own people.



Brazilian youth who participate in the Sertãozinho congregation.

Mrs. David Hostetler has served with her husband under the Mennonite Board of Missions in Brazil since 1955.

On the Edge of Tomorrow

If you are one of those who think the meetings of denominational program planners are a drag, I must have a word with you. I just returned from Mennonite Youth Council which met at the "Y" in Chicago. This group is made up of the church-wide youth cabinet, the youth secretary and MYF president from each conference, and representatives from other general agencies.

Enough of organization. Those who met were persons. All forty of them were vitally interested in the youth of the church. A good balance of them were, in fact, young people. Youth Council meets annually. It is a current example of vigor and undaunted faith in the future of the church. Youth Council also is an authentic expression of this year's youth slogan, "God's People on the Edge of Tomorrow."

Willard Roth, MCCE Secretary of Youth Work, led Youth Council in discussions on the emerging shape of our youth ministry. It will continue to be flexible. It will be shaped as youth leaders themselves sense God's leading for the proper response to the constantly changing needs in the church and in the world.

The alertness of the youth leaders was most heartening. The lively give and take in discussion periods did not have the character of volleyball teams in battle to win. Discussions were more of a search, of throwing in ideas which would help the group move forward together. At one point Roth suggested that the formality of raising hands and waiting for turns be suspended in favor of the freer say what you have to say in response to what is being said at the moment approach.

Work camps will have top priority in 1967. Like Life Teams, they are not seen as the answer forever, but are accepted as the right move for the moment. Young people like work camps because they provide a setting both to be and to become. In a ten-day period of intensive living, young people learn what a life of servanthood means. Answers to haunting questions are experienced, not read from an answer book. Life at a servanthood work camp is whole. Worship is blended with work, fun with the serious. Work camps express the emerging concept that people are more important than program, that we do things *with* youth rather than *for* them, that we help them *find* answers instead of *telling* them.

So, it will be servanthood work camps in 1967. Youth Council projects 128 of them and 1535 campers. And the projections of the Council in the past have been amazingly accurate.

—Arnold W. Cressman

The Publican

*O my Father,
Give to me the hunger and thirst
Which after fullness of bread and water
Still hungers and thirsts
For righteousness.
Forbid that I may ever
Suspect that I can live
By bread alone,
Or find satisfaction
In manna meant only for a day.
May my real food be your will
And my thirst
The deep desire to do your bidding.*

Amen.



Latehar Church, Bihar, India

The Latehar Church was turned over to the General Mission Board by the British Disciples Mission in 1946 with two members, a man and his wife. The woman later died, and the man was taken back into his former religion. Three couples have joined the fellowship by baptism: one in 1960, 1963, and one in April, 1966. Although Latehar has been a rather sterile area as far as local conversions are concerned, the church house is filled nearly every Sunday. Those who gather to worship are the 70 boarding children in the mission hostels; Mennonite members who are in mission employ; and Christians of other denominations who are farmers, businessmen, teachers, students, and government employees. These worship with us because there is no other church in the area. Twenty-five members are on the church roll.

Objectives are to provide meaningful worship experiences, to nurture both members of the Mennonite Church and those of other denominations, and to spearhead a witnessing program which will add believers to the fellowship.

Guidelines for Action

When millionaire J. Howard Pew protests the church's participation in politics in a recent *Reader's Digest*, I become skeptical. I find myself reacting like the Shakespeare character who told herself, "Methinks he doth protest too much." He sounds to me like he would protect the *status quo*.

Just what participation should the Christian have in political or other affairs of the community or nation? Some guidelines emerge in this issue of GOSPEL HERALD, we think.

When Nelson Kauffman returned from St. Louis recently, he was "on fire" with concern for the people in one neighborhood which he visited. He came away suggesting that some Christian white folk ought to move into that neighborhood and identify with its concerns and its suffering. Then they should be ready to share in presenting those concerns to city hall.

There might be just a little support for this in the life of Jesus, who first identified with man by taking the form of a servant, we are told, and then on His death ascended into heaven, where he sits with the Father as an advocate for His children.

Governor Mark Hatfield of Oregon (*Decision*, September, 1966) seems to suggest another guideline for us. "The state," he says, "can and should do many things to restructure its institutions where there are injustices. It needs always to be aware of its responsibility to fulfill its principles through legislation and also to challenge the people. What individual Christians can do is to help re-create men's attitudes by the power of Christ, teaching them love, as exemplified by Christ's love."

Hatfield says also that laws cannot change men's hearts and minds, but they can govern men's actions. Presumably, changes in men's hearts will come through parallel efforts of the church alongside the legal governings.

While Hatfield does not mention the church specifically, one could hardly avoid involving the church when one suggests actions for individual Christians.

Hatfield seems to be saying that the church and its people need to be taking the lead in a redemptive way to bring about changes in people's hearts and lives. And he clearly removes from the state the prerogative for that kind of effort by implication.

Still another voice in this week's issue comes from Franklin Littell, the respected church historian. On page 966 he is proposing a partnership between the church and the democratic state of modern times with a unique role for each. He suggests in addition that the church's role needs to be a pioneering one.

These are some positive suggestions for Christian responsibility in the world of today. We think they merit sincere and concerned attention. How do you feel about them?—N.

John Henry Jowett, commenting on Elijah's contest with the priests of Baal, wrote: "Any dutiful person can build an altar with the sticks and stones of his own endeavor, but only a living God can supply the fire!"

So it is. Individuals, groups, churches, construct altars everywhere. Every enterprise known to man has its shrines. Our sticks and stones are arranged in marvelous manner. Programs and plans are put in perfect shape. We compose new creeds to keep our beliefs clear. We draw up new disciplines to direct our lives aright.

Yet very often we lack the joy of our faith and the power to do the right. Many of our plans do not get off the ground or die with the doing. Why? Because we cannot rely on our own light alone. "Only the living God can supply the fire." Until He supplies the fire, people will not cry out: "The God that answereth by fire, let him be God" (1 Kings 18:24).

And the Holy Spirit is that fire which we need today. He, not the altar, is the agent of new life. He, the Revealer of truth, is the interpreter of truth. By Him are given the "gifts" so much needed in the church and which man alone cannot create by education or by any other method. He is needed to direct and supplement our righteous responsibilities if there is to be final triumph. In His work is not only encouragement and directive for the continuance of the kingdom of God but also empowerment both to will and to do God's work.

Are we ready for these last days when God will pour out His Spirit? In that first century of the Christian Church the Holy Spirit elevated ordinary men beyond ordinary capacities. He filled them with overcoming joy. He moved them and all who came in touch with them with the message of Christ.

Will we be satisfied to merely build altars? Or will we fall down before the living God calling for His Holy Spirit from heaven? As Christians we are conscious of the Holy Spirit. Why then the lack of power? We experience the presence and power of the Holy Spirit in proportion to the genuineness of our obedience. And the Holy Spirit makes the obedient soul equal to any situation which may appear, no matter how novel or unprecedented it proves to be. It could be that we have quenched the Holy Spirit so often we do not sense His striving to lead us into new life.

Could it be that our unreadiness to move out dangerously and expectantly arises out of our unwillingness to give ourselves to the Holy Spirit's control? It is safer and easier to build another altar and hope that the altar will save us. But our hope is not in some rule, or creed, or position. Our hope is in the living God who sends His Spirit to guide unto all truth.

George Macleod said concerning the Iona Community of Scotland: "To say that the church, in a day of transition, must be prepared to change some of her methods, is not to be impatient but to express confidence in the continued activity of God's Spirit, who has never failed the church, and never confines His promptings to the great and wise: but shares out a sufficiency to any little company prepared to move forward in His name, with however many stumbles."—D.

The New Shape of the Church-State Issue

By Franklin H. Littell



Franklin Littell

Sometime ago *Time* magazine, in its "Religion" column, summarized the confusion wrought in church circles by the vast sums of money now available for public services from the federal government.

"In all, more than 100 federal programs are providing vast amounts of government money to church-related agencies—and uncoun- ted millions of dollars more will be heading their way as a result of

Lyndon Johnson's education and medicare legislation," summarized the popular weekly. Most of the denominations are evidently going along with the rush, including some that but a short time ago enjoyed accusing the Roman Catholics at every opportunity of conspiring to breach the so-called "high wall of separation."

To clarify where we are, however, and the alternatives which confront us, we shall have to avoid not only a shallow and basically unchristian anti-Catholicism but also some of the more subtle temptations of ideological thinking. One reason why we have difficulty in making progress in the public debate is that public opinion has been polarized between two equally mythical and inept interpretations of American history and our present alternatives.

On the one hand we have the self-elected champions of something called "Christian America," who torture their neighbors with Prayer Amendments, white pennants inscribed "under God" (shibboleth), and romantic pictures of the Good Old Days of the Founding Fathers. In those days, we are told, there were giants in the earth—marked by private initiative, states' rights, Christian devotion at home and a ready belligerence abroad. Nothing is said of slavery, bonded indenture, limited voting rights, illiteracy, concubinage and polygamy, denominational warfare, brief life expectancy. For the vast majority of the people, life in the "Christian America"

of Massachusetts in 1660 or Virginia in 1760 was ugly, indeed intolerable to decent Christians and liberty-loving citizens.

At the opposite ideological approach to religious liberty are the thoroughgoing secularists. By them we are assured that the higher the wall is between organized religion and society, the better. Indeed, it might be well if through elimination of tax exemptions, courtesy time on radio and TV, and all residual forms of cooperation, the churches were confined to purely individual and familial religion.

This position is based in an anticlericalism indigenous to the state-church situation in Europe but strangely out of place in America. It ignores the very obvious truth that you can have a radical separation of church and state without enjoying religious liberty. Indeed, this is precisely the lesson to be learned from the church experience with Nazism and communism.

The lesson to be learned from the Christian encounter with totalitarianism is very simple, and very important: the discussion of religious liberty does not begin with the political issue at all, nor even with the question whether establishment or separation most usefully serves political ends. The matter of religious liberty begins at another level altogether: with the nature of Christian obedience, with the view of the church. Any discussion of religious liberty which begins with the political question, whether in friendship or in hostility, is bound to lead to false conclusions and false positions.

The Anabaptist-Mennonite forefathers of the Free Church took their position on the simple conviction that no government or other "outside power" had any right to interfere in those matters of the faith which were subject to the exclusive authority of the head of the church. The political consequences of their affirmation, in the 16th century largely unpleasant, were strictly derivative. Nor did our American forefathers come to their stand for religious liberty on the basis of political considerations.

On the basis of convictions clarified and strengthened by the evidence of the Great Awakening, James Madison and his associates had reached the conviction that the highest kind of religion is that which elicits voluntary devotion and support. One of the most blessed things about our American heritage is that religious liberty, "separation" and voluntarism were achieved by believing men and for the sake of the church, and not—as so often in Europe—by anticlerical dogmatists.

Franklin H. Littell was professor of church history at Chicago Theological Seminary when he gave this address to a Mennonite and Brethren in Christ conference on the church and state, Oct. 7-9, in Chicago. He is now president of Iowa Wesleyan College at Mount Pleasant, Iowa.

The fathers of the American republic were quite clear that they were not "granting" religious liberty: they were recognizing a long-ignored but nevertheless fundamental right. The five fundamental rights embodied in the Bill of Rights, which are the cornerstone of all other rights and powers defined in the Constitution, do not belong to Americans by any patent of toleration or grant of the sovereign. They are what the men of the time called "natural rights," prior (logically, not chronologically) to the frame of government itself, and no proper government can come upon them to limit, to abridge, to sponsor, to aid. The difference between toleration, granted by a wise government, and liberty, under God, is fundamental—even though to the individual subject or citizen the two may feel much the same.

At last there appeared in human history a government which recognized and declared that only that religious service is pleasing to God which is voluntary and uncoerced. The martyr, Claus Felbinger, in that day came into his own. Facing death as an Anabaptist, Felbinger affirmed his faith:

"God wants no compulsory service. On the contrary He loves a free willing heart that serves Him with a joyful soul and does joyfully what is right."

For the first time in history there appeared a truly "secular" government. That is, the government which recognizes the competence and sole authority of the church in matters religious is freed to fulfill its own true magistracy—which is to cease manipulating religious and cultic symbols to mask injustice and structured inequity and concentrate on being a true and representative government. The American government is a limited power. It can never claim to be the exclusive or ultimate voice of the American people. (It cannot be a "state" in the idealistic sense.) There are some reserved areas into which it may not move at all.

A good part of our trouble in dealing with specific decisions, once we have avoided establishment or radical secularism, comes from the fact that both Free Church and popular sovereignty are recent achievements in human affairs. The Anabaptists, for example, were unacquainted with either religious liberty or representative government. They knew only two kinds of government: (1) the one which persecuted the Lord's people; (2) the one which tolerated temporarily, but would probably persecute on the morrow.

Just as the Free Church represents a new level in the understanding of Christian obedience, so representative government is a new level in the political organization and administration of human society.

The 16th century Anabaptists could not be held accountable morally if Ferdinand or Maurice robbed the defenseless, tortured heretics, and exploited their subjects. American Mennonites today pay taxes, and many of them vote. They share with other American citizens a common moral accountability for any misconduct by those to whom we have in God's name entrusted the authority of government. A modern American Mennonite has said.

"The goal which Christians have for the sword-bearing authority is that the exercise of that authority might be directed toward the preservation of peace and that those who

wield his power might remain modest about their importance."

This statement, with which I agree heartily, only makes sense in a setting where the government is to a real degree responsive to the public opinion. It also makes sense only where the government is "secularized" i.e. limited in its responsibilities and scope and modest in its claims to represent final truth.

Even in the classical Anabaptist-Mennonite period, our fathers in the faith were not unaware of the fact that their restored vision of human dignity and right human relations had political implications. They were first and foremost, of course, ambassadors of Christ. But their testimony had a derived or secondary significance which has had, in the fullness of time, ennobling effect on many "unbaptized" institutions and situations. When Michael Sattler was sentenced to torture and death in Rottenburg, in 1327, by a sacral government, he warned the mayor:

"You know that you with your fellow judges have sentenced me contrary to the law: therefore take care and repent. If you do not, you will with them be condemned to eternal fire in God's judgment."

He certainly meant not only that they were persecuting the church, and therefore in danger of judgment, but also that they were denying civil justice.

In this reference Brother Michael was following the example of St. Paul, who was not ashamed to appeal unto Caesar when his jailers proposed to treat him in a way unworthy for a Roman. Acts 22:25-29. But the question involves historical development as well: specifically, whether "secular" government, representative government which specifically shuns sacral pretensions, is not worthy of the goodwill and support of Christians to a degree of affirmation impossible toward despotisms of the earlier type.

Distinct from "secularism," another ideology Christians repudiate, the process of "secularization" represents in some respects a higher level of human development. The notion that governmental function is purely negative, and that what is good and positive must be done in the name of the church, seems to me to reflect the earlier experiences of Christians with sacral societies. Of such, it could truly be said that the less they did the better. But today we see evidence everywhere that responsibilities which were once accepted only by the Christians are now increasingly carried by the society as a whole. Even the word "secularization" itself suggests the process by which properties once uniquely held by the church become those of the society at large.

We know that there were centuries during which the Christians alone provided medical care, orphanages, homes for the aged, schools for children, universities, care for the helpless. We know that the town meeting grew up out of the church meeting, and that the practice of governing by consensus is emerging slowly and painfully from the satisfactory way in which religious congregations learned to govern their affairs. Isn't it precisely the pioneering function of the church to conquer and to civilize the yet unsubdued jungles of human existence?

There is certainly every reason for Christians in Hong

Kong to maintain orphanages today, to rescue the infants who are every night exposed on the streets. But, to put the question bluntly, is there any reason for church bodies in a society which maintains orphanages and hospitals and homes to levy their annual budgets to maintain competing institutions? Might not our attention be better directed to training the kind of persons who can staff such institutions in the right way, to guarantee that an impersonal and technically proficient social welfare service never replace the Spirit which graces the cup of water given in His name?

Much of our discussion is predicated upon hostility to government, rather than upon the nature of Christian discipleship and the unique witness and mission of the church in the world for which Christ died. We are excessively defensive, and perhaps forget that no passage of Scripture was more dear to the hearts of the fathers than the great commission:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20).

By this we are commissioned not only to call all men to a mature and voluntary commitment, to total stewardship of life, but also to proclaim the lordship of Christ in many ways and places where devils are being cast out and men made whole by One who is not yet known by name.

My thesis is that we should span the bow more tightly, that we should think more dialectically, that we should take both the church and the secular society more seriously. Methodists have not acculturated as completely as Baptists and Methodists or United Church, but they have nevertheless shown in Danzig and in Russia and in America a striking tendency to sink back into some form of culture-religion. What is needed of us, however, is a church with spirit to be truly the *ecclesia viatorum* and secular institutions—government, university, hospital, bar association, dairy farmers' league, elementary school, and the like—with greater sense of the integrity and worth of their own limited but essential function. We need a church with more devotion and discipline and a "world" with more self-respect and modest attention to duty.

What does this mean to the issues at hand? It means that the first matter in standing up for religious liberty and voluntarism is devotion to the "free exercise of religion." Voluntary religion will not long outlive neglect of its uses, though an established cult can continue to maintain a facade long after the spirit has departed from it. "Separation" begins with the life and work of a faithful Christian people. The first point in the historical achievement of religious liberty has been stated this way:

"Probably the most elementary meaning is that the government is freed from sacral pretensions to perform limited functions. That is, the conspiracies and cabals which in former times sought to reinforce special religious ideas by manipulation of government are relegated to the limbo of history. When next you hear the obscene voice of some spokesman

of our spiritual underworld, who would deny our pluralistic religious situation and 'defend Christian America,' remember that you are listening to the last gasp of a dying age. And thank God."

Government is not the enemy, certainly not in a situation where all of us share in the magistracy. There is no intrinsic reason why, according to the federalist theory of government, public funds may not be administered by responsible private bodies to perform public purposes. The alternative, that public purposes can only be performed by public agencies, is in this age of the pretentious State far more dangerous. Specifically, and always granted that the churches are wise enough to avoid giving any hostages to fortune or to prejudice their essential mission in any way, I see no reason why a church agency cannot cooperate with a governmental agency to serve a public good. The critical question lies elsewhere.

The danger is that the churches, to maintain past institutional commitments, may be diverted from the essential Christian task to pioneer, to witness where no others yet dare to go. Nothing is more difficult to kill than a good work which has outlived its usefulness. One denomination has in recent years committed tens of millions of dollars to founding new church colleges—precisely when the society at large is building a whole new network of well-financed institutions of higher education.

The one thing to be said about those new colleges, and some of those not so new, is that they are neither as Christian as they ought to be to justify their existence Biblically, nor as good educationally as they ought to be to justify their existence socially. Yet almost in every case the administrators are devoting their energies and political skills to get the government loans and grants which can secure their continued existence. The same thing is happening in the field of retirement homes.

I am not arguing against the Christian college or the Christian retirement home. But the real purpose, and the only purpose now that society at large has accepted the responsibilities, is to provide models of what a college and a retirement home of genuine purpose and integrity would be like. Society desperately needs such models, and it is part of our mission to provide them.

And what are the yet unexplored and uncharted sections of the jungle, where there is found scarcely a flickering light of civilization—let alone Christian virtue? What of the jungle of our lack of medical care? What of the jungle of the high-risers and the lack of effective models of decent community housing? What of the jungle of the loan-sharks? (In Illinois 42 percent per annum is the legal rate on loans, and many states have no limits whatever. Even Martin Luther condemned the usurer who required 20 percent 400 years ago!) What might a disciplined and faithful people do to develop credit unions, for example? I am not arguing specifics, but trying to establish a point.

The danger of the new forms of collaboration with government that are developing so rapidly is not that our government is evil; on the contrary, it is a very fine government indeed.

The danger is that we shall use this new resource to fortify old sections of the fortress walls, instead of moving on to open up new fields of witness. Let us rejoice when truths which the church once alone proclaimed are secularized. Let us even train the staff that will help to keep such sound institutions on the highroad of social service. And especially,

let us move forward in mission to the large, neglected areas of human life where no one is as yet engaged in mission. For it is on those frontiers that a small band of well-disciplined Christians can best deploy their limited resources, most tellingly proclaim the lordship of Him by whom all order is made, all peace given.

For Discussion

The Ecumenical Movement—And Why

By James Fairfield

"See you Monday, okay?" The driver of the station wagon, Mrs. Burke, added an afterthought, "Monday at 7:30?"

The three other women agreed, 7:30 Monday for PTA. All four women were neighbors and friends. Did a lot of things together . . . shopping, public library auxiliary, PTA, antique auctions, hairdresser, bowling. "We do almost everything together," says Mrs. Burke, "except go to church."

Mrs. Burke's a Baptist. One of her three friends is a Methodist, another a Catholic, the fourth doesn't go to church very often, but says the church she stays away from most is Lutheran.

"Sunday's the one day we never see each other," laughs Mrs. Burke. But her laugh has question marks in it. The Burkes go to a big church on the edge of the suburb. Their children have a different set of friends through the week than they do on Sunday.

Strange situation? No, just the way of the church, AD 1966. In the United States alone, among the larger religious bodies, there are 24 Catholic groups, with over 37 million members; 27 Baptist groups with 20 million members; 21 Methodist groups with 12 million; 19 Lutheran groups with 7 million; 10 Presbyterian groups with 4 million; 20 Pentecostal and Holiness groups with 3 million.

And as Mennonites, we have the distinct honor to be the most divided family in Christendom, with about 200,000 members in at least 13 groups!

Yet also in AD 1966 a large-scale move toward union is currently involving eight denominations with 24 million members in COCU, the Consultation on Church Union. Churches involved are the Presbyterian Church U.S., Protestant Episcopal, Methodist, Evangelical United Brethren, African Methodist Episcopal, United Presbyterian, Christian Churches (Disciples), and United Church of Christ.

What Is COCU?

What is COCU? The Consultation on Church Union is just that, an ongoing consultation—discussion towards a goal of cooperative union. Currently the participants are considering among their constituent members a proposal called Principles of Church Union. When these are studied, altered, and returned by the churches in due course, they will provide the basis to form a Plan of Union.

The last three denominations named above are committed already to joining the proposed church. Methodists and E.U.B.'s are holding joint meetings this fall to finalize prior plans of union, and will be discussing the larger union as well.

Where Are Mennonites?

While General Conference Mennonites are inclined to ecumenical interests, Mennonite Brethren and Old Mennonites are still gun shy—and a million miles from any consideration of COCU. That is, unless another group heading for COCU extends an invitation to discuss union . . . which almost happened earlier this summer.

In July, an American Baptist special conference at Green Lake, Wis., considered a proposal to invite Mennonites, among others, to discussions on church union. But because delegates feared this might complicate their wooing of other Baptist groups, mainly Southern Baptist, the proposal was dropped. Yet the action shows how quickly the Mennonite Church may be faced with ecumenical decisions.

What Are Issues?

What are the issues? Two groups have recently made decisions on COCU. The American Baptist special conference voted to move closer. The Church of the Brethren has decided to move away. Their decisions, and the deliberations involved, can help the Mennonite Church understand the situation.

James Fairfield, Harrisonburg, Va., is a staff writer for the Mennonite Hour.

The American Baptist Convention is historically inclined to ecumenical considerations. In his chairman's report on the special conference, Dr. Robert T. Handy noted how the American Baptists serve "as an ecumenical haven" among Baptists as a whole. The special conference recommended that as a denomination they "continue to strengthen by financial and personal support all present involvements in the conciliar movement."

With this came the recommendation to take initiative "in calling a consultation on unity with other Baptist groups." And as for COCU, the conference favored full participation in the consultation, "as soon as possible."

Yet this recommendation did not come without controversy. Dr. Handy recorded the concern of some conferees that to move toward COCU would mean a move away from many Baptists, some within and more outside the American Baptist Convention.

Tensions also were in evidence as the conference discussed church union. Three main issues developed, the use of confessional creeds, the place of bishops, and infant baptism.

On creeds it was recalled that Baptists "were not unaccustomed to the use of confessional statements," and as such creeds were acceptable as testimonies of faith, not as tests of membership.

Bishops in the proposed church union raised questions of overcentralization of authority, yet it was recognized that many episcopal functions were being evidenced in the duties of Baptist church executives.

The proposed united church would accept infant baptism as well as believer's baptism. American Baptist conferees decided they could accept infant baptism provided that it was always followed by responsible confirmation at a mature age.

The tensions surrounding these issues merited special attention in the conference report. Conference recommendation No. 5 reads, "Conscious of divided opinions within the American Baptist Convention regarding COCU, and torn between a desire to follow our own consciences and a desire to hold other views, we nevertheless are persuaded that God wills a fuller visible expression of the unity of His church, and that such a unity is necessary for fulfilling its mission. It is urgent that the Convention reconsider full participation in the Consultation if our special concerns are to be effectively registered."

Brethren Back Away

In contrast to American Baptists, the Church of the Brethren has backed away from COCU. In annual conference at Louisville, Ky., in June, the Brethren decided to continue with two-delegate observer-consultant relationships instead of full participation.

What caused the negative vote? C. Wayne Zunkel, Church of the Brethren leader and pastor from Harrisburg, Pa., and a delegate, gave some answers in a recent letter to the *Christian Century*.

"For one thing," says Zunkel, "some of us are not convinced that the end result of COCU will be greater unity in the church.

"The pressure to move all ecclesiastical furniture under

one roof stirs up latent fears in the 'evangelical' and drives the wedge deeper. . . .

"For many of us, the rejection was based not on COCU's being too liberal but on its being too conservative." Zunkel described the agonized decision-making of one seminary faculty member who, having observed COCU, found evidences of "sacerdotalism, sacramentarianism, creedalism and morphological fundamentalism."

Further, the Brethren delegates questioned why national church structures should be formed in exchange for international churches. "A powerful superchurch of Americans," writes Zunkel, "with similar national grouping around the world (means) we will become all the more tied to national interests and prejudices."

Some of the Brethren concern came also for their historic peace position, which has not entered in COCU discussions as a significant agenda item.

Delegates questioned too, a return to bishops and ecclesiastical authoritarianism, when more and more churches are rediscovering the laity and "the priesthood of all believers."

And, while "divisiveness is sin," writes Zunkel, "to say that denominationalism is sin is to disregard the fact that this expression of Christianity has produced a richness of witness and a percentage of active participation unequaled in comparable situations across Christian history.

"To some, the vote rejecting our participation in COCU . . . represented a different judgment on how Christians in our age can best fulfill their mission in the world."

Many Divisions Hinder

In his *History of the Christian Church*, historian Lars P. Qualben suggests that denominationalism is not all bad, that even in diversity there is an element of unity. He sees in the autonomous development of the variety in the church that "no single church branch or denomination has been big enough to minister to the fullness of Christ's message to the entire world."

"But," argues Qualben, "certain main church branches have produced such a superabundance of smaller branches and twigs that these have actually retarded the normal growth of the main branch."

Perhaps this is the situation in the Mennonite Church. Through an eager desire for Biblical obedience, we have been more concerned with the purified witness than the unified witness. Yet we must recognize that these are not alternative options, but parallel prerogatives. Quite possibly there is a place for both—even among Mennonites. It will be our challenge to discover how this can be achieved.

HAIKU

*The light of reason
Fades in storms of anger as
Dust storms dim the sun.*

—RUTH KING DUERKSEN.

Stewards of the Grace of God

By Newton Gingrich

Introduction

In recent years as Mennonites, we have been made to realize the meaning of I Pet. 4:10 as never before. The truth had affected us very little prior to the current stewardship education program. Herein is our chapter theme, "... so minister ... as good stewards of the manifold grace of God."

A steward was a manager, caretaker, or custodian. He was the governor of the house. Literally in old English he was the sty (hog barn) keeper. The Latin—*vocatio*—or vocation has equal meaning.

Every sincere believer asks, "What is my stewardship? What is God's trust to me? Is it time, talent, or treasure?" According to Peter it is none of these.

The Christian is a steward of divine grace. All other gifts, resources, and callings are secondary. They are supplementary to the fulfillment of our central stewardship of the grace of God.

Grace is the divine quality in man. Grace is given for redemption, for life and for witness. Grace is the message of the Gospel that saves, sanctifies, and speaks. Grace frees from the penalty, power, and presence of sin. Grace is not to keep but to share.

Whatever we have received of God is for the ministry of grace. Verse 10, "as every man hath received the gift." Every spiritual enablement in whatever quantity or quality is an asset to minister grace. None has all the gifts. All have at least one.

How then shall a "faithful steward" conduct himself?

As One Who Is Accountable

"Who shall give account to him that is ready to judge . . ." (verse 5). This life is a probation. Whether quick (alive) or dead (grave) we shall all give an account. There are various driving forces in Christian experience: awareness of God's holiness, recognition of God's lordship, experience of God's quickening, consciousness of God's accounting.

In this day of grace we might readily forget the latter. Our loving God is also a righteous Judge. He will pronounce either, "Well done" or "Depart from me." No bribe will alter the Judge's decision. In respect to such accounting the steward should:

a. "Cease from sin." Verse 1, 2. Sin and stewardship are incompatible. Peter remembers Jesus. He rather suffered than sinned. We likewise must "arm ourselves." Peter is saying

equip yourself as a soldier for battle. Every steward is in conflict with sin.

Sin is not primarily an act but an attitude. Likewise salvation is not an act but equipment. Believers are not suddenly perfected. The greater possession salvation has of the steward's life the greater is he equipped.

Verse 2 underscores the need to be equipped. The steward's days should be lived in divine will and not in sin. God breaks the bonds of sin. He replaces the sinful nature. Stewards need to live in the sphere of God's will vs. lust. Sinners sin because they are sinners. They are not sinners because they sin.

b. "Not run to excess." Verses 3, 4. For the steward riotous living is past. In the present he passes by such action. Such conduct is a closed issue. The old ways are taboo in the new life.

"Suffice" suggests time was adequate before salvation to indulge. Likewise there was enough indulgence before. "Wrought" indicates to work out to the end. Stewards earlier had adequate opportunity to fulfill the "will" or inclinations of the Gentiles (sinners).

Note the indulgences no longer acceptable.

"Lasciviousness"—sensuality, actions shocking the public. This is currently well illustrated by the topless gown.

"Lusts"—sexual desires, display and pursuit of immorality. We might well refer to the use of nudity in advertising.

"Wine"—excess or bubbling up, all kinds of strong drink. Today we are told men of distinction drink.

"Revelings"—carousals, night life, and wild times. Night clubs and party plungers are good illustrations.

"Banquetings"—drinking and feasting bouts, an end in themselves. Many town and country clubs exist just for this but under camouflage.

"Abominable idolatries"—illicit idols, center of affection. The accounts of immorality and slavery in New York's street gangs are just this.

A steward will not be found in company with these. "Excess" also suggests an overflowing or sloughing off. Some of the above may be justifiable under legitimate control. Normal humans do respond to their senses, sex drives, social desires, and feastings. But stewards draw a line. Accordingly the world is surprised and thinks it foreign that they refuse excess.

Verse 6 suggests the martyrs for the faith are alive in the spirit. Verse 7 indicates for the living steward the end may also be near. Thus it behooves us to "live soberly"—sound minded, "watch"—calm and collected, "pray"—trusting God.

Though many suffer, though life may be at stake, yet believers continue to fulfill stewardship as those accountable. Life's rewards may be meager but the steward is not home yet.

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont. and moderator of the Ontario Conference.

Love is the controlling motivation in stewardship. Thus Peter declares in verse 8, "And above all things have fervent charity. . . ."

The original Greek, we are told, translated charity has the idea of love stretching itself out. Stewardship then in this context is love, given by the Holy Spirit, extending itself.

"Above all" implies a fervency of love. It has first priority. Love is the prime requisite for stewardship. It stems from a deep-seated, divinely implanted gift of grace.

Such love stands between God and needy men. According to verse 8, it thus, "shall cover the multitude of sins." It overlooks the failings of another. It covers up the errors of a brother. It ministers grace for salvation from sin.

As stewards in love we always must remember we stand between mercy received and mercy yet needed. Thus to none dare we refuse grace.

How do stewards demonstrate such charity?

By willing hospitality. Verse 9. This had special meaning for persecuted travelers.

By ready ministration. Verse 10. This was to be done according to every divine blessing.

By free expression. Verse 11. God has no other spokesmen. Whatever of grace stewards proclaim it should always be for His glory.

Without love stewards are deprived of the highest motivation, the content of witness, the reason for stewardship and the proper relationship for its accomplishment.

As One Who Is Sufferable

After sharing two profound principles of stewardship, Peter tenderly addresses the readers in verse 12 as "beloved." Literally he is saying, "Divinely loved ones."

Why the reminder? He had a touching truth to share. He wants to tell them as persecuted stewards, "Think it not strange." In other words, "don't be surprised." It is nothing exceptional or unbecoming to experience fiery trials. They are not alien. Like a furnace heated to purify metal so the steward should view suffering.

But Peter quickly adds, "Rejoice." Such trials are an evidence they are sharers with Christ. His reference is not to a smug, self-exalted martyr complex. Happiness in suffering comes only with the knowledge God is glorified. Verse 14. He hastens to warn, let none seek suffering by ulterior action. Verse 15. Suffering for Christ is honorable. Verse 16.

Stewards in suffering should always remember the greater suffering of the unbeliever. Verse 17. If salvation is accompanied by a purifying process, how much more severe the sinner's experience. Verse 18.

Peter finally exhorts that they as stewards accept suffering with an attitude of full commitment to Christ. Let the commitment be as one making a bank deposit. God will care for the soul through all sufferings of stewardship.

Conclusion

Salvation cannot be separated from stewardship. To be saved is to be servant. As believers accept their stewardship,

let them remember they are accountable, charitable, sufferable, As stewards according to verses 10 and 11 we have received a gift, minister manifold grace, speak as heavenly oracles, minister with the ability God has given, do all for the glory of God.

Involved

By Willis L. Breckbill

One day in Columbus I was eating my lunch beside a businessman. We talked about the terrible situation our world is in. He defined the problem. "The cause for it all is greed. Everybody wants what belongs to the other fellow. If we could get rid of greed, our problem would be solved." I concurred that greed did play a big part in society's problem. Then I asked, "How should we get rid of greed?" He gave me a glance and said, "It's time for me to get to the office."

We find it easy to state the problem as we see it, but it is harder to work out the solution. How often we hear others or become involved ourselves in condemning the thief, the prostitute, the murderer, the traffic violator, and the drunk. We can easily say what should be done with them.

An accusing finger is usually pointed at the church, the school, or the state for not doing their work. The church is charged with not making its message relevant to man's need in society. The school is blamed for not teaching proper attitudes or not being strict enough in discipline. The state is reproved for not tightening up on the loopholes and enforcing the laws with greater severity.

There is no reason to excuse any of these organizations if they are not doing their job. But the church, the school, and the state will be able to do their work only as individuals give themselves. You are, or should be, an important part of each of these institutions. You are either adding to the problem or helping to solve it.

The Bible makes some things very clear.

1. All are involved in sinful society and because of a basically selfish nature contribute to the problem. Our best may not be the right, simply because we all have sinned and our hearts deceive us. This makes us responsible for part of society's problem.

2. All can experience God's grace and forgiveness. Jesus' invitation is that all who are weary and heavy-laden should come. God can forgive a man of his guilt and sin if he seeks Him. God is not willing that one should meet destruction, but that all should come to Him. This offers each one a way out of his own predicament.

3. All can become involved in improving society. When a man has solved his own problems, he is ready and equipped to help another with his. God invites all to come to Him for healing and then He sends the healed out to heal. God enables man for this task.

Where do you stand in this order? Why? Is God at fault? Who is?

Is Your House in Order?

By A. M. Vollmer

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live" (II Kings 20:1).

Few men receive such notification of their impending departure from this earthly life. As a rule death comes suddenly, unexpectedly, or with little warning. That its coming faces every man, is declared in the Scriptures: "*It is appointed unto men once to die*" (Hebrews 9:27).

Isaiah's piercing message, "*Set thine house in order; for thou shalt die*" is full of meaning. Among other things, it brings into sharp focus an important but too often neglected phase of Christian stewardship; that is, the responsibility of every Christian while he is alive and able, to make proper preparations for the USE of his possessions AFTER his death.

There are two spheres of stewardship of possessions; stewardship in life, and stewardship after death.

The faithful Christian steward acknowledges God's ownership of all things and that his responsibility to God is total and complete. He recognizes that he is a trustee or steward of ALL that he is and possesses. Too many Christians have the mistaken impression that they have or will have achieved the ideal in Christian giving if they tithe. This view implies that they are not accountable for what they do with the remainder of their money and other possessions.

Tithing is the floor, not the ceiling, of Christian giving. A Christian steward is under direction to manage and dispose of ALL his possessions in a manner acceptable to his Master. "*It is required in stewards, that a man be found faithful*" (I Corinthians 4:2).

A Christian Will may determine that a man's life need not end the day his name appears in the obituary column. Death need not destroy his witness for God.

Polls consistently show that only about one in every five adults has a will. Accordingly, thousands of people die without a will every year. Like a broken phonograph record, the same story is repeated over and over. Unnecessary dissipation of estate assets. Undue delay. Needless hardship and headaches for loved ones. The Lord's work suffers heavy losses annually because of a lack of sufficient concern on the part of the great numbers of His stewards who die without wills.

One is not the steward he ought to be until he spells out how his money is to be used after death.

For a Christian, a will can be the climax of a life of Christian stewardship and commitment. It can be a living memorial to his faith in Christ. Through his will he can provide for his

loved ones, for Christian institutions, and for the cause of Christian missions the world over.

One of the most important documents a man ever signs is his will. I can tell better what a man had in his heart by reading his will than I can by reading his obituary. His obituary tells the world what his friends thought of him; his will reveals what he had in his heart. "*For as . . . [a man] thinketh in his heart, so is he*" (Proverbs 23:7). "*Out of . . . [the heart] are the issues of life*" (Proverbs 4:23).

The Christian sees a Christian Will as a way of depositing deathless dollars in the vault of eternity. He senses that the Christian owes—but does not own—what he possesses.

Princess Eugenia of Sweden once sold some rare diamonds to purchase a home for incurables. After leading one of its inmates to Christ she said, "I saw the glitter of my diamonds in her tears of repentance."

As a child I used to watch the lamplighter come down the street. Our street lamps were oil lamps. He would light the lamp in front of our house, then make his way back and forth down the street. In the deepening twilight, I would lose sight of him, but I always knew where he was going by the avenue of light he left behind him.

Here is a parable of life.

We make our way down the avenue of life, first on one side, then on the other side of the street. Sometimes we run, again we walk. Occasionally we stop and rest. But evening comes and twilight wraps its purple mantle around our shoulders. Then it is dark. But our friends, our loved ones, have an unmistakable indication of where we are going by the light we leave behind.

The wise use of money in life, and in death, is but one of the many ways of letting our lights shine.

Christians are stewards of the material possessions of life, and by the faithful disposition of these possessions in their will may preach the glorious Gospel of Christ.

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QUILT OF LIFE

By MARY ALICE HOLDEN

*Life should be padded with patience,
Lined with good humor and cheer;
Then quilted with faith, hope, and mercy
And love that can cast out all fear.*

Mennonite Church Architecture— Where Is It Going?

By William H. Heinrich

American Mennonites came from widely scattered sections of Europe at various times with different social backgrounds. Mennonites in America today have retained, to a large extent, the traditional emphasis of the early Mennonites on right living as an essential part of true religion. The simplicity of Mennonites is largely the reaction to the exaggerated form and liturgy of the Catholic church which has resulted in the elimination of everything "Romish," besides emphasizing the Scriptures related to simplicity. Since the culture of a people reflects what they believe, the Mennonites have a keystone of worship which is simplicity. Their homes, however, do not always reveal the same impression.

The belief is that one should put more faith in God and less in pageantry. The more we think of God and the less ceremonial, the deeper our worship will be.

In colonial Pennsylvania and surrounding areas, Mennonite architecture showed influences from South Germany, but all designs have changed considerably except that of the church. The early Pennsylvania-German meetinghouse was closely related to that of the other plain people, such as the Quakers. The design was patterned after the Quaker meetinghouse which originated in England. Immigrants, when building their first meetinghouse, sometimes changed the structural design in its original form. The congregations in the Midwest at times accepted the prevailing styles in their local communities.

It is possible that Palatinate influence from Southern Germany could have affected the early meetinghouses. Palatines did not have any meetinghouses in Europe until the 1750's because of persecution. After 1815 they came to America, introducing to fellow Mennonites, organs, choirs, and trained ministers.

In the auditorium of the old meetinghouses were one or two wood-burning stoves. The benches were movable and without backs. Above them, suspended from the ceiling, were racks to hang hats and bonnets. The interior design matched their nonliturgical worship, and since images were not used the architecture was not considered very important to produce reverence. Services remain also to be nonsacramental. Since

they are sermon-centered rather than communion-centered, Mennonite churches have no altars.

Some congregations accepted new ideas much faster than others. State codes required changes in some churches which at one time were tabooed. An example of conservatism is a congregation in Mahoning County, Ohio. The congregation grew so large that a new meetinghouse had to be built. So that the entire congregation could see the minister better, a few members suggested that in the new structure, the ceiling should be higher and the pulpit be placed on a platform. But the conservatives declared cries of "Pride" and "Hochmütigkeit." One minister refused to go on the platform because he had "been taught that one should go down and not up, that one should humble himself and not seek a higher place!" So a new meetinghouse was built in the same traditional style as the old.

As larger meetinghouses were built, the conservatives saw to it that the architecture remained severely plain. Long after Mennonite homes had inside bathrooms, carbide lights, comfortable furniture, and central heating units, their churches still had outhouses, kerosene lamps, old benches, and wood-burning stoves.

Many Mennonite customs are no longer alive, and today some of them seem ridiculous, but they did show a strength in ethics, that is, the Mennonites had a deep concern for the application of faith to life.

There are two extremes in church design. First is the design that is ornate, voluptuous, and luxurious. Secondly, there is the design that is cold, barren, and uninviting. For many years the Mennonite church has been in the form of the latter, although in recent decades I believe the church has gone on its way to find a medium. The question is then, where the church does reach the medium, will she recognize it and stop, or will she go to the other extreme? With the customs of our church changing, there do not seem to be new ones being created to maintain the values of our beliefs, therefore we have not established for ourselves a medium at which to stop. Can it therefore be said that until we find new customs, we are slowly on the way to the voluptuous and luxurious extreme in church architecture with declining values in our ethics?

William Heinrich, as part of his studies at Eastern Mennonite College, did some research on Mennonite architecture of church buildings in America. This is a condensation of his report.

Bishop John David Zehr

By Russell Krabill



John D. Zehr

"John D.," as John David Zehr preferred to be called after he reached adulthood, lived intensely. He was small of stature; a bundle of energy.

It was a common practice for him to rise at 4:00 in the morning to study and to write. In addition to his work as a pastor he often carried writing and teaching

loads. For example in 1964, while pastoring the large Yellow Creek congregation of 326 members, he found time to write the Adult Uniform Sunday School Lessons for the last quarter of 1965.

John D. took his work very seriously and was something of a perfectionist. When he taught Greek and Bible courses at Goshen College, he was conscientious in his preparation and in correcting and returning the papers which were handed in by the students.

As a preacher he wrote out his sermons and arose at 3:00 or 4:00 on Sunday morning to reduce them to an outline and to practice them aloud. He rarely referred to his notes while preaching. John D. enjoyed preaching.

John D. was a student and was well versed in the Word as well as in current theological thinking. He attended high school at Manson, Iowa, and received his AA degree from Hesston College. In 1948 he received his AB from Goshen College and in 1949 his ThB. At the time of his death he needed only three hours to complete his BD degree at the Goshen College Biblical Seminary.

John David Zehr was born on a farm near Manson, Iowa, on July 16, 1922. He grew up on the farm but did not particularly enjoy farming. He loved to study and to teach. After two years at Hesston he returned to Iowa and taught for one year (1945-46) at the Lehigh High School, about 45 miles from Manson. On June 23, 1946, he was ordained to the ministry by Simon Gingerich. John D. had felt a call to the ministry at a very young age, almost from the time of his conversion at about 12 or 13 years of age. There were times when he gave serious consideration to full-time teaching. This was true again this past year after he had taught Bible at the Bethany Christian High School with a deep sense of satisfaction. But he always came back to the pastorate, partly because of his

initial call and partly because he felt pastors were so badly needed.

The first congregation he served was the Calvary Church in Los Angeles. He was pastor there for 8½ years, 1950-58. In 1958 he moved to Indiana to teach in the Bible Department of Goshen College. He taught two full years and part time two additional years.

In 1959 he was called to be pastor of the Yellow Creek Mennonite Church, where he served faithfully until the time of his death. In August of 1966 he was planning to move to California to become pastor of the Faith Mennonite Church in Downey, a suburb of Los Angeles.

John D. had a missionary's heart. As a student at Goshen College he was interested in serving in China. The door being closed there, he and his wife, the former Ruth Lais, Hubbard, Oreg., to whom he was married, Aug. 12, 1945, were appointed for Japan with the Becks and Buckwalters. They were, however, rejected for health reasons.

Soon after this disappointment there was a call to the city—a call which John D. could never shake off. He once wrote "The great commission obligates us to take the Gospel to the neopagans of our American cities. There is a new Macedonian call in our generation. The call of the unevangelized millions in our American cities is our Macedonian call. . . . It may not be pleasant or even safe to live in the city, but there are lost souls there."

Even during his service at Yellow Creek he often expressed his burden for the city and his desire to labor there. And so after prayerfully considering his future, he at last decided to return to Los Angeles. But God in His providence had different plans for John D.

It was on July 2, 1966, that he and his wife, accompanied by their son, 12-year-old Bruce, were on their way to Green Lake, Wis., to attend a writer's conference when they were involved in a one-car accident. The other three children had remained behind: Dianne 19, Joan 17, and David 16. All three passengers were taken to the St. Luke's Hospital, Racine, Wis., in serious condition. John D. died 11 hours later. Bruce passed away three days later, on the day of his father's funeral. Ruth recovered and was able to attend her son's funeral. So ended the earthly career of a dedicated man of God with many interests.

John D. was vitally concerned with the issues of his day. He had a burden for Civil Rights. In 1956 he wrote eight articles on the race question which were published in the *Christian Living* magazine. Recently he had done a survey on voting practice in the Mennonite churches of the Goshen area

Russell Krabill is pastor at Prairie Street Church, Elkhart, Ind.

and had given several talks on the subject in local churches.

He was also concerned with certain liberal theological trends he sensed in our brotherhood.

In addition to his writing and pastoral ministries he served on many committees. While in the South Pacific Conference he served as conference secretary and assistant moderator. At the time of his death he was a member of the Indiana-Michigan Church Conference Executive Committee, a member of the Wakarusa Ministerial Committee, a member of the General Council, and on the board of directors for Hope Rescue Mission in South Bend. He was also bishop of several congregations in the Elkhart area, having been ordained to the office of bishop on Sept. 18, 1960.

His clear spiritual thinking and counsel will be greatly missed. He lived a short but full life. His memory lingers and his influence will continue to the end of time.

Missions Today

Is a Cup of Cold Water Enough?

By J. D. Graber

The spirit in which it is given is more significant than the size of the gift. Did not Jesus praise the widow's mite more than the lavish offerings of the Pharisees? Did He not also promise a reward to anyone giving even a cup of cold water?

The cattle on a thousand hills belong to God, the psalmist said. God does not need my gifts; He needs me; He needs my heart and not my money. Tithing, even, is a part of Old Testament legalism, and we live under grace and not under law. It all belongs to God, not merely a tenth. Giving is a secret affair. Did not Jesus warn, "Let not thy left hand know what thy right hand doeth"?

These are truths and half-truths. There is nothing wrong with these statements. What is wrong is the false and self-serving conclusions we draw from them. Let us examine a few of them: Jesus did not praise the fact that the widow gave a mere "mite," but the fact that she gave "all her living." There is no virtue in the cup of cold water itself. The virtue lies in the *dedication* of the one giving even so little when he has no more to give.

What does God require of me? In this affluent society, when we all have more money than we have ever had before, but when, unfortunately, our living standards have outrun our incomes, we also are harder pressed to make ends meet and often have borrowed heavily from the future. We yield to the pressures of advertising and salesmanship until we feel our needs and those of our children are not even being adequately met. What obligations do we then have to Christ and His church?

Let's break the vicious circle. Let's calculate first what Christ needs and then manage on the remainder. Alas, we too often serve all our own needs first and then give the Lord what is left over. In a recent issue of a Mennonite publication appeared an editorial entitled, "Left Over Missions." Here is a quote from a missionary returning to Formosa after furlough:

"I am particularly discouraged (italics mine, JDG.) *when individual churches can spend \$300,000 to \$400,000 on a new church facility when they meet in it only two or three hours a week. At the same time I can't raise even \$35,000 for needed additions to the Hwalien hospital."* This missionary surgeon went back to his make-do hospital with a heavy heart.

Serving ourselves is not giving. Having a \$100,000 budget in a congregation is not significant in itself. We must ask, "What is the giving for?" Is it for self-serving ends? Institutions, facilities, materials, trained persons, etc., or is it heavily slanted toward world-wide outreach, evangelism, and service to the needy?

Redeem self-service by heavier giving to mission and benevolent causes. If God has our heart He will also have control of our financial management.

Direct Mail Held Answer

An "alarming" urbanization trend means that churches must use direct mail if they are to remain alive, an Oklahoma Baptist official predicted at Fort Worth, Texas. The warning came from Floyd A. Craig, Director of Communications for the Baptist General Convention of Oklahoma. In addressing the Direct Mail Club of Fort Worth, Mr. Craig said, "City churches should realize that they are slowly being populated out of business." He cited the phenomenal growth of high-rise apartments as the basic problem which urban churches are facing. "High-rise apartments are dealing a deathblow to churches. There is no way at present to secure entrance into most high-rise apartment buildings by churches or by anyone else except by invitation, but the mail could get through."

He advocated that churches use mailing campaigns "to enlist new members and to get requests from individuals for a representative to call at a convenient time to explain the services of the local church. People are busy and they can learn through the mails, in the leisure of their own homes, how churches can help them. Mailing campaigns ought to be augmented by imaginative use of newspaper advertising. Oklahoma has yet to feel the real impact of the apartment dweller on the church, but symptoms of what is to come are seen very clearly on both east and west coasts.

"I see the mails as playing a major part in not only keeping churches alive, but in reaching people for the churches and to Christ." Direct mail is nothing new, Mr. Craig said, but it may be an area which churches have overlooked. "Of the 27 books in the New Testament, 21 of them are simply direct mail letters."

CHURCH NEWS

mands a considerable following. For this reason ruling General Suharto has been forced to move slowly in assuming complete control of Indonesia.

The attempted communist coup a year ago failed because it happened prematurely and lacked the necessary coordination, Shenk said. The plan involved killing a number of the country's leading persons, primarily in the military. The coup was thwarted, however, when a number of the military leaders learned of the plans and escaped.

Now it is almost mandatory to have some religion. The Muslims, who comprise 90 percent of the population, gained the upper hand after the failure of the communists. They are conducting what amounts to a "holy war" against communist sympathizers, Shenk said.

Five points, including the fatherhood of God and the brotherhood of man, are considered essential by the Muslims, and they will stop persons along the road and demand that the points be repeated. If a person is unable to do so, he is marched off to a nearby booth and drilled until he can repeat the points.

This is one way of weeding out the communists, because they, of course, do not maintain a belief in God. This sort of thing has sparked an overwhelming religious interest in Indonesia, as has a strong fear among the people for the "spirit world," a fear that has existed for some time but now is being aggravated a great deal more, according to Shenk.

Christianity is considered an acceptable "stopgap religion" by the Muslims in their efforts to see that everybody is "religious," although the relations between the two faiths are by no means friendly. The church is successful in winning new followers in the current unrest because of compassion and understanding it is showing to people, Shenk noted.



Three youthful ministers of the Japan Mennonite Conference: Koji Kaneko, pastor at Kamishihoro, and Hiroshi Kaneko, Asahikawa, receive the charge from Takio Tanase, Kushiro, at the time of their ordination.



Valinhos Mennonite Church, E.S. Paulo, Brazil. Pastor Joaquim Luglio writes:

"We hope to dedicate it to our Lord in December. Everybody in the church is working diligently to finish it in time. The picture is our witness to those who have been sending American missionaries to our country. We ask your prayers that we may be able to build more churches in our city in the near future. We have been praying that God's grace rest upon you and each of your families. May the power of the Holy Spirit fill you each day for His service. We send greetings of Christian love to the churches."

Gap Widens Between Americans and Asians

The widening gap between Asians and Americans was one of the main impressions Wilbert Shenk brought back from a 2½-month administrative tour of mission locations overseas.

Shenk is assistant secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Ind. He visited Europe, Israel, India, Nepal, Indonesia, and Japan in the mid-July to October trip.

The gap is less noticeable in Japan where the economy more nearly matches that of the United States, Shenk noted. He compared Japan to present-day Israel, indicating that both are aggressive and alert, and both have growing economies.

The economic revival in Japan has also revived a traditional hostility between Japan and the rest of Asia, according to Shenk. The Japanese are finding out, as have the Americans, that granting foreign aid does not necessarily mean that love will be returned.

The Japanese Christians are becoming more mission-minded, especially younger persons. Shenk estimated that the country has a couple of hundred missionaries in foreign countries, primarily in Asia.

In Indonesia, where Shenk also served under Mennonite Central Committee a few years ago, the situation is somewhat different from the rest of Asia. Much of this is due to the recently attempted communist coup d'etat and the repercussions of that.

Indonesia now is under military rule, but the country is far from being united, according to Shenk. In Djakarta, the capital city, there is free and frank discussion that did not exist a few years ago. Signs can be seen with slogans such as "Down with Sukarno," the country's deposed leader, he said.

In central Java, where a large percentage of the population lives, there is no anti-Sukarno spirit, however. Sukarno was born and raised in this area, where he still com-



The group of children with their progress charts in the intermediate department on the last Sunday of August. This group was larger at the peak of the season.

Gospels for Tehri-Garhwali

By Arvilla Flisher

Tehri-Garhwali is the area beyond Landour, Mussoorie, toward Tehri City. Much work and prayer has gone into the preparation of the Gospel of John in the language of the Hill people. This summer this task was completed and the first Gospel was printed.

The staff of the intermediate department of the Kellogg Church (a community church in Landour) chose a very live project for their department. They chose to give their offerings to buy these Gospels to be given out among the Hill people. They set a goal of 600 rupees for the summer. They had various charts showing the progress of their giving: one was a thermometer; another (since donkeys are the burden-bearing beasts in the hills), each time enough Gospels were given to load a donkey, a donkey going up the hill to Tehri City was placed on the chart.

Enthusiasm ran high. Children did all kinds of jobs; used their pocket money and whatever means available to raise money to buy Gospels for the Hill people. They reached their first goal long before the summer was over and went beyond it. The total given was 960 rupees—enough to buy 13,200 Gospels. On the last Sunday of August there was a special dedication service on the steps of Kellogg Church in which all the departments of the Sunday school

took part. The money was given to the Hill Villages Mission, which is the instrument of carrying the Gospel into the hill villages. These children have given their money to give out the Gospel, but our prayers need to follow this work that the Word given may bring forth much fruit.

Many missionaries in Mussoorie during the summer attend the church at Kellogg; therefore some of our Mennonite children participated in the project.

Bethany Christian High School

A faculty retreat at Camp Amigo on Aug. 25 and 26 opened the thirteenth year of Bethany's ministry. The new superintendent, Paul E. Yoder, formerly of Salem, Oreg., discussed his philosophy of Christian education, of administration, and of discipline during the three discussion periods.

Classes began on Monday, Aug. 29. The present enrollment stands at 283, with record enrollment in the junior and senior classes—84 juniors and 83 seniors. Sophomore enrollment is 60, freshman 55, and one special student.

A full-time guidance staff member, Dan Schrock, with an MS from the University of Illinois, has been added to the staff. He will be in charge of the testing and counseling responsibilities.

The inauguration of the new superintendent was held Sunday afternoon, Oct. 30.

Eastern Mennonite College

Registration at Eastern Mennonite College leveled off at an even 800 after late-comers and all part-time students were included on the roll. This figure represents 735 full-time and 65 part-time students.

President Myron S. Augsburger served as speaker during EMC's fall revival week, Sept. 26-30. He used sermon ideas taken from the Apostles' Creed. A large number responded to an invitation for a renewal of faith and commitment to Jesus Christ. "The meetings set a spiritual tone that we would like to see realized throughout the school year," stated Pastor of Students, Truman H. Brunk, Jr.

The following week, Oct. 2-9, President Augsburger served as evangelist in a county-wide crusade in Du Page County, Wheaton, Ill.

Max Lerner, world renowned author, lecturer, and journalist, presented the first of a series of lectures on "Urbanism as a Way of Life" at 7:30 p.m., Oct. 14. Mr. Lerner's lecture was entitled, "From Village to Megalopolis: The Passing of Traditional Society."

Roy Umble, professor of speech at Goshen College, was invited to the campus on Oct. 18 to serve as a consultant in drama. He met with the faculty Drama Committee and student Drama Guild and spoke in the daily chapel service. He also met informally with interested students and faculty members throughout the day.

Seniors in the teacher education program are taking up their positions as student teachers for eight weeks this semester. Among the 9 aspiring teachers are 30 in the elementary curriculum and 19 in the secondary. This group represents 46 percent of the graduating class.

42 Students at Adriel

Forty-two students are attending Adriel School in West Liberty, Ohio, this year. The school, which is for the educable mentally retarded, is operated by the Mennonite Board of Missions.

D. Chauncey Kauffman of West Liberty is interim director of the school, replacing Raymond Troyer, who resigned to accept another position. Students at the school range in age from 12 to 18 and come from Ohio, Indiana, and Pennsylvania. All are dormitory students.

Sara Stoltzfus is principal and senior teacher at the school. New teachers this year are James Brenneman, Belleville, Pa.; and Mrs. Mary King, West Liberty. Returning teachers are Mrs. Dorothea Headings, Arthur Detweiler, and Jacob Leichter, Jr.

Named Administrator



Lee Schlachach

Lee Schlachach, who has been acting administrator of the Huerfano Memorial Hospital in Walsenburg, Colo., since the hospital was opened in December, 1963, has been named the administrator.

The new appointment was made by the health and welfare committee of the Mennonite Board of Missions, which operates the hospital. Schlachach completed a course in hospital administration at Columbia University last June. Part of the time is spent on campus and the remainder of the course is completed by correspondence.

Verda Albrecht, Pigeon, Mich., began her duties as director of nursing at the Walsenburg hospital in August. She replaces Maude Swartzendruber.

Miss Albrecht, a registered nurse, is a graduate of the Lewistown (Pa.) Hospital School of Nursing. She received a BS degree from Eastern Mennonite College, Harrisonburg, Va., and completed a course in midwifery at Frontier Nursing Service, Hayden, Ky.

The dedication of an 18-bed addition to Huerfano Memorial Hospital took place on Oct. 23. The addition will give the hospital a total of 38 beds. There are ten semiprivate rooms in the older section of the building and six private and six semiprivate rooms in the addition.

With the opening of the 18 beds, there is also a need for more personnel. Schlachach said that two or three practical nurses must be added to the staff with the opening of the addition.

An addition is also being made to the hospital laboratory, which means that a registered laboratory technician is needed. Another part of the addition is a pediatrics department, which had not been provided in the original construction.

VS a Possibility in Montreal

Voluntary Service (Mennonite Board of Missions) is considering the possibility of opening a unit in Montreal to assist in the work already being done there by the Ontario mission board.

At a request of the Ontario board, Simon Gingerich, Ray Horst, and John Lehman of the Board staff went to Montreal in early October to investigate the possibility of establishing a service program. The Ontario board is interested in widening its base of outreach in the area.

The Montreal work was begun by the Elkhart board approximately 10 years ago, but was largely taken over by Ontario in 1960. Presently there are four Ontario families in the area, the Tilman Martins, Mel Hursts, Harold Reesors, and Clyde Shannons.

Much of the work thus far has had an evangelistic, verbal nature, and these persons are interested in expanding it to include service projects. Possibilities for service include teaching, working with youth, working with school dropouts, and providing recreation.

One of the Ontario board's two locations in the area is in Montreal-Nord, where there is a mission building. Tilman Martin lives in an apartment there, a room on one floor is used for worship services, and a bookstore with a predominantly teenage clientele is located downstairs.

Gingerich reported that persons attending services there are deeply involved in them. The services are conducted in an informal way, with persons free to break in with comments or questions at any time. This type of service has contributed to the involvement of attending persons.

Membership in the church includes an engineer, a history teacher, a social worker, and other professional persons. Although small, the group is vital.

Martin also is involved in a prison ministry as two or three correctional institutions are located in the area. In many instances the families of prisoners move to an area where the prisoner is being held, and Martin has contacts with these families.

Another mission approach of the Ontario families in Quebec is that of operating farms, and thus making natural contacts with persons living nearby. The Hursts have a poultry farm, the Reesors raise potatoes, and Martin has bought another farm. A summer camp also has been begun on one of the farms.

The Clyde Shannons are located in the city of Joliette, north of Montreal, where he conducts a French evangelistic service each Sunday and makes contacts during the week through the distribution of Bibles and

tracts. There is an opportunity here for teachers as well.

Persons interested in this type of work in Quebec are invited to write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind. 46514. The service work can be challenging because of the needs that exist and the French culture.

Wisner Joins Staff



Donald G. Wisner

Donald G. Wisner, 35, of Ann Arbor, Mich., has recently been appointed to the staff of the Oaklawn Psychiatric Center, Elkhart, Ind., as a psychiatric social worker.

Previous to coming to the Oaklawn Center, Wisner worked with the W. J. Maxey Boys Training School at Whitmore Lake, Mich. He is a graduate of Bluffton College, Bluffton, Ohio, and of the University of Michigan School of Social Work.

Mrs. Wisner is presently teaching in Concord community schools. The Wisner family, which includes three daughters, arrived in Elkhart late in August.



Missionary of the Week

Mary Leaman, RN, Columbia, Pa., arrived in Honduras on July 28, 1966, for a two-year missions associate assignment in nursing service. She is the daughter of Mr. and Mrs. Ivan D. Leaman, a member of the Columbia congregation and a graduate of Eastern Mennonite College. She has been active in church activities of various kinds over the years and served as school nurse at EMC from 1964 to 1966.



"Of course, we believe in voluntary service," Ray Horst says, as the camera catches him, right, on one end of a file cabinet and Delvin Nussbaum on the other. Delvin is director of VS personnel, and Ray is secretary for relief and service.

The relief and service office moved into the fourth building being used by the Mennonite Board of Missions for offices on Oct. 10. The building formerly contained four apartments housing secretarial personnel.

The expanding program of the Board and corresponding need for more space necessitated acquisition of more facilities, especially within the last 10 years. The Board now has seven buildings in the 1700 block of Prairie Street and around the corners on Wolf and Cleveland avenues.

The first Board office building at 1711 Prairie was built by Treasurer G. L. Bender in 1914. Bender, who served the Board from 1893 to 1920, had an office in the front of the building and the rest was used as a hostel for Board members and missionaries and home for his family.

Prior to 1914 Bender conducted Board business from "the top bureau drawer" at his home at 1721 Prairie. That building, which he then sold, later became Mission Board property, the first of six buildings added by the Board in the last dozen years.

Three of the Board's seven buildings are used entirely for offices, one is used for a conference center and offices, one for VS orientation center, one as a mission hostel, and another as a residence. Fifty persons now serve on the Board staff at Elkhart.



Caravan moves toward the new relief and service offices from 1711 (in the background). Right to left, Ron Piper, accountant; Luke Birky, secretary for health and welfare; and John Lehman, VS administrator.

The Lancaster area chapter of the Mennonite Teachers' Association will hold a meeting at the Locust Grove Mennonite School, 2257 Old Philadelphia Pike, Lancaster, Pa., Nov. 11, at 7:30 p.m. Carl R. Koch, former teacher of philosophy at Millersville State College, and presently superintendent of schools in Tamaqua, Pa., will speak on the topic, "Molecules in Motion."

Melville Nafziger, Wilmington, Del., was installed as assistant pastor of the Maple Grove Church, Atglen, Pa., on Sept. 11.

The twenty-fifth anniversary and dedication services will be held at the Woodland Chapel, Reedsville, Pa., on Nov. 5, 6, with Daniel Yutzy, Marilla, N.Y., as guest speaker. The congregation has just completed interior renovations plus an addition to the building. All persons who have shared in the work there during the past twenty-five years are urged to be present for this event.

Life and Times of John B. Senger, Kinzers, Pa., a minister-evangelist of another generation, is now released. It is an illustrated biography by Amos W. Weaver, published by the Lancaster Mennonite Conference Historical Society and can be obtained at their Library and Archives, 2215 Mill Stream Road, Lancaster, Pa., at 20 cents per copy.

Music Messenger is the title of a four-page pamphlet that will be published by the Christian Education Board of Lancaster Conference. This paper is intended to bring help to persons who are responsible for the promotion and direction of music in their congregations.

It is intended that it will be helpful to song leaders and children's departments, carry inspirational articles and items of historical interest, and other helpful hints.

Plans are to publish it bimonthly with the first issue coming in January, 1967. Distribution will be by subscription at \$1.00 a year. If there is enough interest in the paper, it may be published on a monthly basis. Martin E. Ressler will serve as editor, assisted by Aaron H. Hollinger.

Special meetings: Grant Love, Detroit, Mich., at Grace Chapel, Saginaw, Mich., Nov. 4-6. Luke Weaver, Ephrata, Pa., at South Christian Street, Lancaster, Pa., Nov. 5-13. Melvin Delp, Baltimore, Md., at Stony Brook, York, Pa., Nov. 6-13. Ray Horst, Elkhart, Ind., at Pleasant Valley, Harper, Kans., Nov. 11-13.

Richard Yordy, Champaign, Ill., at Blenheim, New Dundee, Ont., Nov. 16-20. Paul Roth, Masontown, Pa., at Bethel, Wadsworth, Ohio, Nov. 20-27. Harold Eshleman, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, Nov. 20-27. Ken-

neth Good, Lanham, Md., at Crown Hill, Marshallville, Ohio, Nov. 20-27. David Derstine, Blooming Glen, Pa., at Kidron, Ohio, Nov. 20-27.

Norman Yutzy, Souderton, Pa., at Bay Shore, Sarasota, Fla., Nov. 20-27. Mahlon Miller, Goshen, Ind., at Community Mennonite Church, South Bend, Ind., Nov. 24-27. Joe Esh, Lyndhurst, Va., at First Mennonite, Norristown, Pa., Nov. 20-27.

New members by baptism: Four at Lambertville, N.J.; one at Sharon, Winton, Calif.; two at Wesley Chapel, Newark, Del.; four at First Mennonite, Johnstown, Pa.; eight at East Bend, Fisher, Ill.; five at First Mennonite, Meadville, Pa.; six at Scottdale, Pa.; two at North Scottdale, Pa.; one at Anzac, Alta.

Change of addresses: Millard Shoup from Narvon, Pa., to R.D. 2, Elverson, Pa. 19520. Phone: 215 286-9030. Nelson Kanagy from Bradenton, Fla., to 3830 Sarasota Ave., Sarasota, Fla. 35580. Phone: 355-5239.

Correction: In the Oct. 18 Gospel Herald in the article, "Hesston College," the state of Indiana should have been included as being the fourth highest with 34 students.

The Annual Thanksgiving Preview will be held at Hesston College, Nov. 24-26. High-school seniors, parents of Hesston College students, alumni, and friends are invited to attend.

The program will include a Thanksgiving Day service and a Thanksgiving evening musicale; seniors' college-for-a-day on Friday, with visits to classes and chapel; a Friday evening film-lecture; and parents' day on Saturday with a dramatics presentation in the evening.

David Augsburg, Mennonite Hour pastor, will be the speaker at evangelistic meetings Nov. 8-13 at Hesston College. He will be speaking each morning in an extended chapel period as well as each evening at the Hesston Mennonite Church. The meetings are sponsored jointly by the college and the church.

Daniel Yutzy was elected secretary of the Conservative Mennonite Conference in August.

The Bluesky (Alberta) Mennonite Church now has the Gospel Herald Every-Home-Plan in their congregation.

John M. Drescher, Scottdale, Pa., in a stewardship conference at Bossler's, Elizabethtown, Pa., Nov. 12, 13.

Florence Nafziger, who was severely injured in an automobile accident this summer, was discharged from Elkhart (Ind.) General Hospital on Oct. 25. Her new address is % Leonard Graber, 4406 Myers Avenue, Elkhart, Ind. 46514.

Franciaconia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.
 Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
 Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
 General Mission Board meeting, Hesston, Kans., June 22-24.
 Mennonite World Conference, Amsterdam, Holland, July 23-30.
 Mennonite General Conference, Franciaconia Conference, Aug. 19-25.
 Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I want to mention my appreciation for your two editorials in the Sept. 13 issue of the *Gospel Herald*. For one thing I appreciate them because they were very timely—something that I feel should have been published somewhere long before. You have expressed what I have not been able to, and have given me satisfaction to know that someone can come up with a concrete know-so stand. Being a college student has made me acutely aware of the philosophy in "Beyond the Problem." . . . I feel very strongly that if we are in tune with God, we will realize the weaknesses existing in the church. It is more honoring to Him to receive our directives about needed changes if we follow Him rather than follow advice of the non-Christians just to make them like us better and to speak well of us . . . Keep up the good work of presenting both sides of the issues in the *Gospel Herald*.—Reuben Yoder, Davenport, Iowa.

What was deleted from the *Gospel Herald* (Sept. 20 issue) was of more interest to me than what was inserted. To all but the most avid readers I am referring to the article "Missionary of the Week." The reason for deleting this short article in this issue is of no significance, but the fact that it was omitted was. I was happy to see this omission because of the emphasis or lack of it which it represented. The impression one receives is that those who cross the waters are more special messengers of God than those who remain in their home towns. The absence of pictures of "missionaries" who are living their Christianity at home—in the city or in the country—or serving tables in a restaurant in the Capital, gave evidence to this impression. I think those who are living a Christian life while working at a good paying job can be a most effective missionary even though they do not leave the security of home. I think it is time the term "missionary" applies to all Christians who work out of motive of love for God rather than only those who serve under the local mission board. . . .—Richard G. Weber, Scarborough, Ont.

This letter is in reply to the article, "Should Babies Be in Church?" in the Oct. 11 issue of the *Gospel Herald*. Please, let's not ban the babies. There are still lots of people left who are not bothered by the noise babies make in church. I am not an expert in childhood education, as the writer of

this article claims to be, but I would like to share with you some things I've learned from experience as a mother who had several little ones and took them along to church.

Of course, I agree that we need a mothers' room, because babies do need to be changed and quieted occasionally. But a young mother ought not to feel that she has to sit out there by herself because the presence of her baby disturbs the other worshippers. This is especially important if there are other small children in the family, as the best place for them to sit is with their parents.

What is wrong with giving a baby a pacifier or a string of beads to play with? Mother would do the same at home, wouldn't she? The idea of putting all the little ones out in the nursery, with a box of toys to pass around, sounds great. But babies chew things, you know. What happens, then, is that toys (and germs) are often passed around from one little mouth to another little mouth!

Another thing I've noticed about babies is the sense of security they get from being with Mother or Daddy when they are in a large group of people. Our babies would have made much more of a fuss if put into a nursery with strangers, than they made with us. I've seen little ones screaming in terror when they were forced to go out to nursery class against their will.

The writer of "Should Babies Be in Church?" states that there is no evidence to back up the idea that children brought in as infants are any more attentive or reverent than those started a later age. Perhaps not, but we have both kinds in our congregation; and over the years we've discovered a few general rules which help immensely to keep primaries and juniors quiet and attentive, whether they've been started to church at six months or six years.

1. Services should not last too long.
2. Don't permit a long row of children of the same age or class to sit together for the worship service unless an adult sits with them.

3. Don't hand out the Sunday-school papers until after the benediction. A self-service rack will take care of this very easily.

4. Try to keep the worship services from becoming too dry and dignified. There has to be a certain amount of life and spirit, simplicity, variety, and even informality, or children will lose interest. This applies to both the singing and the sermons.

5. There must be a proper attitude on the part of parents. If Mother and Daddy consider the sermon worthwhile, Junior will be more likely to listen, too.

Long ago I read a quote from a church bulletin which I never forgot: "There is more melody in the crying of a baby than in the snoring of a saint. Bring the babies to church."

So, please, let's not ban the babies.—Mrs. Daniel E. Wenger, Stevens, Pa.

Births

"Lo, children are an heritage of the Lord"
 (Psalm 127:3)

Basinger, Clair and Doris (Maust), Laurelville Church Center, Mt. Pleasant, Pa., a daughter, Debbie Sue, Oct. 5, 1966.

Baum, Richard W. and Jeanette (Derstine), Perkasie, Pa., second daughter, Jan Patrice, Oct. 8, 1966.

Bender, Cleo and Joan (Dorsch), New Hamburg, Ont., first child, Charles Doughlas, Aug. 20, 1966.

Denlinger, Kenneth and Matilda (Shertz), West Hyattsville, Md., first child, Donna Michelle, Oct. 11, 1966.

Bunnett, Peter and Ada (Smith), Ailsa Craig, Ont., fourth child, third son, David Russell, Sept. 19, 1966.

Hartman, Melvin and Mabel (Bershire), Wooster, Ohio, fifth child, second son, Roger Keith, Oct. 4, 1966.

Henson, Don and Janie (Stutzman), Colorado Springs, Colo., third daughter, Yvonne Colleen, Sept. 15, 1966.

Hershberger, Lee and Joan (Stutzman), North Judson, Ind., fifth child, second daughter, Janelle Annette, Oct. 14, 1966.

Hertzler, James R. and Alta (Martin), Goshen, Ind., second son, Randall Jay, Oct. 9, 1966.

Hostetler, Melvin and Lois (Wagler), Hartsville, Ohio, first child, Rhodora Laure, Sept. 19, 1966.

Kauffman, Viril and Leola (Gage), Midland, Mich., fifth son, Brian Jay, Aug. 4, 1966.

Lapp, Marvin and Mary (Lapp), Atlanta, Ga., second son, Gerald Victor, Oct. 11, 1966.

Martin, Allen S. and Ruth (Nussbaum), Shipshewana, Ind., sixth child, fourth daughter, Linda Christine, Oct. 1, 1966.

Martin, C. Earl and Arlene (Codd), Terre Hill, Pa., sixth child, fourth son, Ladd Lamont, Sept. 28, 1966.

Miller, Duane and Valetta (Wyse), Midland, Mich., third child, second son, Jon Kevin, May 1, 1966.

Neuhouser, David and Ruth (Sloffer), North Manchester, Ind., fourth child, third daughter, Carol Sue, Sept. 17, 1966.

Oyer, Wesley and Virginia (Schaer), Dewey, Ill., second child, first daughter, Jane Ellen, Oct. 11, 1966.

Peachey, Marvin and Avonelle (Metzler), Belleville, Pa., second child, first son, Darren Lynn, Aug. 23, 1966.

Richardson, Virgil and Vada (Hochstetler), Colorado Springs, Colo., fifth son, Clyde Martin, Oct. 4, 1966.

Rush, Willard and Frances (Rush), Sellersville, Pa., fifth child, second son, Stephen Andrew, Oct. 15, 1966.

Saylor, Sid and Joy (Smith), Midland, Mich., seventh child, second son, Joel Dennis, Oct. 6, 1966.

Schrook, Weldon (Abe) and Ellen (Hostetler), Sarasota, Fla., first child, Pamela Jean, Sept. 29, 1966.

Schultz, Abner and Shirley (Jantzi), Milverton, Ont., second daughter, Carrie Lynn, Aug. 31, 1966.

Shenk, Ronald L. and Lois (Sauder), Hammondsport, N.Y., fourth child, third daughter, Pamela Sue, Oct. 2, 1966.

Springer, Royal and Beverly (Taylor), Saybrook, Ill., second child, first son, Timothy Jon, Oct. 10, 1966.

Steckley, Roy and Bernice (Roth), Britton, Ont., third child, first daughter, Yvonne Joy, Sept. 13, 1966.

Wyse, Gilbert and Ardy (Stoll), Midland, Mich., third living child, first daughter, Heidi Jo, May 26, 1966.

Yoder, Laurence and Doris Jane (Schrook), Midland, Mich., second child, first daughter, Marcia Diane, May 4, 1966.

Yoder Paul H. and Marie (Miller), Grantsville, Md., seventh child, second daughter, Marcella Joy, Sept. 27, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Banzhoff—Miller.—Emmert E. Banzhoff, Jr., Chambersburg, Pa., Chambersburg cong., and Helen May Miller, McConnellsburg, Pa., Rock Hill cong., by Amos E. Martin, Sept. 24, 1966.

Derstine—Yoder.—Paul Derstine, Goshen, Ind., Blooming Glen (Pa.) cong., and Eleanor Yoder, Goshen, Ind., College cong., by John H. Mosemann, Aug. 20, 1966.

Kauffman—Yoder.—John Kauffman, Middlebury, Ind., Bonneville cong., and Myrna Yoder, Wellman, Iowa, West Union cong., by Herman E. Ropp, Sept. 4, 1966.

Klassen—Umbler.—John Klassen, Steinbach, Man., and Alice Umbler, Goshen, Ind., College cong., by D. D. Klassen, Aug. 20, 1966.

Phillips—Baskins.—Volney Phillips and Laverne Baskins, both of Bradenton, Fla., Bay Shore cong., by Nelson Kanagy, Sept. 1, 1966.

Ramer—Ramer.—David W. Ramer, Napanee, Ind., Yellow Creek Wisler cong., and Marcie Joyce Ramer, Goshen, Ind., Salem cong., by Ivan K. Weaver, Oct. 1, 1966.

Brubacher—Birkly.—Roy Brubacher, Elmira, Ont., Elmira cong., and Margaret Joy Birkly, Detroit Lakes, Minn., Lake Region cong., by Glen I. Birkly, father of the bride, assisted by Glenn Brubacher, brother of the groom, Aug. 13, 1966.

Brubaker—Beidler.—Roy L. Brubaker, McAlisterville, Pa., Lost Creek cong., and Anita Hope Beidler, Quakertown, Pa., Haycock cong., by Stanley Beidler, Sept. 10, 1966.

Delagrang—Miller.—Don Leroy Delagrang, Woodbury, Ind., and Gloria Kay Miller, New Haven, Ind., both of Cuba cong., by John Yoder, Oct. 15, 1966.

Hess—Umbler.—Richard Hess, Lancaster, Pa., Mellinger's cong., and Mary Ann Umbler, Oxford, Pa., Media cong., by Aaron F. Stoltzfus, Oct. 8, 1966.

Hunsberger—Agar.—Kenneth Hunsberger, Chalfont, Pa., Perkasie cong., and Darlene Agar, Baptist Church, by Norman Sweeting, June 11, 1966.

Kauffman—Miller.—Glen Kauffman, Middlebury, Ind., Bonneville cong., and Mary Ann Miller, Middlebury, Ind., Forks cong., by Galen Johns, Aug. 13, 1966.

Kendordine—Kulp.—Henry Kendordine, Perkasie, Pa., Trinity Lutheran cong., and Betty Kulp, Perkasie, Pa., Perkasie cong., by Charles Ruloff, Aug. 20, 1966.

Miller—Miller.—Gary Miller, Spencerville, Ind., and Mary Miller, Leo, Ind., both of North Leo cong., by Carl J. Rudy, Oct. 1, 1966.

Miller—Troyer.—H. Wayne Miller, Chesapeake, Va., Mt. Pleasant cong., and Levina Mae Troyer, Mio, Mich., Fairview cong., by David F. Miller, Sept. 10, 1966.

Pletcher—Wagler.—Stanley Eugene Pletcher, Wakarusa, Ind., Olive cong., and Linda Wagler, New Paris, Ind., Salem cong., by Harold D. Myers, Aug. 20, 1966.

Stoltzfus—Bireley.—Jay Ronald Stoltzfus, Atglen, Pa., Maple Grove cong., and Donna Lynn Bireley, Parkesburg, Pa., Baptist Church, by Abner G. Stoltzfus, Aug. 13, 1966.

Troyer—Newcomer.—Jay Marvin Troyer, Mio, Mich., Fairview cong., and Mary Jean Newcomer, New Paris, Ind., Salem cong., by Harold D. Myers, Oct. 8, 1966.

Villanueva—Zimmerman.—Rafael Villanueva, Bronx, N.Y., and Esther Zimmerman, Mechanicsburg, Pa., both of the Fox Street (N.Y.) cong., by Paul C. Landis, assisted by William M. Weaver and John L. Freed, Oct. 15, 1966.

Bishop Leon M., son of Michael B. and Mary (Moyer) Bishop, was born in Bucks Co., Pa., July 5, 1895; died at the home of his son, Lloyd, Perkasie, Pa., Sept. 28, 1966; aged 71 y. 2 m. 23 d. On Jan. 19, 1919, he was married to Lizzie Loux, who died Jan. 19, 1939. On May 8, 1942, he was married to Martha Benner, who died in April, 1962. One son also preceded him in death. Surviving are one daughter (Irene who has been in MCC service in Europe since 1944) 2 sons (Lloyd and Paul), 7 grandchildren, one sister, and 4 brothers. He was a member of the Blooming Glen Church, where funeral services were held Oct. 4, with David F. Derstine, Jr., officiating.

Buerge, Claude Mendel, son of Alf and Effie (Goodman) Buerge, was born at Jasper, Mo., Sept. 3, 1915; died of a ruptured aorta at Albany, Oreg., Oct. 5, 1966; aged 51 y. 1 m. 2 d. On Sept. 27, 1936, he was married to Clysta Headings, who survives. Also surviving are 5 children (James, Rhonda, Dennis, Thomas, and Del), 3 grandchildren, and 4 brothers (Maurice, Lowell, Lester, and Waymon). One grandchild preceded him in death. He was very active in church and community affairs. He was a member of the Albany Church, where funeral services were held Oct. 7 with David Mann officiating, assisted by Eugene Lemons; interment in Willamette Memorial Park.

Chupp, Alvin Lloyd, son of Silvester and Sylvia (Miller) Chupp, was born at Goshen, Ind., June 30, 1932, died of a heart attack at his home near Goshen, Sept. 26, 1966; aged 34 y. 2 m. 27 d. On Oct. 11, 1953, he was married to Kathryn Irene Bontreger, who survives. Also surviving are 3 sons (Duane Eugene, Glen Roy, and Richard Lamar), one brother (Verlin), 2 sisters (Lila—Mrs. Vernon Christner and Verda—Mrs. Charles Haney), and his grandmother (Mrs. Emma Nisley). He was a member of the Clinton Frame Church, where funeral services were held Sept. 29, with Vernon E. Bontreger and Stanley C. Shenk officiating; interment in Miller Cemetery.

Frey, John Henry, son of John S. and Magdalena (Snyder) Frey, was born at Breslau, Ont., Feb. 10, 1879; died at the Cross Bow Auxiliary Hospital, Calgary, Alta., Aug. 31, 1966; aged 87 y. 5 m. 21 d. On March 16, 1910, he was married to Irene Clemmer, who survives. He was a member of the Duchess Mennonite Church. Funeral services were held at Foster's Garden Chapel, Sept. 3, with C. J. Ramer officiating; interment in Queens Park Cemetery.

Harter, Earl C., son of John and Anna (Lechtitner) Harter, was born in Olive Twp., Ind., Oct. 5, 1897; died at the Elkhart General Hospital Sept. 26, 1966; aged 68 y. 11 m. 19 d. On Sept. 6, 1919, he was married to Bertha Weldy, who survives. Her home address is Wakarusa, Ind. Also surviving are 3 daughters and one son (Miriam—Mrs. Willis Numemaker, Violet—Mrs. Edward Shrock, Letha—Mrs. Dale Nafziger, and Wayne), one brother (Russell), and 17 grandchildren. He was a member of the Holdeman Church. Funeral services were held at the Olive Church, Sept. 27, with David Cressman officiating, assisted by Simon Givergic.

Hershberger, Rachel, daughter of Frank and Lovina Burck, was born near Woodburn, Oreg., Jan. 12, 1886; died at her home near Canby, Oreg., Aug. 27, 1966; aged 80 y. 7 m. 15 d. On

Dec. 25, 1908, she was married to Daniel W. Hershberger, who survives. Surviving are 3 children (Gerald, Verl, and Naomi—Mrs. Charles Bond, with whom she and her husband have made their home the past 5 years), 4 grandchildren and 2 sisters (Florence—Mrs. Frank Shank and Velma—Mrs. Paul N. Roth). Four brothers preceded her in death. She was a member of the Hopewell Church, where she was active in WMSA work as long as health permitted.

Hirstein, Martha Elizabeth, daughter of Anthony and Elizabeth (Landes) Showalter, was born at Mt. Clinton, Va., Feb. 9, 1885; died at the Methodist Hospital, Peoria, Ill., Sept. 25, 1966; aged 81 y. 7 m. 16 d. On March 21, 1914, she was married to A. B. Hirstein, who died Jan. 9, 1964. Surviving are one son and one daughter (Dale and Velma), 2 stepsons (Eldon and Marvin), 2 sisters (Effie Heatwole and Nannie Showalter), 7 grandchildren, and 8 great-grandchildren. One son and one stepdaughter preceded her in death. She was a member of the First Mennonite Church, Morton, Ill. Funeral services were held at the Methodist Church, Colloom, Ill., Sept. 28, with Clyde Fulmer and Noah Roeschley in charge; interment in West Lawn Cemetery, Colloom.

Kauffman, Christian B., son of Amos L. and Susan (Lapp) Kauffman, was born in Lancaster Co., Pa., March 28, 1906; died at his home near Bird-in-Hand, Pa., Sept. 16, 1966; aged 60 y. 6 m. 19 d. On Nov. 28, 1929, he was married to Savilla Smoker, who survives. Also surviving are his parents and 7 children (Raymond, Allen, Paul, Lillian—Mrs. Calvin Beiler, Verda—Mrs. Eli Flick, Judith, and Iva), 13 grandchildren, 3 brothers (Elam, John, Melvin) 2 sisters (Sadie—Mrs. Crist Beiler and Mary—Mrs. Aaron King). He was a member of the Weaverstown Church where funeral services were held Sept. 19, conducted by Christian Kauffman and Christian Beiler.

Mishler, Verba, daughter of Peter J. and Malinda Miller, was born in Holmes Co., Ohio, June 23, 1892; died at the Lagrange (Ind.) County Hospital, Sept. 28, 1966; aged 74 y. 3 m. 5 d. On July 2, 1915, she was married to James E. Mishler, who survives. Also surviving are one daughter and one son (Mary Ruth and Vernon Ralph), 3 grandsons, one great-grandchild, 2 sisters (Sarah—Mrs. A. Gerber and Ida—Mrs. Ray Mast), and 3 brothers (Malvin, John, and Dan). Three infants preceded her in death. She was a member of the Shore Church, where funeral services were held Oct. 1, with Orvin H. Hooley officiating.

Pratt, Lorena, daughter of Mr. and Mrs. Glenn Ford, was born at Bell Run, Pa., Aug. 6, 1927; died at St. Francis Hospital, Olean, N.Y., of unknown causes, Sept. 29, 1966; aged 39 y. 1 m. 23 d. She was married to Charles Pratt, who survives. Also surviving are 6 children (Charles, Jr., Linda, James, Judy, Debra, and Joseph), 3 sisters (Mrs. Francis McCaffery, Agnes, and Jessie), 5 brothers (Orville, Roland, Jack, Dennis, and Kenneth). Three children preceded her in death. She was a member of the Birch Grove Church. Funeral services were held at the Howard Funeral Home, Shinglehouse, Pa., Oct. 2, with Alvin E. Miller and Neil Haines officiating; interment in Bell Run Cemetery.

Swartz, Annie H., daughter of Ellis and Susanna (Hager) Crouthamel, was born in Bucks Co., Pa., Jan. 28, 1874; died at the home of her daughter, Mrs. Rufus Hager, Perkasie, Pa., Oct. 2, 1966; aged 92 y. 8 m. 4 d. On Nov. 11, 1893, she was married to John O. Swartz, who died Dec. 6, 1953. One daughter who preceded her in death. Surviving are one daughter and one son (Nora—Mrs. Rufus Hager, and Elmer), 11 grandchildren, 15 great-grandchildren, and one brother (Clarence). She was a member of the Blooming Glen Church, where funeral services were held Oct. 7, with David

Yoder, Salome, daughter of Joni J. and Lydia Miller, was born near Goshen, Ind., Oct. 20, 1896; died at Calhoun General Hospital, Blountstown, Fla., July 21, 1966; aged 79 y. 9 m. 1 d. On Dec. 22, 1907, she was married to Martin B. Yoder of Sugar Creek, Ohio, who preceded her in death, Jan. 29, 1961. To this union were born 7 sons and 4 daughters. Surviving are 6 sons (Albert, Henry, Perry, Clyde, Monroe, Martin, Jr.) and 4 daughters (Mary—Mrs. Wilkens Howe, Laura—Mrs. Cortas Wiseman, Ella—Mrs. Mark Swartzentruber, and Martha—Mrs. Albin Byler). One son, Paul, died at the age of 17. Also surviving are 80 grandchildren and 37 great-grandchildren. She was the youngest and last survivor of a family of 20 children, and a member of the Bethel Church, where funeral services were held with Raymond Byler in charge.

Zehr, Michael M., son of Michael and Catherine (Martin) Zehr, was born at Indian River, N.Y., Feb. 23, 1871; died at the home of his daughter, Lola—Mrs. Elmer Roggie, Woodville, N.Y., Aug. 7, 1966; aged 95 y. 5 m. 15 d. On Oct. 4, 1894, he was married to Christina Gerber, who died Jan. 15, 1938. One daughter also preceded him in death. Surviving are 7 sons and 2 daughters (Alma—Mrs. Michael Jantzi, Laurence, Harold, Abner, Bern, Vernon, LeRoy, Olin, and Lola—Mrs. Elmer Roggie), 38 grandchildren, and 64 great-grandchildren. He was a member of the Conservative Church at Woodville, N.Y. Services were held at Croghan, N.Y., with Andrew Gingerich and Vernon Zehr officiating; interment in Croghan Church Cemetery.

Bebb, George Roscoe, son of Sylvester and Abigail (Buckman) Bebb, was born at Peoria, Iowa, Sept. 14, 1885; died at Albany, Oreg., Oct. 12, 1966; aged 81 y. 28 d. On Sept. 26, 1906, he was married to Clara Tyson, who died April 20, 1965. Surviving are 5 children (Vesta Gasser, Frances Yoder, Sylvia Kauffman, Hazel Yoder, and Florence Ropp), 19 grandchildren, 22 great-grandchildren, 2 sisters (Mrs. Dollie Lingo and Mrs. Marie Alvis) and 2 brothers (Ted and Earl). He was a member of the Albany Church, where funeral services were held Oct. 15, in charge of David W. Mann; interment in Twin Oaks Memorial Garden.

Culp, Phoebe Sarah, daughter of Christian A. and Phoebe (Eigsti) Sears, was born at Tiskilwa, Ill., May 29, 1878; died at the Hope Dale Hospital, Sept. 25, 1966; aged 88 y. 3 m. 27 d. On Jan. 7, 1903, she was married to Charles W. Culp, who died Oct. 28, 1942. Surviving are one daughter (Mrs. J. R. Litwiler), one son (Paul D.), 2 grandchildren, and 5 great-grandchildren. Three brothers, 5 sisters, and one grandson preceded her in death. She was a member of the First Mennonite Church, Morton, Ill. Funeral services were held at First Mennonite Church and Science Ridge Church, Sterling, Ill., with Clyde Fulmer and A. C. Good officiating.

Cutrell, George Washington, son of Marshall and Lillian (Gilliland) Cutrell, was born at Davenport, Nebr., Feb. 22, 1891; died at Denver, Colo., Sept. 6, 1966; aged 75 y. 6 m. 15 d. On June 29, 1916, he was married to Frances Nissley, who survives. Also surviving are 8 children (Orie, C. Richard, Ben E., Helen—Mrs. Paul Holdeman, Janet—Mrs. Melvin Yost, Sam, Ruth—Mrs. Arch Neufeld, and John), one sister (Mrs. Mary Maust), and 25 grandchildren. He worked at the Mennonite Publishing House from 1908 to 1921 and from 1923 to 1944. He also served on the Publication Board of the Mennonite Publishing House for 15 years. He was ordained deacon in 1947, at First Mennonite Church, Denver, Colo., where he was a member at the time of his death. Services were held there on Sept. 9, with Marcus Bishop, E. M. Yost,

and John Ventura officiating; interment in Crown Hill Cemetery.

Deputy, Florence, daughter of William and Lydia (Sauerwin) Hendricks, was born in Beaver Twp., Ohio, July 30, 1893; died due to a car accident at King's Daughters Hospital in Madison, Ind., July 31, 1966; aged 73 y. 1 d. In 1913 she was married to Noah B. Yoder, who died Nov. 15, 1955. In 1958 she married Vern Deputy, who survives. Also surviving are 2 sons (William H. Yoder and Gordon R. Yoder), one sister (Cora Paulin), one brother (Henry), and 7 grandchildren. Funeral services were conducted at North Lima Church, Aug. 4, with David Steiner and Victor Stoltzfus officiating; interment in Midway Cemetery.

Erb, David, son of Menno and Mattie (Kenneil) Erb, was born at O'Neill, Nebr., June 16, 1896; died at Frazee, Minn., Sept. 19, 1966; aged 70 y. 3 m. 3 d. On April 26, 1917, he was married to Anna Grieser, who survives. Also surviving are 3 sons (David, Paul, and James), 5 daughters (Mabel—Mrs. Rone Villiard, Alice—Mrs. Ezra Stutzman, Ruth—Mrs. Vernon Wegman, Ellen—Mrs. Clarence Cook, and Ann—Mrs. Duane Schmidt), one brother (Menno), 30 grandchildren, and 8 great-grandchildren. One daughter, 3 brothers, and 2 sisters preceded him in death. In his youth he was a member of the Mennonite Church and in later years united with the Church of God. Funeral services were held at Lake Region Mennonite Church, Detroit Lakes, Minn., in charge of Glen I. Birky and E. D. Hersberger.

Kaser, Howard Jaberger, son of Ora and Brisbon Kaser, was born in Holmes County, Ohio, March 13, 1913; died at Pomerene Hospital, Millersburg, Ohio, Oct. 7, 1966; aged 53 y. 6 m. 24 d. On June 30, 1937, he was married to Lorene Mast, who survives. Also surviving are 3 children (Frederick, Mary Jane, and Rebecca—Mrs. Robert Brubacher), his mother, 2 brothers (Albert and Don), and 2 sisters (Mrs. Violet Hosteler and Dorothy—Mrs. Albert Menapace). His father and an infant son preceded him in death. He was a member of the Berlin

Church, where funeral services were held Oct. 8, in charge of Paul Hummel.

Kaufman, Irene, daughter of Adam and Ellen (Winger) Edris, was born near Canton, Ohio, Oct. 29, 1914; died at Altman Hospital, Canton, Ohio, Sept. 27, 1966; aged 51 y. 10 m. 29 d. On Sept. 30, 1937, she was married to Malva Kaufman, who survives. Also surviving are 2 sons (Donferd and Kenneth), 2 daughters (Darlene and Delores—Mrs. Gene Stevanus), 7 grandchildren, her parents, one brother (Clair), and one sister (Helen—Mrs. Leonard Stephens). She was a member of the Walnut Creek Church, where funeral services were held Sept. 30, with Paul R. Miller officiating.

Oesch, Chauncey, son of John and Mary Ann (Troyer) Oesch, was born in Lagrange County, Ind., Oct. 26, 1903; died at his home in Middleburg, Ind., Oct. 4, 1966; aged 62 y. 11 m. 8 d. On Nov. 25, 1925, he was married to Alice Miller, who survives. Also surviving are 2 sons (Max and Myron), one daughter (Doris—Mrs. Donald Bodager), 12 grandchildren, 2 brothers (Freeman and John), and 2 sisters (Amanda—Mrs. Frank Blough and Irma—Mrs. Rollin Hosteler). He was a member of the Forks Church, where funeral services were held Oct. 6, with Sylvester R. Haarer and Earley C. Bontrager officiating; interment in Grace Lawn Cemetery, Middleburg.

Rohrer, Alvin, son of Mr. and Mrs. John D. Rohrer, was born in Elkhart County, Ind., Aug. 24, 1881; died at New Paris, Ind., Sept. 15, 1966; aged 85 y. 22 d. He was a member of the Salem Church, where funeral services were held Sept. 17, with Harold D. Myers and Francis Freed officiating.

Shetler, Ellen Evelyn, daughter of Dan and Emma (Miller) Shetler, was born in Iowa County, Iowa, Oct. 6, 1910; died Aug. 13, 1966; aged 55 y. 10 m. 7 d. She is survived by 3 sisters (Alta, Cordelle, and Ida—Mrs. Carl Martin). She was a member of the West Union Church, Parnell, Iowa, where funeral services were held Aug. 16, in charge of Emory Hochstetler and George Miller; interment in Lower Deer Creek Cemetery.

ANOTHER NEW BOOK

WELFARE KID

by Dave Hill

Illustrated by Allan Eitzen

The story of a welfare child growing up with all the escapades and family relationships accompanying this kind of social situation. Written to help youth understand the feelings of one who doesn't have the security they experience. Adults will learn much from this boy who reveals his side of the picture and his feelings. This book is for anyone who wants to grow in his understanding of human relationships. Whether he is 9 or 90 years old makes no difference. The author also wrote Ramon's World published by Herald Press last year. One hundred and ninety-two pages of insight into the world of another. \$3.00



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Yoder, Floyd Robert, son of Samuel P. and Emma (Stutzman) Yoder, was born in Logan County, Ohio, May 8, 1892; died at Mary Rutan Hospital, Bellefontaine, Ohio, Oct. 9, 1966; aged 74 y. 5 m. 1 d. On Oct. 31, 1916, he was married to Kathryn B. Plank, who died Oct. 21, 1959. Surviving are 5 children (Phyllis, Stanley, Ina—Mrs. Everett Yoder, Mary Joan—Mrs. Charles Scoby, and Celia—Mrs. Gayler Hooley), 2 sisters (Gertrude—Mrs. Joe S. Plank and Dorothy—Mrs. Ira Thut), 19 grandchildren, and 5 great-grandchildren. He was a member of the South Union Church, where funeral services were held Oct. 11, in charge of Roy S. Koch, assisted by Homer Knabel.

MEMORIAL SERVICE
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Items and Comments

Lutheran editors were urged to become concerned about the nation's apparent loss of a sense of purpose.

Robert A. Forsythe, Republican candidate for U. S. Senator from Minnesota, made the plea in a talk at the annual meeting of the National Editors' and Managers' Association, at Minneapolis.

Speaking as a Lutheran layman, Mr. Forsythe said the loss of a sense of national purpose was reflected in confusion over America's role in Vietnam, in the civil rights struggle, and in the war on poverty.

The so-called "credibility gap" involving the Johnson Administration has contributed to confusion over national purpose, Mr. Forsythe charged. He defined the "credibility gap" as "the distance between what we are told by our government and what is actually the truth."

* * *

An offer made last June by three clergymen—a minister, a priest, and a rabbi—to supply 10,000 Hebrew prayerbooks for Jews in Russia was declined by the Soviet government's Committee on Religious Affairs.

The clergymen were informed of the committee's rejection of the offer in a letter from I. Bubnov, first secretary of the Soviet embassy in Washington, D.C.

He said that the granting of permission for entry of the liturgical books was "not pertinent to the scope of responsibilities" of the committee.

The letter also said that the "printing of religious books in the USSR is handled by religious organizations themselves." However, while this may be true, Jewish and other religious groups in Russia have had great difficulties in the past in publishing religious books.

* * *

Two professors from The Methodist Church's Candler School of Theology in Atlanta want the denomination to revise its long-standing requirement that pastors and congregational officers abstain from all use of alcoholic beverages."

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Cover photo: The Good Samaritan by Luoma Photos.

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The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.00 per year, three years for \$13.25. For Every Home Plan: \$4.25 per year mailed to individual addresses. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

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What We Expect at the Berlin Congress

By Billy Graham

The World Congress on Evangelism is being called at a strategic time in the history of the church; at a time when there are increasing crosscurrents and many surging movements in the church, both Roman Catholic and Protestant.

My greatest hope and prayer is that the Congress will speak to the whole church with clarity and authority on evangelism and the mission of the church.

This cause of evangelism to which I have dedicated my life is now suffering from confusion. There is confusion about evangelism among both its enemies and its friends. The enemies of Biblical evangelism—which demands a personal confrontation with the claims of Jesus Christ—are keeping the name but substituting another practice. The “new” evangelism says soul winning is passé. It wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy, and prosperous in the far country without leading him back to the Father.

Of course, Christian principles must be applied to the social order. Strictly speaking, however, this is not evangelism. The greatest definition of evangelism I have ever read is one written by the Archbishop's Committee in the Church of England. It says: “To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His church.”

A Gospel Large Enough

We must have a Gospel large enough and adequate to meet the challenge of every hour, but it must be an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. True evangelism must be redemptive, saving men from their sins.

Contrasting with those whose theology of evangelism is not Biblically oriented are many who have no problems with the theology of evangelism but whose practice of it leaves a great deal to be desired. This is no less deadly than the other.

Evangelicals who can talk good evangelistic theology spend much of their time on peripheral areas. These may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ.

Today there is a small minority of committed Christians in the world, but it is a far greater percentage now than the early church had at Pentecost. They had only 120 Christians to go out and win a world.

They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools.

They didn't even have a well-trained clergy. Some of these men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something we seem to be missing.

Power of the Holy Spirit

They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the cross, and they were willing to die in the Roman arenas. They were torn asunder. They were cut apart. But those who remained alive kept on preaching this Gospel. No wonder they turned their world upside down!

As with our Lord, our evangelism must be incarnational, involving us in men's suffering. The word “evangelist” is used three times in the New Testament. The word “gospel,” meaning good news, is used 24 times. “To give good tidings” is in five references, “to preach” in 19 more references. This means there are 120 references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the Gospel.

Thus the World Congress on Evangelism is being called at a strategic time. Confusion, vagueness, and frustration characterize many of the statements being made about evangelism. I was told some time ago by a leader of the World Council of Churches that if the council formed a definition of evangelism, it might split because there are so many divergent views.

I definitely feel that out of this Congress God may have something to say to us that would be impossible in a church council. I believe this Congress can have an impact on the entire field of evangelism and missions.

But I would not try to project what this Congress will say because only God knows that. It could well be that the Holy Spirit will do something different, something unusual, something unique for those who attend the Congress. I am praying for that.

We Should Not Be Distressed

However, we should not be distressed if dramatic and measurable results are not seen immediately. If you had gone to Wesley's England 200 years ago and heard John Wesley preach, you never would have said, “There's a revival on in England.” But everywhere little groups were meeting for prayer. If you had gone to Bristol, or to London, or to Manchester, or to Birmingham, you never would have noticed a

mighty, sweeping religious revival.

No historian at that time said, "This is changing the course of British history." But 50 years later they were saying, "The Wesleyan revivals saved Britain from French Revolution."

I know that even now God is at work in His own way. The Holy Spirit is sovereign. The symbols of the Holy Spirit are wind, oil, and fire. Who can control these elements? We dig our little trenches and we say, "God, you work right here; and if you don't work here, I won't work with you." We try to put God in a corner—we think we can wrap Him up in a neat little package.

But before you know it God comes out of the corner. He breaks out of the package. The mighty sovereign God works in His own way.

There will be times on the Congress program that are not planned. We are going to let the Spirit speak and we are trying not to limit God in this Congress.

I believe the situation in the church and in the world is such today that a Congress of this sort could, with God's blessing, have a worldwide impact on the Christian Church.

My heart beats a mile a minute when I talk about this Congress. It makes my blood run warmer when I meditate on what could come out of such a gathering.

It is my prayer that historians will write of this time—if Christ delays His coming—that the World Congress on Evangelism was used of God to advance the church and that in this meeting the mighty God revealed to us His old power in new dimension.— Reprinted from *World Vision Magazine*.

What's Your Mandate?

By John H. Mosemann

Professed Christians have not been too successful in demonstrating uniqueness of purpose. Their loyalties and goals carry too little distinctiveness in spite of Jesus' words: "You shall be my witnesses."

The church exists for mission in the world, not position. Judged by what we see, even Christians are called to build frantically their little kingdoms of financial security, influence, and power. They yearn to become world fixtures according to their own design. This, after sharing the company, listening to the teachings, and observing the practices of Jesus for three years!

When they asked if their time had come at last (Acts 1:6), Jesus insisted that His previous promise of the Holy Spirit was for a quite different vocation. The Spirit was offered to make it possible for them to become witnesses. No other options permit a disciple to pass up what Jesus identifies as the immediate imperative—witness.

Our mission in the world is witness to Christ. Whatever else we do, there must be clear enunciation of the good news about Jesus Christ. Witness to Christ has to do with the experimental facts about Christ and not only the historical ones. It means that we become bearers of His presence in every situation and relationship. Wherever His people are found, there He is! The Christian presence, therefore, is deployed wherever His people live and work. An intrepid missionary went to live among a Sahara tribe to "be a presence among the people . . . a presence willed and intended as a witness of the love of Christ."

The Christian witness is drawn by his commission to places in the world that are sore and distressed—where healing is needed and hope must be restored. He must be the friend of

the sinner and the poor, and not merely of proper people. Our calling requires that we serve the needs of people even as Jesus did. Our service programs are not second-rate or counterfeit ways of witness if indeed they speak of Christ and are born of His love.

We must, even at great risk, witness by our words. The risks are: (1) that we coin a Protestant Latin which carries no understandable message to persons whom we presume to address, or (2) that the words become little more than "a paid political announcement and do not represent the views of this station."

The occasions of witness are the normal settings of life. It is absurd to think of "church" as a given hour or place in the week. The church is in the world constantly—via vocations, trading, traveling, etc. To witness is to bring into each of these settings an authentic presence of Christ, a readiness to minister in His name, and a willingness to verbalize "the mighty deeds of God" in one's own rebirth. Structured situations are needed for fulfilling our witness, but the church suffers far more from its failure to use these normal day-to-day settings for interpreting Christ effectively.

Our mandate is not an easy one. It is difficult to find the narrow path on which we identify with our world sufficiently to be heard, and on which we maintain sufficient closeness to Christ to have a right to speak for Him. Only the Holy Spirit can help us become such authentic witnesses that we neither become the world nor remain too remote to help and be heard.

John H. Mosemann is pastor of the College Mennonite Church, Goshen, Ind., and president of the Mennonite Board of Missions. He made this article available out of the context of the College congregation's study of its mission and its structure for mission at our request and for publication during Missions Week, 1966.

Exciting New Model

While the papers are splashed full of new car spreads, we should be reminded that the church has its new models too. Every fall there is a totally new P.G. (that stands for *Program Guide*, for the Sunday evening meetings).

We really mean "new model." *Program Guide* gets much more than a style change. It is new all through. You lift the hood and discover forty exciting changes, forty new programs. We have even added three (music programs) to give it that extra punch.

Program Guide continues its basic philosophy. It is "Sunday evening programs will help members to be Christian, not only on Sunday at the church, but all week wherever they go. The Sunday evening service can therefore become the time when the church faces the questions which grow out of the lives of its members through the week."

Arnold Roth, *Program Guide* editor, the group which planned the program, and the writers have done a fine job of creating the '67 model in line with the stated purpose. Note some of the titles:

- "The Effect of Advertising on the Christian"
- "Ethics in Business"
- "Installment Buying"
- "Is God on Our Side?"
- "Patriotism from a Christian Perspective"
- "Corporate Confession of Sin"
- "How to Interpret the Bible"
- "Planning Purposeful Family Vacations"
- "What Color Is Christ?"
- "What About Family Planning?"
- "Bridging Gaps Between Generations"
- "Expecting the Christ"

Well, that's twelve out of forty. In addition there is an entire section of five studies from the Book of Galatians, there are programs for special days, there are adaptations for children's programs, and there are numerous other practical "issue" type programs which can surely help many persons to learn what it really means to follow Christ into the world.

Also, this year's model has a new "safety feature" for those who get in the rut of always having two essays and a speaker. There is a special feature on types of programs and when they may be used. Here are a few which are discussed:

- The Topic Approach
- Symposium
- Panel Discussions
- Buzz Groups
- General Discussion

Every congregation should have a section on a library shelf for copies of the new P.G. Why not suggest to the Sunday evening committee which programs should be first?

—Arnold W. Cressman.

The Publican

*O God,
Forgive when I've sought
Soft contentment
Instead of courage,
Ease instead of endurance,
Shelter from the storm
Instead of strength
To endure
Forgive
When I've begged for blessings
And forgotten you,
The Blesser.
I have known enough of purpose
To recognize the road.
Give to me now
The ruggedness
To risk all
For you.*

Amen.



Lake Region, Detroit Lakes, Minn.

The Lake Region Church had its beginning in 1926 when three families moved into the area near where the church now stands. The first Sunday school was organized that fall, and in May, 1928, the congregation was formed by I. S. Mast, with J. C. Gingerich as the first pastor.

The building was started in 1932, completed and dedicated in July, 1936, and enlarged in 1948. By 1951, the membership was 104. The present membership is 67, with many former members in active service in other congregations and missions throughout the church. Elmer D. Hershberger is bishop; Ben Grieser is deacon, and Glen Birky is the present pastor.

What Gives?

By the time this GOSPEL HERALD has been printed and mailed to the church, the Berlin Congress on Evangelism which Billy Graham writes about on page 986 will be history. Mennonite participation in the Congress will have been considerable.

From the United States among those participating are Myron and David Augsburgers and John Drescher (who is representing the Mennonite press). From Mennonite churches abroad, representation will include: Dan Nuesch, secretary for the Argentine Mennonite Conference, who will be going in his capacity as staff member for Billy Graham in Argentina; Elio Milazzo, Florence, Italy, speaker for *Parole di Vita*, the Mennonite broadcast in Italian; David Shank, missionary to Belgium. Other Mennonite groups are also participating heavily.

The Congress was sponsored by the Billy Graham organization and Carl F. H. Henry, editor of *Christianity Today*, among others.

Aside from the Congress the message of this article poses a number of questions for us as a Mennonite Church now at Missions Week time. What is our concept and experience of evangelism? Is one reason we don't become more active in proclaiming the good news that we don't believe the Holy Spirit can work and is working? Aren't we sufficiently committed? Perhaps it is not yet God's time? Has Hollywood infected us so that we look only for the obviously dramatic and exciting?

Billy Graham raises all these questions. John Mosemann on the page across has also probed deeply regarding the life and work of Christ in our world. Just reading these articles should be encouraging and sustaining for any earnest Christian in the witness of his own life. In the midst of the confusion and vagueness, let them also be a call to a covenant of prayer. Let us pray for commitment, witness, and working faith in the life of our brotherhood now at Missions Week, 1966.—N.

Stopping Pornography

Several years ago a new committee was organized in London, England, called London Committee Against Obscenity. It was organized to obstruct the "tens of thousands of harmful magazines" that form what it calls the "river of American dirt."

Many major magazines in America have spoken to the seriousness of the "sex revolution" and "the sexplosion," pointing out the moral crisis and asking questions that we as Mennonites and Christians need to face. Further questions are being raised as to how to handle the deluge of pornographic

materials—books, photographs, magazines, movies, calendars, and playing cards.

True, all the moral decay of our day cannot be blamed on pornographic literature. But those who have any inkling as to the power of the printed page know something of what is happening. Pornography is a multimillion-dollar industry that feeds on youth. It is much more serious than most of us realize.

But the correction of this growing problem will not come by legislation or censorship. It is something on which Christians and churches must take a stand and declare their moral standards without fear or favor. If the purity of youth is to be protected, it will take backbone to stand against this great evil first within the church. It would be impossible for non-church members alone to purchase all the pornographic literature sold. Here is a defamation of character on which the church has been strangely silent and it is time to speak out against this sin which is causing such internal rot.

Sometimes we see encouraging signs. Some stores have ceased selling objectionable material and even invite customers to report if they find objectionable reading material on their racks. Some magazines take steps to remove objectionable pictures and advertisements when some express reactions. So keep your words courteous and sign your name when you write, and speak up where you have opportunity. Because God's people are silent, sin abounds.—D.

Bless and Bleed

I am told that "bless" and "bleed" come from the same root word. It is an intriguing idea and an unalterable truth. Those who refuse to suffer with and for others will never be of great blessing or help to others. First there is the bleeding, then the blessing.

In our day we seek to steer clear of any kind of suffering. We too often seek to dodge every kind of inconvenience to ourselves. But how often we are reminded in our own experience that it is not the person with perfect health and ease who is best able or willing to be a blessing to others. Smooth paths are not necessarily safe paths. Shakespeare wrote, "Sweet are the uses of adversity." Another has said, "Tears wash the soul." Without the showers of sorrow, the heart becomes hard. Without the test of trouble, life is devoid of the flowers of compassion.

Blind George Matheson wrote—

There is an Eye that never sleeps,
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light;
There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

I wonder whether he would ever have written his beautiful hymns which have blessed so many had he continued to enjoy sight.—D.

Being Dead, Yet Speaking

By James E. Adams

"Mom just led another wandering sheep into the fold. It was Dad."

The way Dave Saunders said this intrigued me, for his mother had been dead for more than three years. I could understand if he had said God rewarded her tears, prayers, and faith. But to say a dead mother led—

Well, Dave had purposely provoked my interest and he told me the story. Forty-eight years ago, newlyweds Joseph and Martha Saunders set up housekeeping on a tenant farm. They were fine Christian young people. God prospered them, and, as the years passed, they bought the farm.

Dave was the first of six children. He has a very dim recollection of his father attending church. But by the time Dave was seven years old, his father had backslidden. Through the years, Martha Saunders read the Bible to her children, prayed with them, and took them to church. All were saved and are Christians today—one a minister.

As Joseph Saunders' family grew, so did his responsibilities. He worked hard and long. Many times, Martha said, "Joe, there are men around who would be glad to work for you a day or two now and then. You're working too hard."

"I hire help when I need it," he would say.

"Yes, in harvest season. But you need help now and at other times."

"Don't worry," he always answered. "I can handle the farm."

Martha did all she could to help. She even tried to milk Nellie, but Joe would not permit it. Nellie was the one thing on the farm which really provoked Joe. The cow had a habit of crowding him into the side of the stall.

One evening Joe was milking Nellie when a neighbor came in to ask a favor. Nellie chose this time to crowd her master. It had been a long, trying day, and Joe let out an oath. The neighbor said rather thoughtlessly, "Nice language for a church member."

Joe hung his head and said, "Yep. You're right. A man who uses that kind of language has no business in church."

"Now, Joe. I spoke too quickly. You're a good neighbor and church member. Everyone makes mistakes."

No doubt work and tension had sapped Joe's devotional life somewhat. And this incident triggered a resolve to give up. Gradually, Joseph Saunders quit going to church.

However, he got into one religious service every year. The Saunders reunion was a great day for him. He enjoyed it and yet he dreaded the devotional period. They would sing choruses, have personal testimonies, and conclude with a short sermon by Joe's son or one of the other two ministers in the Saunders family.

Two years before Martha died, Joe noticed that everyone who spoke walked over to a microphone. "Some new gew-gaw," he thought and dismissed it from his mind. But later, one of his sons brought a tape recorder home and played back the religious service they had held at the reunion. This was sort of interesting but yet dull to Joe. However, he remembered it.

When Martha died, Joe was sixty-eight—still bright-eyed and sprightly. But the family soon noticed a change in him. He seldom smiled, and everything he did seemed to be a great effort.

Two years later, he injured his right foot. It refused to heal. He had diabetes. With this and the "infirmities of age," he was soon bedfast. Dave and another son took turns sitting up with him at night. The end could come almost any time. It seemed he was going to die as he had lived most of his adult life—without Christ.

One evening, when the old gentleman seemed to be asleep, he startled Dave. "The tape," he said. "The tape."

Dave thought his foot was aching. "Are the bandages too tight, Dad?" he asked.

"No. The tape. The reunion."

Then Dave understood. He was about to say he would get it later, but he didn't. He went to the phone and called his brother. "Say, would it be too much trouble to bring the tape recorder and the tape you took at the reunion several years ago? Dad's asking for it."

"Be right over."

A half hour later, the two sons started the tape recorder and sat down. Their father raised his hand. Dave turned the volume down. "I want to hear Martha," his father said. The sons looked at one another. Dave's brother went to the tape recorder and worked over it. When he turned it on again, the people were singing a chorus. "I think Mom testifies after this chorus, Dad," he said.

The sons sat there tensely, listening to their mother's voice and watching the still form on the bed. A tear trickled down the side of his face. With the completion of Martha's testimony, he said, "Turn it off."

Dave looked at his father. His eyes were closed. His breathing was strong and regular. Perhaps he was asleep. The two sons tiptoed from the room. "I'll leave the tape recorder here," Dave's brother said.

"Yeah, thanks," Dave said. "Pray for Dad." The sons gripped hands and parted.

About two hours later, Dave was sitting by a dimly lit lamp, reading.

"Dave," his father called.

"Right here, Dad," Dave said.

"I want to hear Martha."

"OK." And Dave turned on the tape recorder.

Martha concluded her testimony: "I love the Lord Jesus. He is a wonderful Saviour to me. Won't you let Him be your Saviour, too?"

Speaking almost to himself, the sick man said, "Martha was looking at me when she finished her testimony." There was a pause. Then the old gentleman's body shook with great, choking sobs.

"O Lord—O Lord," he cried. "How I've wasted my life! I failed my family. I made Martha do her job and mine. O Lord, I'm sorry. O Lord, forgive—forgive—"

Dave sat there, his hands clasped in his lap, for half an hour as his father prayed. Then the old gentleman quieted. Dave walked over to the bed. His father was drying his eyes, and a smile creased his face. "It's all right, Dave," he said. "The Lord has forgiven me."

Joseph Saunders did not die. His foot was amputated, and he is asking to be fitted with an artificial limb—at seventy-two years of age! Friends, neighbors, and relatives are amazed at his stamina and his ringing testimony for Christ. The old gentleman is making his latter days count for God. He returned to the fold of the good Shepherd because his Martha, being dead, yet spoke and led him back to the Saviour.

Missions Today

Send No Money

By J. D. Graber

Money is needed for missions, but money is also one of the chief problems of missions. If the dollar gets too close to our eyes, it obscures clear mission philosophy and so our money may do more harm than good in church building. The Apostle Paul did not have this problem. He did not need to administer money in his overseas mission program. When he promoted relief for the brethren in Jerusalem, he insisted on having local church members to share the responsibility with him.

We have to find good ways of using money in missions. There are wrong ways of using money, and church growth, even evangelism, can be hindered by money. So some church members would conclude that to be safe we will just keep our money; we won't run the risk of making a mistake by

giving to missions. The facts are right, but the conclusion is all wrong. The Lord expects us to be good stewards and stewardship means nothing if it does not mean liberal giving of money.

Self-help is strengthening. This is sound philosophy and excellent mission practice. This outlook lies at the base of our pronouncements on partnership in missions. In the colonial age we used *our* money, to carry out *our* programs, to build *our* churches according to *our* own ideas and ideals. Experience has taught us that this is not a good way to use money. Missionaries have learned that this does not build strong churches.

Partnership involves real sharing on all levels. In missions, home and overseas, we do not do things for people as much as *with* them. Unless the brotherhood in the "mission church" is involved in the planning of a project or undertaking; unless they see the vision with us and share in the sense of call and urgency; and unless the "mission church" makes some significant financial contribution, *we should not undertake the project.*

We have the money; so let us just do it, say some of our western friends. But more important than money is the question of mission strategy and church building objectives. Our Mission Board has adopted a general policy of sharing fifty-fifty the cost of construction of a meetinghouse with a "mission church." In many places the land required represents about half the total cost. So we have frequently purchased the lot and then the congregation, with the help of sister congregations in the same country, erects the building. Sometimes this is a difficult task that requires years of effort.

But the struggle produces strength. Sometimes we loan money, with interest, to a congregation for their share of the cost and they repay the loan over the years. The members then know and feel that the church is theirs and the title remains clear.

Do not try to short-circuit this church building method. Give freely to the Board's share, for this is *our* share. Make a loan available through the Board if you can. But send no money direct to a "mission church" to "help" them do their share. You do them no kindness, for self-help strengthens.

WHEN MUSIC

The song—

It rippled and it bubbled

As it floated out away,

And where its mem'ry lingered

No one could really say;

But the one who heard the message

Had a richer, fuller heart—

For the song had shared a blessing

As the singer lived the part.

—ROBERT D. HOSTETTER

For Speakers, Committeemen, and Other Guilty Ones

By Paul Showalter

Stewardship has been defined as the grateful, obedient response of the whole person to God's redemptive love. When an individual responds, it means he is continuing the work that Christ began. When a group of individuals begin to respond collectively, it means that their energies and efforts intersect with the efforts of other groups or persons. Perhaps we need more instruction on making our responses effective and meaningful where we intersect with other people. For instance, it is very possible for me to respond in my own way without taking into consideration the needs of the other person, and thereby I totally waste his time and his response by my non-thoughtful action.

It is the purpose of this article to introduce a few areas where this kind of interaction occurs and where there seems to be a loss of effectiveness in the response. It seems to me there is a stewardship issue here. These comments are arbitrarily confined to the scope of our Mennonite Church life.

Habitually Late

There are some people who seem to be late habitually. An occasional tardiness is excusable, but what does it mean when one is late every Sunday or is late to every meeting? Could it be that there is a form of arrogance here, that the individual feels he is so important that he can waste every other person's time in order to accommodate his schedule?

Or think about this for a while. Every filmstrip or movie projectionist leader's guide suggests that the director should preview the film and check all equipment so that everything is in order when the film is to be shown. If these details are left until showing, time is unnecessarily wasted when you must focus in a film, be changing bulbs, or discovering that the equipment does not work at all. Furthermore, without previewing, how can the leader direct a good discussion?

Committee membership is another problem. Often small groups cannot proceed unless all members are present. The feeling of responsibility to be present on time in a committee should be just as keen as keeping a doctor's appointment. In fact, to leave any responsibility unfulfilled is bound to cause extra effort on the part of someone to fill the gap.

Those Questionnaires

Another area to ponder is the answering of questionnaires. Most senders of questionnaires are resigned to expect a very poor percentage of returns. But how can we get the facts and

figures for the *Yearbook*, our schools, church-related studies, etc., accurately enough to be useful unless we have one hundred percent response? Have you ever considered how much extra time or cost is involved when extra notices and phone calls must be made in order to get the reports in on time? It seems to be the policy of some people to respond only after the second or third notice. Some people throw every questionnaire in the wastebasket.

Of course, the responsibility for the questionnaire also rests upon the author. Preposterous documents and questionnaires should not be sent to busy people. Every effort should be made on the part of the author to make the answering as simple as possible. If the results of the questionnaire are mainly for the author's benefit, he might slip in a dollar bill if it takes twenty minutes to complete the questionnaire!

Reports and Attendance

Conference delegates also have responsibility. There is always a sizable group of delegates who come to the meeting without taking the trouble to bring along the reports which have been mailed previously; hence, the officials in charge know they must go to extra cost to print extra copies and make room on the crowded agenda to allow time for distributing the copies that should have been read at home.

What about this one? It doesn't seem worth some individuals' time to come for all the sessions of a meeting. Some people always expect to miss the first and the last session. No matter how carefully the conference was planned and announced, these individuals plan to arrive after things are "really humming" and they schedule their plane or train to leave two hours before the last session. I suppose they feel satisfied and efficient in having gotten a part of the meeting. This is decidedly self-centered, to say the least, and disregards the time and efforts of those who have planned and those who were present for the full session.

Then it seems we always have the problem with the poorly prepared and/or long-winded speakers who spend most of their allotted time apologizing for the poor job they are doing, which the audience already knows, or suggesting that someone else could do a better job than they are doing. If they really believe either one of these two statements, they should either prepare better or not have accepted in the first place.

To be sure, stewardship expresses itself through a response and the wise use of one's own time and effort, but the response is not finished until we consider how we are using our brother's time as we are spending our own.

Church Organs and Mennonites

By Philip K. Clemens

The subject of church organs and the Mennonite Church is full of complexities which arise from various backgrounds of tradition, thought, and events. ("Mennonites" in this article refers to the Old Mennonite Church.) To some readers this article may appear entirely out of place in the GOSPEL HERALD because the Mennonite Church traditionally has stood quite firmly against organs. Others may feel that this article is behind the times because their congregations have already accepted organs. However, this presentation is neither to encourage nor to discourage organs within the Mennonite Church. It is rather a suggestion that this subject be brought out into the open for discussion.

Although most Mennonite churches do not have organs, it is important that all of us take part in this discussion. Those who have and those who do not have organs both stand to gain by the valuable insights which most likely will develop. This is because both groups can listen and offer suggestions from different backgrounds and perspectives. In addition, discussion about any one part of church music cannot help encouraging more keen evaluation of its other aspects.

Following are several of my observations of present-day musical practices within the Mennonite Church. It is because of these facts that we cannot avoid, but must eagerly welcome, open conversation.

1. Many congregations regularly play recorded music over their speaker systems. This "secondhand" and, sometimes, poor quality music is generally provided with little creative effort while the musical abilities of members within the congregations are disregarded.

2. Many congregations import organs for special occasions, such as wedding and Christmas programs. The difficulty in finding good organs, organ music, and organists for these temporary setups causes some very serious problems.

3. Some congregations regularly use organs; most do not. The questions of "Why?" and "How?" however, seem to be bypassed because of personal "tastes" and "convictions" when new directions are taken or old patterns are maintained.

4. Small congregations who face the problem of poor congregational singing sometimes turn to the organ as the answer, even though creative musical leadership could possibly discover more adequate answers.

5. Although some congregations have effectively approached the subject of organs, others have made haphazard decisions which have resulted in unhealthy musical and spir-

itual situations. Because decisions of this type are rather new within Mennonite circles, many members do not have the background from which to take intelligent action.

6. Our traditional four-part, unaccompanied singing is being challenged by members who feel that this restricted type of singing is no longer adequate as the only musical expression within Mennonite worship. Others, however, feel that this is the best possible form of worship music. The majority of members like this type of singing but have no strong convictions about it.

With these observations in mind I would like to sketch a few scattered thoughts. Let us, above all, remember that God works within and through His people as they are open before Him and one another.

Because congregations are the frontiers of faith, local music committees and other concerned individuals must deal with this subject of organs. We cannot expect our colleges and churchwide committees to do all the research, teaching, and decision-making. They are invaluable necessary, but they function properly only as they maintain the congregational perspective. This calls for intense cooperation on everyone's part.

Sometimes churches are guilty of "following the crowd." Wanting organs "because other churches have them" or rejecting organs "because other churches have them" are both equally inadequate. Decisions ideally are custom-made for each congregation, because each congregation is in a unique context.

For some strange reason the subject of "quality" is generally omitted when congregations make decisions about music. "What people like" seems to be the rule of thumb which church music committees follow. Oddly enough, one would expect a much different approach within the Christian brotherhood. For, if we were to approach the quality of Christian life by the same rule, Christianity would be in very sad shape—if it existed at all. "What people like" is a very important criterion of decision-making, but it is only one of several. With this in mind, seek out a respectable Christian musician (organist, if possible) with whom you can enter into dialogue. You may want to discuss such ideas as: "What is good music?" "Who is a musician?" "What is church music?" "What is an organ?" "Who is an organist?" "Does organ music either help or hinder congregational singing?" "What is the purpose of worship music?"

Finally, let us remember that there is no simple answer to a subject of such complexity. There may never be one uniform and final answer, for a church on the move is continually

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reevaluating itself and its practices. Even if a congregation were to decide against organs for the present, it must still ask itself such questions as: "What progress are we making with our singing?" "Are the young people active in our music?" "Are the children learning to sing?" "How can we best utilize our vocal potential?" "Would an organ help us to better express our worship of God?" Or, if a congregation were to accept organs for the present, it must ask itself such questions as: "How can organ music best be played in a worship service?" "What music shall be played?" "What type

of organ shall we buy?" "Who will play the organ?" "How can we best maintain effective congregational singing?" "Could we better express praise to God without an organ?"

Whether or not open-minded conversation about church organs happens, remains to be seen. Nevertheless, changes occur even if we do not discuss them. Besides, it is Christian to be on top of changes, not dragging along behind wishing that certain things had happened differently. Therefore, let us be open with one another as together we seek the guidance of the Spirit.

Seventy Times Seven Equals Mercy

By James Sauder

Peter thought he had passed the limit and needed special credit. He forgave seven times! Then he heard a new formula for mercy, "Until seventy times seven" (Matt. 18:22).

But before he reached the 70 mark in this expanded method of bookkeeping, I believe Peter tired of his accounting. He concluded that it was easier to continue forgiving than it was to keep the record. He eventually caught on that Jesus' answer to seventy times seven was mercy, and not a mere 490.

Jesus' formula reminds me of the lubrication of the jeep in Gualaco, Honduras. A mechanic told me, with a twinkle in his eye, that I should change the oil in the jeep each time I cross the river. I began to do some calculating, too. That would require about 250 quarts of oil a month, or 15 barrels a year!

The mechanic says that oil is needed in abundance to save the engine at the points of friction. Jesus says that abundance of mercy is needed in human relations. Recently I needed it, for I forgot a speaking appointment. I was forgiven but that experience led me to meditate on mercy. As I meditated, I discovered that the oil of mercy is needed in abundance in the missionary endeavor.

Abundant Mercy to Bad Characters

"When Jesus was at table in the house, many bad characters—tax-gatherers and others—were seated with him." The ceremonial religionists questioned, "Why is it that your master eats with tax-gatherers and sinners?" The penetrating answer came back, "Go and learn what that text means, 'I require mercy, not sacrifice.' I did not come to invite virtuous people, but sinners" (Matt. 9:9-14).*

Mercy means most at the point where it is needed most. Those bad characters hardly deserve mercy, but Jesus says that the bad characters need it. Mercy is mercy only when it is applied at the point of the offense. The incarnation of Jesus

teaches us that. He didn't forgive us from the distant courts of heaven. When nails were driven into His hands, He offered forgiveness. The mob that mocked Him heard the words, "Father, forgive them; for they know not what they do."

One time the disciples reported a tragedy to Jesus. At the town of Siloam a tower fell and killed eighteen wicked people. Jesus replied, "Except ye repent, ye shall all likewise perish." Was He suggesting that everyone is a bad character and in need of mercy?

Abundant Mercy Among Brethren

On a mountainside one day Jesus told His disciples, "Blessed are the merciful: for they shall obtain mercy." Disciples need mercy, too. But mercy for the disciple has an added feature.

Mercy has a two-way action. The merciful shall obtain mercy. The disciple is both a receiver of mercy and a giver of mercy. The mutual two-way action of mercy is illustrated again by oil. Oil lubricates the parts that rub against one another in order to make the machine operate smoothly. A machine without oil produces self-destroying friction. Friction which at first only announces a squeak can eventually ruin the machine.

As I meditated on mercy, I noticed a small oil can. The label read, "A specially prepared lubricant for household sewing machines." I carried the parable a bit further. Mercy is "a specially prepared lubricant for worldwide missionary endeavor." Mercy lubricates interpersonal relations. Human relations are the stuff of mission activity. Notice the many relationships where persons rub one another: missionary and national, missionary and missionary, missionary and administrators, administrators and administrators, administrators and staff help, administrators and the church, etc. Each is a potential friction point where mercy oils the operation.

How about the times when the missionary works begin to

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squeak? What does a missionary do when a thief who stole his radio comes and asks for favors? Or how does one react when a brother says that the mission board should exercise greater self-denial and later displays his newly purchased powerful farm machinery? It requires an abundant supply of the oil of mercy.

Abundant Mercy Beyond Routine

The demand for mercy is unpredictable. When I feel that I am already using up my supply, I am challenged to use more. Mercy somehow breaks into the planned routine of things.

The people of Jesus' time were troubled by this, too. They had their "perfect" Sabbath routine. Then along came Jesus' disciples and deliberately picked wheat on the Sabbath because they were hungry. The Pharisees complained. Jesus replied by telling how David violated the "perfect" priest code when he went into the temple and ate bread that only the priest was allowed to eat. "But," Jesus continued, "if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

Jesus quoted from the prophet Hosea, who exercised mercy to the point of breaking the puritanical code when he married a harlot. Jesus' critics thought that mercy should somehow be contained and controlled by a ceremonial, sacrificial system. Jesus meant that mercy goes beyond any routine system. He meant that I should have mercy when:

—I am called from the dinner table for an emergency ambulance trip in the jeep.

—I am accused at one moment of being too progressive and at the next for holding back.

—I meet someone in genuine need even though reason says that I will pauperize him.

—I am required to work overtime without any additional benefits.

Lord, get me ready for my next mercy experience. Help me to be ready to forgive even the accuser. Prepare me for the more difficult task of begging for mercy from a brother. Forgive me for the times that my faulty arithmetic concluded that seventy times seven equals 490 rather than abundant mercy. Amen.

*From *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.

My Testimony

By Martha Huebert

"All that happens to us is working for our good if we love God, and if we are fitting into His plans" (Rom. 8:28).*

Strange how God works in our lives through seemingly difficult situations. What a difference there is between our immature attitude that the Christian's life should be "a bed

of roses" and the actual thrill of day to day dependence on God!

It seems that, at least in my life, God allows troubles and problems in order to bring me closer to Him, and in order to increase my understanding of His plan and will for my life. Whenever all is going well, and I'm pretty well satisfied with my life, some crisis brings me back to my knees in total dependence on God. And then He works His marvelous miracles, proving once again that all I needed was to trust Him in the first place.

Recently I had to undergo minor surgery. This was my first hospital experience, and I was filled with fear and trepidation at the very thought. At first I felt rebellious, with a "Why does this have to happen to me?" attitude. After much prayer and quiet "waiting on the Lord" I was able to give myself completely into His keeping. Then I experienced His calming presence.

When I got to the hospital, I soon realized how fortunate I was to have such an insignificant ailment. The young woman in the next bed had had a heart attack, and was also awaiting kidney surgery. Not only was she physically sick, but her whole life was mixed up. She was separated from her husband and about to be divorced, was living with another man, and had previously been in a mental institution after attempting suicide. No one came to see her in the three days I was there, while I was encouraged by daily visits from my husband, and a visit from my parents and brother. This lady was terribly lonely and in need of someone to talk to. Suddenly I felt that maybe God had sent me there to be of some service to this lost sheep of His, to listen sympathetically, to give some advice, to pray for her.

She was superstitious and "religious" in a sense. She wore a string of medals around her neck, including one designed to ward off the "evil eye." She said her rosary and received communion from the priest who came every morning. Yet she felt no close relationship to God as a person. We had many interesting conversations, and I plan to continue the relationship now that I am home again.

On the day of my operation I was awakened at 6:00 a.m. (hospital routine), although nothing was to be done until eight o'clock. I was therefore able to spend those two hours praying and reading my "Living Letters" translation of the epistles. I derived great comfort from II Cor. 4:17 and 18:

"These troubles and sufferings of ours are, after all, quite small and won't last very long. . . . The troubles will soon go away, but the joys to come will last forever."

As I was wheeled into the operating room, I was filled with the joy of God's presence, and I knew I had nothing to fear.

I would also like to add a few words of praise for the nurses and aides who serve God daily in hospitals throughout the world. Jesus said that whatever we do for our brothers and sisters in this life, we have done it to Him, and these dedicated people really do serve humanity through their patient service and encouragement.

Now I am again at home, recuperating and feeling fine. I know in a new way that God is always with me, holding me

*From *Living Letters*, by Kenneth N. Taylor. Copyright 1962 by Tyndale House, Publishers. Used by permission.

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in His hand, taking care of all my needs. I have a wider vision of the world's needs, the physical and spiritual illness gripping so many people. And I have a new appreciation of the loving

service given to some people who do not even call themselves Christians. Can we, who are known by His name, do any less? This experience really did "work . . . for good" for me.

The Forgotten Ones

By Gerald Nofsinger

As our vehicle twisted over the tortuous, rock-strewn road winding down toward the mouth of the creek, my mind couldn't help reviewing the encounter of that afternoon with a mountain family in eastern Kentucky.

The father was 44, but he looked 20 years older. His features were etched deep by the elements and the years of hard labor "doggin out" coal from truck mines. He hasn't had a steady job in eight years now, and the decay of self-esteem in both himself and his family is apparent.

There is another type of decay as well. Every time he exerts himself, his labored breathing betrays lungs given to silicosis, a disease to which miners are especially prone. But this man has not been able to obtain the necessary medical attention needed. Why not?

It is difficult to pinpoint the cause in this situation. In the first place, he simply did not know that there was such a thing as Medicare. He had not read—in fact, he could not read—the pamphlets distributed by the public welfare office explaining the free examinations given at the University Medical Health Center.

However, there is another side as well. When he did go to the welfare office, he was shuttled from worker to worker, burdened with forms, told to read them over and to come back later. And then he was promptly forgotten—another statistic for the files.

This has had a devastating effect on the family. There have been months when it has not been possible for them to scrape together the necessary \$12 to apply for enough food stamps to feed the six children. When this happens, the menu for a typical day consists of three meals of corn bread and white gravy. For the noon meal they may also have beans and potatoes.

This is happening in Appalachia, within driving distance of many of us and well within range of all of us. This literally takes place *among us* every day. It can happen in a rural as well as an urban setting. For this particular family, disease and a woefully inadequate diet have become routine, a vicious routine.

Loreen, an attractive, intelligent teenager, is a dropout. She quit school, not because of low grades, but because of a lack of adequate clothing. Unnecessary you say? Perhaps so, but Loreen has enough pride left to go out seeking work of any type to avoid becoming dependent on "charity."

Merv, just entering his teens, is ashamed to go to school because of his clothing. "They're no good, and I'm no good," he commented. Perhaps so, at least in the eyes of "some folk," but in the eyes of God he is of infinite worth.

And so the narrative could continue on and on.

What can be done in behalf of these people? No doubt the most important thing is to treat them as persons, not things. And even more important is the need to take time to listen to them. They are people whom the world has passed by and forgotten. However, we must first become acquainted before we can listen. Inevitably, the pent-up emotions (not easily shown by the Kentucky mountaineer) and overt hostilities will come tumbling out. In short, they, like all of us, need a sympathetic, understanding ear.

In one instance we were seated on a front porch when the matter of local politics came up. The fellow immediately flashed out in anger, "Look, buddy, 'they' even tell you where you got to trade. There's no such thing as doin' what you want to or should do."

It is true that advice and assistance given in an unassuming manner can help these people to some degree. They need to be made aware of the availability of FHA home loans, of medical benefits, of the advantages of using certified seeds in their gardens, of the potential in craft and guild cooperatives, of the Neighborhood Youth Corps, of child day care centers, of the Job Corps, etc. Much is available but they know little about these services.

These folk, warm by nature, have become wary of outsiders. The past exploitation by landowners and coal and gas companies has ravaged this land and bent or even broken their spirits. It is these forgotten and troubled people—forgotten by too many well-meaning programs and experimental projects—that MCC Voluntary Service is seeking to reach. God is calling us to reach out, to stand beside, and to extend the cup of cold water to these neighbors in His name.

KIND WORDS

*Kind words
Are a flower-strewn path
Which leads to a fresh spring
Of living water, soothing hearts
Of men.*

—EVA R. HARTLEY

Gerald Nofsinger is assistant director of Voluntary Service at MCC, Akron, Pa.

He Careth for You

By Newton Gingrich

Introduction

Throughout the first epistle Peter spoke meaningfully to persecuted, scattered believers. He addressed them on the themes of:

The Call to Holiness—1:1-25.

A Prized Possession—2:1-10.

A Purchased People—2:11-25.

Quickened by the Spirit—3:1-22.

Stewards of God's Grace—4:1-19.

He Careth for You—5:1-14.

It is indeed fitting to remind them that God cares as he concludes his letter.

Then, as now, many undoubtedly felt "no one cares for my soul." There were lonely, discouraged, and defeated hearts. Possibly some were ready to give up faith and even life. But, praise God, He always cares.

This truth is simply, yet clearly, expressed in verse 7. Peter enjoins, "Casting all your care upon him; for he careth for you."

A child's earliest concept of God is that He cares. In fact, it is the profoundest truth a human can ever learn. He cares for our cares (anxieties of life). When we fail to share with Him our cares, we deny His power and exalt self.

The invitation stands. Deposit every concern with Him. We are His eternal concern. He is more concerned for us than we could ever be. Regardless of the struggle, conflict, tension, turmoil, frustration, or burden, God cares. Let us note how He does it.

As a Shepherd

To Peter's readers the shepherd relationship was meaningful. They knew the pastoral settings in Judea. Jesus had also referred to Himself as the great Shepherd. This relationship must have struck a tender and most meaningful chord in their hearts.

Peter speaks of the chief Shepherd. The chief assumes the leading role. He carries the major responsibility. This is indeed Christ. He is Head of the sheepfold—the church. The sheep belong to Him and are His care.

"Shall appear" suggests a current absence. During this time there have been appointed undershepherds. This is the significance of the term "elder" in verse one or "overseer" in verse two. Peter identifies himself as such. But in no way does he consider himself superior to his readers.

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont., and moderator of the Ontario Conference.

It is essential that the undershepherds have a sense of mission—"witness." They need also to be "partakers" of eternal life. In this context they can truly feed the flock. "To feed" is to shepherd, to pastor, to oversee the flock. He is appointed as Christ's servant to care for the flock.

Accordingly Peter gives three warnings to the undershepherd.

a. Do it willingly and not by constraint. To be called to shepherd is a privilege under God. It is not a burden. It is an opportunity.

b. Do it readily and not for material gain. Regrettably some have commercialized the ministry. The true shepherd ministers as God gives grace and opportunity. The material aspect is a secondary consideration.

c. Do it exemplarily and not as lords over God's heritage. The pastor is not an overruler. Christ is Lord of the flock. The undershepherds are to be "ensamples" and not "lords." Ensample has the connotation of an impression left by a hammer blow. Today we might refer to a pattern, imprint, model.

Thank God for such pastors. They are God's gifts for the souls of men. Faithfulness on their part brings a crown of glory. Verse 4. In athletic and military terms, Peter suggests that faithful pastors will receive a garland of flowers in victory which will never fade.

With a Mighty Hand

What is God like? Is He a mighty disciplinarian? Is He a powerful dictator? No! Peter saw God as a mighty arm to lean on. Verse 6. He is a mighty hand to care for us.

To readers the mighty hand of tyrannical rulers was very real. They felt the pressure. They knew the pain. But Peter is saying, "God has a mightier hand." He is declaring in the words of the hymn writer, "My God is able to deliver you."

To experience this aid it is essential for the believers to "humble [themselves]." We need to stand before God as stated in the first of twelve steps of the AA program. We declare our total inability to do anything about our condition. In fact, Peter suggests we should be ready to let God humble us. Persecution was doing this.

Such humbling is the way to exaltation. One writer has stated it well, "The believer must take a low place before God, who would take a high place before men." God asks if we are willing to humble ourselves before Him that He may exalt us.

This truth is graphically expressed in the familiar motto, "No cross—No crown."

Humility? To what extent? Verse 7. To be willing to let God care for our cares is the prerequisite, e.g., sin, guilt, fears, concerns, anxieties, future.

In verse 5 the call to submission precedes that of humility. He speaks of a considered cooperation. This subjection demands a "cloak of humility." This suggests a girding up as a slave aprons ready for work. Humility is a working virtue.

Pride calls out God's armies to resist. Lowliness calls forth His grace.

God's care comes to those who bow low in spirit, as flows the Nile beneath its banks. Humility before God and men is interdependent.

Yes, God cares. He cares via His shepherds. He cares via His mighty hand. And He "[gives] grace to the humble."

In Divine Grace

This passage immediately follows the injunction, "Casting all your care upon him."

He is the God of grace. Thus believers, as they look to Him, should be:

"Sober"—mentally self-controlled.

"Vigilant"—awake and watchful.

Again we ask, Why? Verses 8 and 9 give us the answer. "We have an adversary." He slanders and accuses. He is portrayed as a roaring lion. He is like a beast in fierce hunger. He preys on the believer. Apparently they are more palatable than an old sinner.

Such a one we need to resist. We need to stand with each other in defense. The illustration here is possibly that of the heavily armed Greeks standing in ranks and files, close and deep. A courageous faith and united stand can withhold the enemy.

It is possible to win. Humanly, the knowledge that others face the same enemy gives encouragement. We have an ene-

my. We face him as a corporate body. Herein is our strength under God.

Verse 10 affirms that our God cares. He is the God of all grace. There is none other. He has called all believers to experience eternal glory. Thus He aids the undeserving. For the faithful the present suffering will be turned into eternal glory.

Like the weaver, we later see the side of beauty. As of now He joins us as a mended net suffering much. The future glory includes:

Perfection—all parts will eventually properly fit.

Stableness—to be steadfast on a foundation together.

Settle—to be secure and at peace with full serenity and assurance.

To our God who so cares belongs eternal glory and dominion. Verse 11.

Conclusion

Peter adds a postscript. Verses 12-14. It refers directly to group resistance of the enemy. Thus he refers to those in the corporate church.

Sylvanus—secretary to Peter—accounted faithful.

Church—at Babylon—literal or a figurative Rome.

Note, Peter and John were good friends. They exchanged salutations re the Babylonian church both here and in II John.

Marcus—John Mark—writer of Mark and laborer in Acts.

These give a salutation. The spirit of love is further underscored in the exhortation to kiss. Here was the symbol of love. In demonstration of such love the church can stand.

Yes, God cares. He does so by the undershepherds, a mighty hand, in divine grace. In humility and confidence we can commit our every care to His care.

Much Needed Modesty

By Ray Brubaker

The breakdown of "modesty" is vividly described by Isaiah the prophet who saw the day when concerning the virgin daughter of Babylon we read: "Thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh" (Isa. 47:1-3a). Have we not witnessed this trend in our day? Where it will stop we are not prepared to say.

With the coming of the second World War we saw mothers leaving homes by the thousands to work in shops and offices. Today some 25 million women are gainfully employed. That's two out of three. It isn't that such employment is wrong, but it is certainly not conducive to the highest ideals set by God for

womanhood. Working in a place of business, among ungodly men, many have felt the effect in the breakdown of the home, encountered illicit relationships, or some similar tragedy.

The Apostle Paul set forth the standard for the Christian mother. He writes: "I will therefore that the younger women marry, bear children, guide the house . . ." (I Tim. 5:14).

Who can deny that it was when the modern mother left the home to become "Rosy the Riveter" that we saw this sudden decline of morals in America, and a tremendous rise in the divorce rate? So, the first step in the downfall of womanhood, so vividly described by the prophet Isaiah, is taking to the millstone and grinding meal, a figurative term indicating womanly employment in industry.

The second step seen in woman's downfall is the cutting of her hair.

Ray Brubaker, St. Petersburg, Fla., a Brethren in Christ minister, is speaking on God's News Behind the News radio broadcast.

The Apostle Paul declares, "If a woman have long hair, it is a glory to her." In the apostle's day, for a woman to have short hair identified her with harlots. Stripped of her long hair, which God has ordained as her source of beauty and attractiveness, what is left for a woman but to rely upon her physical body to attract the opposite sex? This she has done. And this has led us down the path of immorality and degeneracy in America. In fact, Soviet articles and editorials have come to picture the "nude woman" as the symbol of a decadent America.

In a back issue of *Reader's Digest* it is observed: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off their clothes." Is this not what is happening in our day? For Isaiah goes on to show the utter abandonment of modesty by women who "make bare the leg, uncover the thigh."

Stephen Oraz, editor of a Roman Catholic publication, states: "With each passing summer the streets become more and more like open-air burlesque houses, with many of our women and young girls parading around publicly in the shortest shorts, and other indecent attire." Continues this editor, "If our modern women continue exposing their bodies as they do publicly on our streets, in movies, TV shows, various fields of American life, this nation may soon suffer a fate as tragic as that which befell humanity because of the fall of our first parents. As the women go, so goes the nation."

Solomon, warning of the woman who parades in the attire of a harlot, declares: "She hath cast down many wounded: yea, many strong men have been slain by her." And then, the wisest of men warns: "Let not thine heart decline to her ways, go not astray in her paths. . . . Her house is the way to hell, going down to the chambers of death."

The editor to whom I referred notes, "Many women will say they wear the modern fashions because they are more comfortable and the weather is hot. But it's hot in hell also," says this editor. "Very hot! And it would seem wise for our women to bear with a little heat and discomfort by being modestly dressed, rather than to make of themselves serious occasions of sin, thus perhaps, leading themselves and other souls into the hot fires of hell for all eternity."

The Apostle Paul wept as he described those who gloried in their shame and he goes on to say they are "enemies of the cross of Christ: whose end is destruction" (Phil. 3:18, 19). He urges Christian women to adorn themselves in "modest apparel, with shamefacedness and sobriety; . . . [as] women professing godliness, with good works" (1 Tim. 2:9, 10). The Scriptures are not urging a return to puritanic plainness, and the Christian woman need not appear drab and austere, but she is told to dress modestly. Modest attire is that which does not call undue attention to itself.

The Watchman-Examiner, fine publication, asks: "Where is that thing called modesty today? Is it almost a memory of yesterday?" And this magazine goes on to observe: "Modesty is no longer considered necessary to the protection of virtue."

Men, too, need to be warned. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). David, of whom it was said that he was a man after God's own heart, was led

into this sin of adultery because of lust. It would appear that the only decent procedure for a respectable man to follow is to "look the other way" when confronted with indecent attire.

Beloved, these are serious days. And the problems which confront us bespeak the judgment that one day will befall us. We face the wrath of God that fell upon past civilizations because of decaying morals. The Apostle Jude, referring to Sodom and Gomorrah, says these cities, "giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

We don't expect America to wake up until it's too late! Judgment in the form of an atomic war, or the invasion of an enemy on our soil, may be the means it will take for God to wake us up! Or it may be that at the coming of the Lord many will be left behind because they refused to obey the command to be ready! It is in view of our Lord's coming that He says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

Although this Scripture refers to our being attired with Christ's righteousness, yet I believe it also relates itself to the Christian walk and behavior. To the Laodiceans our Lord speaks, saying: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear . . ." (Rev. 3:18).

How we need this message today when Christians seem so unconcerned about their testimony before an unbelieving world! No wonder we have not been able to convert society, for too often Christians dress, look, and act just like the world around them. But when Jesus comes, I'm afraid many may be in for some shocks and surprises. Like the Laodiceans, who thought they were Christians, they will find they are spewed out into the gaping jaws of the great tribulation. Thus, in the words of Scripture we would urge, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Used by permission.

Prayer Requests

Pray for the Indian women as they meet in their annual retreat during the first part of November. Pray for Mrs. O. P. Lal, as special speaker, as she shares her experiences in Japan this past summer. Ask God to lead in the choosing of new officers.

In the spiritual crisis that we find ourselves in M. P., India, we continue to ask for prayer in breaking through the Spirit of God.

* * *

Once Martin Luther was asked, "When the whole world turns against you—church, state, princes, people—where will you be then?" Luther cried, "Why, then as now, in the hands of the Almighty God!" That kind of unwavering faith will give us the spiritual fortitude to stand unafraid and be faithful to God in any situation.—Robert V. Ozment in *There's Always Hope* (Fleming H. Revell Company).

Goshen College

Religious Series

Six series of messages on religious themes opened at Goshen College on Oct. 11 with Donald R. Jacobs, bishop of Tanganyika Mennonite Church, speaking on "Theology and Missions."

Other Series

The other series are Christian Life and Renewal Week, Feb. 6-10, with Paul Rees, vice-president of World Vision, Inc., and a frequent contributor to *Christianity Today* magazine; the spring Seminars lectures, April 10, 11, with Dr. George E. Mendenhall, of the American School of Oriental Research; and the Bible Lectures, April 25-28, with Dr. Markus Barth, professor of New Testament at Pittsburgh Theological Seminary.

Six Convocation-Lectures, one sponsored by each division of the college, will also speak. The first of these will be Dr. Evelyn Millis Duvall, author of widely used texts and reference books on family life. She will speak on Oct. 21 on the subject of her most recent book, "Why Wait Till Marriage?" a defense of premarital chastity.

Holy Land Seminar

A Holy Land Seminar for pastors and lay leaders has been set for June 29 to July 22, 1967, in connection with Mennonite World Conference.

Sponsored by the Associated Mennonite Biblical Seminaries as part of its continuing education program, the seminar is designed to carry out four objectives for those who take part:

1. To provide firsthand knowledge of the history and geography of Bible lands,
2. To provide opportunities for the study of the Bible in its geographical context,
3. To acquaint persons with current issues in the political, social, economic, and religious life of modern Israel, and
4. To acquaint persons with the efforts of the Christian Church and of the Mennonite Church in particular in evangelism.

Highlights of the seminar will include lecturers from Hebrew University, American School of Oriental Research, Tel Aviv University, American Institute of Holy Land Studies, and the United Christian Council. In the itinerary are visits to museums, sites of historical and archaeological significance, and Jewish and Christian communities.

Academic coordinator and resource leader of the seminar will be Anson Rainey, of the faculty of Tel Aviv University and American Institute of Holy Land Studies. Besides being a specialist in the Ugaritic language and a scholar of archaeology and historical theology, he has organized and conducted many tours in Jordan and Israel. He is a longtime friend of the Mennonite

missionaries to Israel, Roy Kreider and Paul Swart, who will also help in the seminar. Bible study and seminar leaders will be Howard H. Charles, professor of New Testament at Goshen College Biblical Seminary, and Jacob J. Enz, professor of Old Testament at Mennonite Biblical Seminary.

The seminar will be a non-credit course offered by the Associated Mennonite Biblical Seminaries. Graduation from college is not required, but interest in a serious study experience is.

The seminar will be limited to 30 persons. Travel and lodging arrangements will be handled by Menno Travel Service and Sharon Tours, International. The estimated cost of \$850 is exclusive of the transatlantic flight.

Reservations are now being accepted. A down payment of \$100 a person will hold space in the seminar. More information is available from Ross T. Bender, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham, Ave., Elkhart, Ind. 46514.

Choral Groups Named

Three choirs have been organized at Goshen College this fall. Organization of the college orchestra and a choir accompanied by selected instruments, the Collegium Musicum, is still under way.

Thirty-nine have been named to the Chamber Choir, made up of upperclassmen who are primarily music majors and experienced singers. The group studies and sings choral literature of all periods and gives public programs at the college and at churches in northern Indiana and southern Michigan. It is directed by David Falk, assistant professor of music.

Fifty-eight have been named to the A Cappella Choir, the only choral organization that tours for about two weeks during the spring recess each year. Next spring the choir will appear before churches in Ohio, Pennsylvania, and Virginia. The choir sings a variety of sacred music, both classical and modern. It is directed by Dwight E. Weldy, professor of music.

Fifty-four underclassmen make up the Collegiate Choir, also directed by Bro. Weldy. Its selections include hymns, anthems, and motets. The choir sings at campus events and at nearby churches.

Following a college tradition, all three choirs will combine to sing a major work at commencement next June.

\$24,000 in Scholarship Aid

Goshen College has awarded 122 students a total of \$24,580 in scholarship aid this fall for this school year.

A few scholars have yet to be named, which will put the final figure well over \$25,000.

Seventy-six freshmen received a total of \$14,940 in freshman scholarships. Each freshman who ranked in the upper 10 percent of his high-school graduation class was

eligible for an amount up to \$330 depending on financial need, toward the year's tuition.

Fifteen freshmen and 23 upperclassmen have received a total of \$8,000 in Menno Simons Scholarships. These students were selected on a basis of high-school record, character, contribution to church and community life, and performance on a special examination.

Many of the Menno Simons scholars were valedictorians, salutatorians, or in the upper 5 percent of their high-school graduation class. Ranging in value up to a total of \$2,000 for four years, the scholarships are paid in eight semester installments.

Eight students who came to Goshen College from Hesston College received a total of \$1,640 under the Hesston Transfer Scholar program. Depending on financial need, the student may be awarded as much as one third of the cost of tuition for the year.

In addition to the scholarship program, Goshen College also administers loan, grant, work-study, and Educational Opportunity Grant programs. About 360 students will receive a total of about \$275,000 in these four programs this year.

Collegiate Nursing Program at EMC

A four-year Collegiate Nursing Education program was inaugurated at Eastern Mennonite College this fall. Twenty-seven students from seven different states were admitted to the basic collegiate nursing curriculum.

The nursing program consists of four academic years plus one summer. The curriculum is planned to enable nursing students to enjoy the same privileges and assume the same responsibilities as other college students. General education and nursing courses are given simultaneously throughout the program. During the first two years general education courses are predominant, while in the third and fourth years nursing courses increase and general education courses decrease.

The collegiate program in nursing leads to the Bachelor of Science in Nursing degree. Graduates are eligible for state examinations for licensure as registered nurses.

King's Daughters' Hospital, Staunton, Va., and the Virginia Mennonite Home, Harrisonburg, as well as other health agencies will be used for clinical experience.

In addition to the 27 students in the collegiate nursing curriculum, 22 registered nurses who graduated from diploma or associate degree programs are on campus this year for further study.

CHURCH NEWS



Elkhart VS Orientation

Twenty-two volunteers entering service participated in orientation at the General Board offices in Elkhart, Ind., Oct. 11-21. They were, along with their assignments: Front row, Marcia Stutzman, Albany, Oreg., to Aibonito, P.R.; Linda Miller, Corry, Pa., to La Junta, Colo.; Doris Wisler, Mt. Joy, Pa., to London, Ont.; Sharon Stevens, Altoona Pa., to Portland, Oreg.; Dorothy Stauffer, Goshen, Ind., to Eureka, Ill.; Denny Reschly, Mt. Union, Iowa, to Denver, Colo.; Myrna Miller, Albany, Oreg., to Ary, Ky.; Gloria Yoder, Middlebury, Ind., to Pueblo, Colo.; Vera Metzler, Nappanee, Ind., to La Junta, Colo.

Second row, Fannie and Joe Eash, Middlebury, Ind., to Elkhart, Ind.; Walter Kropf, Harrisburg, Oreg., to Sturgis, Mich.; David Hartzler, Cable, Ohio, to Aibonito, P.R.; George Smith, St. Johns, Mich., to Hannibal, Mo.; Earl Monroe, Stuarts Draft, Va., to Chicago, Ill.; David Quiring, Goshen, Ind., to St. Petersburg, Fla.; Dale Shenk, Hubbard, Oreg., to London, Ont.; Norman Gerber, Dalton, Ohio, to St. Petersburg, Fla.; Gene Miller, Pryor, Okla., to Carlsbad, N. Mex.; Janice Swartzendruber, Parnell, Iowa, to St. Petersburg, Fla.; Mervin and Barbara Slaubaugh, Mylo, N. Dak., to International Falls, Minn.

Passes On Responsibility Chicago Needs I-W Men

"I am now passing this ebony cane to the president who succeeded me—as a symbol of authority." With these words Henry F. Garber presented an ivory-tipped ebony cane made in Tanzania to H. Raymond Charles in the Oct. 22 meeting of the Eastern Board executive committee. The cane, originally a gift to the first president of the Board, John H. Mellinger, was bequeathed by him to his successor. Bro. Garber said, "I felt not to wait until my death to pass it on."

On Oct. 27 Bro. Garber departed for a second visit to Africa, accompanied by his daughter and her husband, Mr. and Mrs. Clarence Keener. They will visit grandson William Leatherman and wife in Algeria, spend three weeks in Tanzania where daughter Catharine and John Leatherman served for 30 years. Bro. Garber and his late wife visited them in 1938 during his first deputation to Africa. The Garber party plans to spend Christmas with son Robert and wife in Ethiopia. A visit to Somalia and the Holy Land is also included in their itinerary, with return scheduled for Feb. 13.

Chicago, which has an acute shortage of hospital personnel, has at least three locations where I-W men are needed and requested. The locations are the University of Illinois Medical Center, the Chicago State Hospital, and the Lutheran General Hospital.

Jesse Glick, associate director of I-W Services at Elkhart, Ind., said that two I-W men are now employed at the medical center, Robert Buzzard of Elkhart, a porter, and Ed. Zehr of Scottsdale, Pa., a psychiatric aide. Needed at the center are orderlies and more porters and psychiatric aides.

Zehr, who is interested in pursuing a career in the field in which he is employed, is able to take classes at the University of Illinois free of charge because of his employment at the medical center. He is also a youth director at the Bethel Mennonite Church in the city.

Buzzard is working with young people at the Woodlawn Mennonite Church. According to Glick, there are plenty of opportunities for I-W men to become involved in

plus service activities both on and off the job.

Five or six persons are needed in the next several months at the Chicago State Hospital, a mental hospital located in the northwest part of the city. Pioneering efforts are being made there to assist patients with acute mental illness under the direction of John Miller, who is associated with the Reba Place Fellowship in Evanston, Ill.

Miller is interested in having a team approach in working with the patients, which means that more psychiatric aides and professional persons are needed. A lack of personnel means that the team approach cannot be fully implemented.

Lutheran General Hospital is a hospital with a strong Christian emphasis, Glick noted. Chaplains there devote a great deal of time in relating to both the patient and his family, and the hospital also is interested in hiring Christian personnel. The hospital has 500 beds.

Junior High Attempt Fails

"Was it really a failure?" This is what Pax men Dave Nisely and Eli Hochstedler asked themselves as the first attempted junior high school of Colonia Cuatro Ojitos in Bolivia was brought to a premature close.

Early in 1966 members of the local Union Cristiana Evangelical church formed a cooperative with the help of the Comision Boliviano de Accion Social Evangelical, an interdenominational group of Protestant churches. Shortly after forming the cooperative, several younger members decided they wanted more than sixth grade education. The colony has had public education to the sixth grade only three or four years. The nearest secondary school is 30 miles away. Prospective students asked local elementary teachers, an engineer, a nearby Peace Corps volunteer, and the Pax men to teach. Their national church sent a man to be director and teacher.

When evening classes started on Easter, the future looked promising. There were 15 students, enough teachers, and lots of enthusiasm. Two weeks later reverses began. The director left, no teacher replaced him, an affiliation with another school failed, the elementary teachers went on strike, and a replacement teacher was drafted. On the students' decision the school closed Aug. 26. Pax men are tutoring several students privately and hope that a more permanent school can be opened in February.



Salunga Orientation

Twenty persons attended Voluntary Service and I-W orientation held at the Eastern Board headquarters at Salunga, Pa., Sept. 23-25:

Earning I-W: Earl and Marian (Herr) Kreider, R. 1, Palmyra, Pa., assigned to Fort Wayne, Ind.; Jay Carl Herr, R. 6, Lancaster, Pa., to Allentown, Pa.; John Bender, R. 1, Grantsville, Md., and Jean Witmer, R. 1, Columbia, Pa., to Philhaven Hospital, Lebanon, Pa.; Levi H. Charles, R. 1, Washington Boro, Pa., Clyde E. Hoover and Curvin L. Hoover, 30 Hoover Lane, Leola, Pa., Glenn M. Hoover, R. 1, East Earl, Pa., Barbara Rohrer, Creek Hill Road, Lancaster, Pa., J. David Keener, R. 1, Elizabethtown, Pa., Allen R. Mohler, R. 1, Kirkwood, Pa., Carl Z. Sensenig, R. 1, New Holland, Pa., Noreen Horst, R. 2, Ephrata, Pa., M. Vernon Weaver, R. 1, East Earl, Pa., Anna Martin, R. 1, Stevens, Pa., and James Wissler, R. 1, Reinholds, Pa., to be assigned. Voluntary Service: Lizzie Hoover, Goodville, Pa., to MCC Unit, Smithville, Ohio; John B. Buckwalter, R. 2, Lititz, Pa., and James K. Landis, Windy Hill Road, Lancaster, Pa., to be assigned.

\$5,000 Aspen Hospital

A young man was hospitalized at the Aspen Valley Hospital, Aspen, Colo., following an automobile accident recently. When he was discharged, his mother came from Chicago to take him home.

Upon discharge she paid her son's hospital bill and told Harvey Hartzler, the administrator, that each year she likes to give a small contribution to a hospital. This year she thought she would give it to the Aspen hospital because of the good care her son had received there.

Hartzler thanked her for her kindness, but did not open the letter until she was gone. To his amazement, he later found a contribution of \$5,000 in the letter. When he tried to contact the lady to appropriately thank her, it was found that the address she gave him was fictitious.

No contact has been made with the donor yet but the check is good.

New Stations Carry Broadcasts

THE MENNONITE HOUR

Illinois	Evanston	WEAW	1330	9:30 a.m. Sat.
Indiana	Goshen	WGCS-FM	91.1	9:00 a.m. Tues.
Mississippi	Philadelphia	WHOC	1490	7:45 a.m. Sun.
Ohio	Holland	WPOS-FM	102.3	Sun.
Ontario	Toronto	CHIN	1540	8:15 a.m. Sun.
Texas	Corpus Christi	KCTA	1030	12:30 p.m. Sun.
Texas	Longview	KLET		3:00 p.m. Sun.
Virginia	Brookneal	WODI	1230	8:45 a.m. Sun.

HEART TO HEART

Colorado	Manitou Springs	KCMS	1490	daily
Colorado	Manitou Springs	KCMS-FM	102.7	daily
Florida	Sarasota	WKXY	930	daily
Kentucky	Louisville	WFIA	900	11:45 a.m. daily
Nebraska	Omaha	KGBI-FM	100.7	8:50 a.m. daily
Ohio	Mansfield	WCLW	1570	daily
Pennsylvania	Butler	WISR	680	10:15 a.m. Sun.
Virginia	Norfolk	WCMS-FM	100.5	9:30 a.m. Sat.
Virginia	Quantico	WQVA	1530	9:10 a.m. and 5:25 p.m. daily

Named to Broadcasts Board

Clayton Beyler, Hesston, Kans.; John Martin, Neffsville, Pa.; and Donald E. Showalter, Broadway, Va., have been named to the board of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Chairman of the board, Lewis E. Strite, in making the announcement said, "We are more than pleased to have the skills and dedication of these men in the service of proclaiming the Gospel."

Clayton Beyler is currently on sabbatical leave from Hesston College where he serves as chairman of the Bible division. He is working on his PhD at Princeton Theological Seminary in Princeton, N.J., in addition to serving as associate pastor of the Salford Mennonite Church near Harleysville, Pa.

John Martin is pastor of the Neffsville, Pa., Mennonite Church. He serves on the Ohio Conference executive committee and is bishop of a number of churches in eastern Pennsylvania. He is also a member of the board of trustees of Eastern Mennonite College, Harrisonburg, Va.

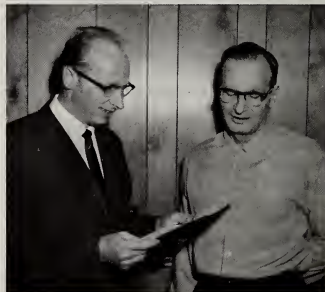
Donald Showalter is an attorney with the law firm of Wharton, Aldhizer and Weaver of Harrisonburg. He is a graduate of Eastern Mennonite College and the School of Law of the University of Virginia.

Showalter was also elected treasurer of Mennonite Broadcasts, Inc., at the October board meeting. He succeeds Harley E. Rhodes who recently resigned after serving in this capacity since its beginning in 1951.

Reelected as other officers of the board were: Lewis E. Strite, president; Winston O. Weaver, vice-president; Daniel B. Suter, secretary. Also serving on the board are Roy Umble, Henry Weaver, Jr., Mahlon Souder, and H. Ernest Bennett.

Mennonite Broadcasts, Inc., is the Mass Communications Division of the General Mission Board, using all forms of mass communication in proclaiming the Gospel. Current developments include literature distribution and print advertisements.

Mennonite Hour is one of Broadcasts major English productions, along with Heart to Heart broadcast for homemakers. Others include minute broadcasts, special seasonal programs, and overseas broadcasts in seven languages.



John Martin and Clayton Beyler, two of the three new Board members serving with Mennonite Broadcasts. (Not shown is Donald Showalter)



Robert and Myrtle Unruh and their daughter.

Unruhs Return to Paraguay

Robert and Myrtle Unruh, formerly of Bloomfield, Mont., returned to Paraguay Oct. 12 for their fourth term of agricultural work in the Mennonite colonies in the Chaco.

"Tremendous changes have occurred in the Chaco since we first went there in 1951," noted Unruh before his departure. He cited economic development of the Mennonite colonies during the last 15 years as one of the chief advances.

Improvement in transportation gets much of the credit. When Unruh made his first trip to the Chaco, he traveled for several days—first by boat and then by rail. For the final 60 miles he bumped along on top of a truckload of flour. The last leg of the journey alone took seven hours.

The Trans Chaco roadway has changed all this. Trucks, buses, and other vehicles now regularly ply the distance between the colonies and Asuncion.

Big changes have also occurred in agriculture. The most significant advance, in Unruh's opinion, is the farmers' better understanding of the land. They now recognize that it has much more potential than they first thought.

In a small personal experiment a few years ago, Unruh planted buffel grass on a small plot to pasture his cow. Farmers looked in amazed wonderment at the luscious knee-deep grass.

Instead of three or four years for a steer to grow to market size, in Unruh's little pasture it took only 1½ years. It didn't take long for the alert Chaco farmers to recognize a new potential for cattle in their area.

Unruh's assignment for the next three years will be to do agricultural extension work in the three Chaco colonies—Fernheim, Menno, and Neuland. They cover an

area 100 miles long and 40 miles wide. He will teach courses in each of the colonies' secondary schools.

After two years' work he received an M.Ed. degree in agricultural education in July, 1966. His thesis was entitled, "A Proposed Agricultural Education Program for the Mennonite in the Chaco."

Myrtle Unruh will teach home economics to the senior girls in the secondary school at Filadelfia, and perhaps also in the other colonies.

The program in which the Unruhs are engaged is being administered by the three colonies cooperatively. MCC and the colonies are jointly providing support.

Observes Europe and Africa

Paul M. Miller, on sabbatical from Goshen College Biblical Seminary, lives at Mennonite Center, Nairobi, Kenya. He has begun his research assignment to assess the needs of the churches of East Africa in theological and leadership training. Miller reports first impressions and first steps in his assignment:

"Our tour through the glittering capitals of Europe was a poor preparation for my plunge into Africa. We spent three days in London, three in Geneva, two in Rome, three in Athens, and three in Turkey, before we got here.

"I am aware that our dunking into air terminals, center of the city hotels, guided bus tours, greedy taxi drivers, etc., exposed us to the superficial side of European life. I am sure that fewer contacts with self-centered tourists and greedy folk who prey upon them, and more contacts with peasants, creative persons, intellectuals, and genuinely devout of the country would have given us a more favorable impression of Europe.

"But I arrived in Africa sick at heart, moved with compassion for the unsheltered masses of Europe, feeling that they are truly 'fainting and scattered abroad' as were the masses when Christ viewed them. I kept asking myself, What constitutes the 'good life' for these multitudes? What central meaning gives coherence to their daily round? What sense of mission and destiny illuminates their life pilgrimage?

"If they could get what they think they need and want, how much of ultimate reality would they experience? Do they even faintly discern that they need to be living within the fellowship and redeeming love of their Creator? Do they know even a little of the fellowship of divine love and forgiveness which other redeemed persons can offer to their lonely and isolated spirits? Is life in the church a thing of divine power?

"I entered Africa with a deep concern that these dear people will not merely copy the glitter, the emptiness, the loneliness, and the estrangement which I sensed among persons in Europe. I hope that the lure of gadgets will not induce Africans to surrender the 'love communities' and deep sense of belonging and of sharing which they have known in their tribalism, for the 'mess of pottage' of proud western individualism and materialism! If they do, their last state may be worse than the first!

"The friends in and around the Mennonite Center, Nairobi, have been a genuine blessing to us. Truly Christian hospitality is one of the channels of divine grace! Just to rest a bit and enjoy a fellowship permeated by Christ's love and lordship is so good. Our little cottage is slowly starting to look and feel like home. I have had the chance to do a few things for Bro. Boaz, head cook at the hostel. He and his family will be our nearest neighbors.

"On Sept. 10 I met with the executive group of the East African Association of Theological Colleges. I was deeply and altogether favorably impressed. I felt in them a measure of concern, coupled with Christian statesmanship, and permeated by a dedication and a childlike faith, which gave me great encouragement. Oneness in Christ was a reality.

"This morning shaped up a *Syllabus of Issues* which is sent to the persons to be interviewed on my safaris through Kenya, Sept. 14-30; Tanzania, Oct. 5-20; and Uganda, Oct. 25 to Nov. 3. Then, after these persons have told me what the issues are, and which ones they would be eager and willing to help to study rather intensively, I hope the management committee meeting on Nov. 5 can set up a series of study conferences for the next phase of this research project.

"Today we will visit local Presbyterian Mission study groups, and tomorrow and Friday I spend on the campus of St. Paul's United Theological College, Limuru."

Brochure Available

Menno Travel Service is planning 12 special tours in connection with the Eighth Mennonite World Conference at Amsterdam July 23-30, 1967.

Tours have been set up to enable conference visitors to make the best possible use of the time they have available both before and after conference sessions. A wide choice of the most interesting areas of Europe and the Middle East will be offered.

A brochure giving the details of all tours is available from the Menno Travel Service offices in Newton, Kans.; Goshen, Ind.; Winnipeg, Man.; and Akron, Pa.

Station Serves Bereaved Family

A story of compassion and persistent concern unfolded by telephone to Heart to Heart broadcasts in Harrisonburg, from radio station WBBW, Youngstown.

The week before, a couple from nearby Canfield, Ohio, listened to Heart to Heart over WBBW. On this program Ella May Miller used a poem which was very meaningful to the man and his wife. It spoke to their hearts in an unusual way.

A few days later the wife died unexpectedly. Since the poem had meant so much to them both, the husband requested that it be read at her funeral. The family's pastor contacted station WBBW, and the station in turn contacted Heart to Heart.

Ella May Miller read the poem to the pastor over the phone, as he recorded it by tape and his wife took it down by shorthand . . . just two hours before the funeral.

Equipment to Vietnam

A longtime physician in Rifle, Colo., has arranged to send his office supplies and equipment to Vietnam. These items have been consigned to the Mennonite Central Committee and will be used by Vietnam Christian Service.

The physician who is donating the supplies is Dr. Harry Knapp, who has had a practice for many years. Although he is still in good health, Dr. Knapp chose to retire and make this contribution to the medical program in Vietnam.

Valley View Hospital personnel in Greenwood Springs packed the items and arranged for overseas shipment. The local United Lumber Yard provided the crating material and the Rio Grande freight lines shipped the items to Reedley, Calif., without charge.

Dr. Knapp was a member of the medical staff of Valley View Hospital, Greenwood Springs, Colo., which is administered by the Mennonite Board of Missions.

War Weariness Dominant

"War weariness is the dominant note in Vietnam," said Atlee Beechy, who has just returned to the United States after seven months as director of Vietnam Christian Service, a cooperative program of the Mennonite Central Committee, Church World Service, and Lutheran World Relief.

Beechy said continued military action in Vietnam has created psychological and emotional problems among the refugee population that are as great as the physical problems they face. An estimated one million Vietnamese live as refugees within

boundaries of their own country, their lives increasingly showing the scars of repeated displacement and the disruption of their economic and family life. It is generally agreed, he stated, that while civilian casualties run high in every war, what is happening to the civilian population in Vietnam is greatly intensified due to the nature of military operations.

"Vietnam Christian Service works on the conviction that a group of caring persons with competent skills can help these people recover a sense of hope," Beechy said. Sixty professionally qualified persons are now serving in Vietnam under VCS. Teams, composed of a doctor, nurse, and social workers, are located in key cities with large refugee populations. Agricultrists, home economists, mechanical engineers, and builders are serving both on teams and in connection with specific projects, such as clinics and emergency aid programs under VCS sponsorship. In addition to the training now given in vocational skills, the training of Vietnamese social workers may also be undertaken, Beechy indicated.

Asked about the future, Beechy said that from all appearances, "the situation will get worse before it gets better." He expressed the belief that, if and when fighting ceases, it will take three, five, or even ten years for the people of the country to recover their sense of human dignity and perspective.

With reference to war orphans, he explained that VCS is concentrating on efforts to strengthen family life so as to avoid desertion, which increases the burden on existing orphanage facilities.

In reply to a question as to the extent to which the Vietnamese people distinguish between Vietnam Christian Service and the military, Beechy replied that there is constant need to emphasize the nonpolitical nature of Vietnam Christian Service. In communities where VCS personnel have been living and working, the community recognizes the distinctive nature of the VCS ministry, he said.

Organized in January, 1966, Vietnam Christian Service is, in effect, a continuation and expansion of the refugee program which the Mennonite Central Committee has been conducting in Vietnam since 1954. The program is administered by MCC. Paul A. Leatherman has succeeded Beechy as director of Vietnam Christian Service. Beechy resumes his post as dean of students and professor of education and psychology at Goshen College, Goshen, Ind.

Persons who go to Vietnam under VCS are recruited through the cooperating bodies — Church World Service, Lutheran World Relief, and Mennonite Central Committee. All are professionally qualified persons, whose transportation and support on the field are paid by one of the cooperating agencies or by an individual denomination.

Eastern Mennonite College

Over 100 guests registered for the twentieth annual Christian School Institute which was held on the Eastern Mennonite College campus on Oct. 28 and 29. Guest speakers were Daniel Kauffman, Scottsdale, Pa., Stewardship Secretary of Mennonite General Conference, and Mrs. Romaine Sala, Goshen, Ind., who is well known for her work in children's music. Mr. Kauffman's topics spoke to both the teachers' concept of stewardship and techniques of helping students to understand and grow in this concept. Mrs. Sala spent most of her session with "Tricks That Click" in teaching music to the elementary school child.

The executive committee of the Alumni Association recently announced that furnishings and equipment for the M. T. Brackbill Memorial Planetarium will be the project for the 1966 Annual Fund Drive. The planetarium will be part of the new Science Center which is to be constructed in the near future. The Association hopes to raise more than \$30,000 during the next several months.

President Augsburg was one of 1,200 delegates invited to the World Congress on Evangelism which met at Berlin, Germany, Oct. 23 to Nov. 4. The conference was sponsored by Billy Graham, Carl F. H. Henry, and associates, and included delegates from nearly 100 different countries.



Missionary of the Week

Vivian M. Beechy, Harrisonburg, Va., arrived for a special one-year assignment at Pine Grove Academy, Tegucigalpa, Honduras, on July 28, 1966. Miss Beechy is principal of the academy.

An alumna of Lancaster Mennonite School and Eastern Mennonite College, as well as Madison College, where she received her master's degree in English, Miss Beechy is the daughter of Mr. and Mrs. Alvin D. Beechy of Greenwood, Del. She holds her church membership in Zion Mennonite Church, Broadway, Va. From 1955 to 1966 she taught English at Eastern Mennonite High School, Harrisonburg.

Hospital Addition

Plans are well under way to launch Phase I of the new development program of Mennonite Hospital, Bloomington, Ill. This will include adding three new additions to the present structure and remodeling the existing facilities. When asked what prompted this decision, Harold Zehr, chairman of the board, had this to say: "For the past several years the Board of Trustees has been endeavoring to determine the appropriate role for Mennonite Hospital in the future health care program of the community. A program offering several levels of service based on a new philosophy of continuous patient care was proposed and approved. No longer are hospitals con-

sidered primarily places for the critically ill or dying, but with the rapid development of newer skills, techniques, and specialized equipment, they are increasingly being used by doctors as diagnostic and treatment centers."

The new services to be offered at Mennonite will be (1) intensive care, (2) a rehabilitation center, (3) an extended care wing (nursing home), (4) self care, (5) home care—to be added to those services for which Mennonite is now known—general acute hospital care, the School of Nursing, and the eye wing and eye bank.

The three new additions will add some 76,300 square feet to the present facility, more than doubling the size of the hospital. Construction plans call for a beginning by early or mid 1967. □

A 200th anniversary and homecoming meeting is planned for the Weaverland Church, East Earl, Pa., Nov. 12, 13.

Lancaster Area Writers' Fellowship will meet at the home of Alvin and Edna Mast, Cochranville, Pa., Friday evening, Nov. 18, at 7:00 p.m. Everyone welcome. Take Route 41 from Gap, go about eight miles, turn left on Gum Tree Road, second farm on left.

Calendar

Franconia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.

Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.


General Mission Board meeting, Hesston, Kans., June 22-24.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Mennonite General Conference, Franconia Conference, Aug. 19-25.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

FIELD NOTES



Bonnie Handrich, daughter of Mr. and Mrs. Forrest Handrich, Fairview, Mich., has joined the staff of the Mennonite Board of Missions, Elkhart, Ind., as secretary in the Student Services office. She is a member of the Fairview Mennonite Church.

Dec. 4. **Ellis Leaman**, Manheim, Pa., at Indiantown, Ephrata, Pa., Nov. 6-13. **William R. Miller**, North Liberty, Ind., at Pigeon River, Pigeon, Mich., Nov. 20-27.

New members by baptism: Two at Evangelical Mennonite, Millersville, Pa.; two at Perkaspie, Pa.; five at Clinton Frame, Goshen, Ind.; one by confession of faith at Park View, Harrisonburg, Va.; five at Bethany, East Earl, Pa.; two at Bethany, Bridgewater Corners, Vt.; five at Lambertville, N.J.

Robert Schindler and family working with the Sudan Interior Mission Hospital at ELWA, Monrovia, Liberia, will speak at Grace Chapel, Saginaw, Mich., Nov. 13. **Lee Arthur Lowry**, from the Ninth Street Church in Saginaw, will be the speaker on Nov. 20.

Clayton Yake will be filling several speaking engagements in the S. Alabama-W. Florida district of Lancaster Conference while he and Mrs. Yake are en route to their winter home at Sarasota, Fla.

John H. Kraybill, Johnstown, Pa., will be the Missionary Day speaker at Barrville, Reedsville, Pa., Nov. 13.

Melvin Leidig, Saginaw, Mich., at Berean Bible Church, Detroit, Mich., Nov. 20.

The Cumberland (Md.) Mennonite Church building is going to be demolished because of the Urban Renewal Project in the city. There will be twenty-one oak church pews of various lengths and other church furniture for sale by the end of this year. Anyone interested, contact Curtis Godshall, 807 Valley View Dr., La Vale, Md. 21502. Phone: 729-3623.

Members of the Tattnell Square Baptist Church, located on the Mercer University campus at Macon, Ga., voted 259 to 189, to dismiss their pastor and two assistants for advocating integrated church services.

While the vote was being taken, deacons turned away Sam Jerri Oni, a student from Ghana, who attempted to attend the Sunday service.

The congregation upheld the board of deacons' recommendation to ask for the resignation of Dr. Thomas J. Holmes, pastor; Douglas Johnson, assistant pastor; and Jack W. Jones, minister of music.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I do appreciate *Gospel Herald* most of the time. Many articles are exceptionally timely and heart-searching. Hubert Swartzentru's article, "Mission Among Minorities," Oct. 18 issue, is so true. It would be so nice to say it isn't true. The article is written with a heart whose pulse is beating strong and firm with concern. There is lack of real honesty on our part. We sing heartily, but the doing, following—relating—is not of the same fervor. How can we say, Lord, Lord, and yet, these things exist?

The articles by J. D. Graber are very good. Concerning "Without Hope of Reward" (same issue), I feel every pastor should somehow

The ninth annual Bible Doctrine meeting will be held at the Columbia (Pa.) Mennonite Mission all day Sunday, Nov. 20. Amos N. Hostetter, Mohnton, Pa., and J. Otis Yoder, Harrisonburg, Va., will serve as guest speakers.

Bishop Eli D. Kramer, Amelia, Va., passed away on Sunday morning, Oct. 23. Obituary will follow later.

The Akron, Pa., and Listowel, Ont., congregations have become members of the Every-Home-Plan for Gospel Herald.

Business and inspirational sessions of the Eastern Mennonite Board of Missions will be held at the Frazier Church, Malvern, Pa., Nov. 15. Speakers include Everett Metzler, Donald R. Jacobs, J. Lester Eshleman, Dorcas L. Stoltzfus, and Chester L. Wenger.

Special meetings: **John Lederach**, Goshen, Ind., at Yellow Creek, Goshen, Ind., Nov. 16-20. **Mahlon Miller**, Goshen, Ind., at Community Mennonite, South Bend, Ind., Nov. 24-27. **J. Paul Sauder**, Sarasota, Fla., at Crestview, Fla., Nov. 13-20. **Walter Gering**, Normal, Ill., at Waldo, Flanagan, Ill., Nov. 16-19. **Milo Kauffman**, Hesston, Kans., at West Liberty, Inman, Kans., Nov. 30 to Dec. 4. **David Thomas**, Lancaster, Pa., at Metzler's, Ephrata, Pa., Nov. 24 to

get into our thinking, to help us consider our values, and to help all of His fellowship to be more conscious of living in the light of Christ's norm, rather than society's. Too many never read these papers and good articles. Here is one of our major problems, I feel. Should our pastors help more here? So many good articles are written, but the Holy Spirit cannot make them a part of us if we never read.

May God give much wisdom in your work, editors, writers, and all those who do something for His cause through the medium of writing. And those of us who do not write—ours should be the ministry of prayer. He, the Holy Spirit, is faithful. May we by His grace be faithful too. Much joy and satisfaction is my prayer for all concerned.—Helen Lindhorst, Preston, Ont.

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I have just finished rereading the article, "Should Babies Be in Church," in the Oct. 11 issue of the *Gospel Herald*. I would like to say that babies definitely should be in church. I wouldn't like to be in a church where they are absent and everything is so cold and formal that it makes one feel uncomfortable.

Jesus wasn't bothered when they brought infants and little ones to Him. In Luke 18: 16, He said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Usually if the baby cries, a mother will take it out to the mothers' room and make it comfortable. She can see and hear everything that is going on through the glass panel.

Another thing, the volunteers or mothers that have to take care of the babies in the nursery, have quite a job on hand and they have to miss Sunday school or a good sermon and are really glad when they can hand the little babies back to their mothers, as so often babies are afraid of strangers. I think a good Christian mother feels quite comfortable sitting in church with her baby on her lap instead of letting that responsibility up to someone else and worrying how her youngster is doing in the nursery.—Mrs. Mary Terrell, Archbold, Ohio.

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I do appreciate most of the articles in the *Gospel Herald*, but when it comes to excluding babies from our church services (see "Should Babies Be in Church?" Oct. 11 issue), then I have something to say. It is true that they distract the attention of some people, but if the mother sits well back in the audience it will not bother many people to any great extent who really want to listen. It really does not take many years for a baby who is brought regularly to church services from the start to learn that this is a place not for play but for a quiet rest period. The mothers who really want to can train them that way. Just let the baby learn that as soon as he cries a little he will be taken out where he can have his own way and that will happen over again until it is a habit.—Clara Cooprider, McPherson, Kans.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buckwalter, Leon and Miriam (Bair), Oxford, N.J., fourth child, second daughter, Loren Lynn, Oct. 17, 1966.

Christophel, Eldon and Esther (Christner), Battle Creek, Mich., second child, first daughter, Jeanette Marie, born April 5, 1966; received for adoption, Oct. 10, 1966.

Eash, Calvin and Delta (Kauffman), West Branch, Mich., second son, Dale Warren, Sept. 13, 1966.

Gehman, John M. and Norma (Groff), Colquitt, Ga., second son, Anthony Kent, Aug. 30, 1966.

Gifford, Raymond and Dorothy (Stutzman), Milford, Nebr., fourth child, first son, Samuel D., Oct. 11, 1966.

Hosteler, Clair Vernon and Esther (Miller), Smithville, Ohio, third living child, first son, Stefan Clair, Oct. 20, 1966.

Hoover, Edward and Reba (Esbenshade), Lancaster, Pa., first child, Thomas Edward, Oct. 16, 1966.

Huffman, Randall and Juanita (Turek), Minier, Ill., third child, first daughter, Melinda Sue, Oct. 15, 1966.

Kaufman, Leon and Lois (Kauffman), Sarasota, Fla., third child, second daughter, Marcia Lynette, Oct. 1, 1966.

Kehl, J. Lester and Wanda (Schrock), Hesper, Ont., third child, second daughter, Ellen Marie, Sept. 29, 1966.

King, Laurence S. and Shirley (Shenk), second daughter, Jana Louise, Sept. 28, 1966.

Longenecker, Paul L. and Mariana (Eberle), Colquitt, Ga., fourth child, third son, Jay Lynford, Aug. 12, 1966.

Lutz, John A. and Ruth (Landis), Quechee, Vt., second child, first daughter, Regina Anne, Oct. 16, 1966.

Martin, Clair E. and Carolyn L. (Oberholtzer), Ephrata, Pa., second child, first daughter, Cheryl Lynn, Aug. 30, 1966.

Miller, Daniel B. and Janet F. (Hochstetler), Elkhart, Ind., first child, Harold Ivan, Oct. 7, 1966.

Miller, Ervin I. and Lois (Bernard), Archbold, Ohio, a daughter, Linda K., Oct. 13, 1966.

Miller, Loren and Marcia Marie (Kauffman), Goshen, Ind., first child, Anthony Drake, Oct. 11, 1966.

Nader, Esam and Esther (Hoover), Goshen, Ind., first child, William Warren, born Sept. 19, 1966; received for adoption, Sept. 23, 1966.

Pfife, Elton and Anita (Marner), Ridott, Ill., third child, first son, Brian Eugene, Oct. 17, 1966.

Prowant, Ronald E. and Janice (Schrock), Northfield, Ohio, third child, first son, Ronald Brett, July 12, 1966.

Reibling, David and Anna (Ramseyer), New Hamburg, Ont., first child, Perry David, July 9, 1966.

Saltzman, Sterling and Ina (Schweitzer), Milford, Nebr., eighth child, fifth son, Mark Lee, Sept. 19, 1966. (One son deceased.)

Shenk, Milton and Betty (Good), Denbigh, Va., first children, twin sons, Roger Dean and Rodney Lee, Oct. 13, 1966.

Stoli, Henry A. and Mary Catherine (Swartzentruber), Loogootee, Ind., third daughter, Brenda Darlene, Oct. 11, 1966.

Stoltzfus, Mervin W. and Mayme (Stoltzfus), Red Lake, Ont., second son, Linford Ray, Oct. 17, 1966.

Stutzman, W. Wilford and Wava (Breneman), Keota, Iowa, ninth child, sixth son, Stephen W., Sept. 2, 1966.

Thomas, Melvin and Marie (Martin), Bronx, N.Y., first child, Audrey Kay, Oct. 18, 1966.

Weaver, William and Susan (Miller), Dayton, Ohio, first child, William Scott, Sept. 21, 1966.

Yoder, Lee M. and LaVerne (Zehr), Lansdale, Pa., second child, first daughter, Lela Faye, Oct. 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bachert—King.—Robert L. Bachert and Judy Eileen King, both of Hopewell cong., Kouts, Ind., by Samuel S. Miller, Oct. 7, 1966.

Burmeister—Litwiler.—Bruce Burmeister, Chicago, Ill., Lutheran Church, and Beverly Litwiler, Hopedale, Ill., Hopedale cong., by Ivan Kauffman, June 25, 1966.

Craig—Hosteler.—James Craig, Tempe, Ariz., Church of God, and Orpha Hosteler, Phoenix, Ariz., Trinity cong., by Donald E. Yoder, Oct. 14, 1966.

Johnstone—Kulp.—Jay Johnstone, Woodstock, Vt., Congregational Church, and Lois Kulp, Bridgewater Corners, Vt., Bethany cong., by Nevin J. Bender, Aug. 28, 1966.

Kautz—High.—Earl W. Kautz, East Petersburg, Pa., East Chestnut Street cong., and Nancy J. High, Lititz, Pa., Erb cong., by H. Howard Witmer, Oct. 8, 1966.

Knepp—Swartzentruber.—Ronald Dwaine Knepp, Indianapolis, Ind., and Pauline Swartzentruber, Odon, Ind., both of Bethel cong., by James Knepp, father of the groom, Sept. 10, 1966.

Kruse—Graber.—Lawrence Kruse, Deshler, Ohio, Lutheran Church, and Geraldine Graber, Stryker, Ohio, Lockport cong., by Walter Stuckey, Sept. 10, 1966.

Martin—Eberly.—James Elvin Martin, Lititz, Pa., Hammer Creek cong., and Sharon F. Eberly, Lititz, Pa., Hess cong., by Mahlon Zimmerman, Oct. 1, 1966.

Miller—Stoll.—Pete Miller, Jr., Grabbill, Ind., Cuba cong., and Lorene Stoll, Montgomery, Ind., Bethel cong., by James Knepp, Aug. 27, 1966.

Muzzy—Litwiler.—Gary Muzzy, Chicago, Ill., Peoria cong., and Judith Litwiler, Chicago, Ill., Hopedale cong., by Samuel Ummel, Oct. 1, 1966.

Yoder—Kulp.—Cecil Yoder, Lansing, Mich., Fairview cong., and Marlene Kulp, Wauseon, Ohio, West Clinton cong., by J. Robert Detweiler, Oct. 1, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bucher, Anna Mabel, daughter of Samuel H. and Anna (Zimmerman) Musselman, was born near Blue Ball, Pa., Jan. 30, 1891; died of a heart attack at the York (Pa.) Hospital, Aug. 17, 1966; aged 75 y. 6 m. 17 d. On Jan. 31, 1914, she was married to Bela L. Bucher, who survives. Also surviving are 4 children (Dr. Samuel J., Anna Lois—Mrs. H. Raymond Charles, Harold M., and John C.), 15 grandchildren, and one sister (Mrs. Katie G. Geigley). One grandson preceded her in death. She was a member of the Stony Brook Mennonite Church of which her husband was pastor, and where funeral services were held Aug. 21, with Willard Delp, Paul Dagen, and Richard Danner officiating.

Hallman, Anna Fretz, daughter of Christian and Lydia (Cressman) Fretz, was born Aug.

23, 1896; died suddenly Sept. 30, 1966; aged 70 y. 1 m. 7 d. On Dec. 19, 1923, she was married to Aaron T. Hallman, who survives. Also surviving are one son (Willis), 2 daughters (Beatrice—Mrs. Roy Steckley and Eileen—Mrs. Ralph Snyder), one sister (Mrs. Lena Reeser), one sister-in-law (Mrs. Irene Fretz), and 10 grandchildren. She was a member of the First Mennonite Church, Vineland, Ont., where funeral services were held Oct. 3, conducted by J. B. Martin, assisted by John Wichter.

Haider, William, son of Joseph and Phoebe (Burkey) Haider, was born near Milford, Nebr., Dec. 1, 1890; died at the Crestview Home after a lingering illness; aged 75 y. 8 m. 29 d. On Dec. 19, 1912, he was married to Iva Hershberger, who survives. Also surviving are 2 sons (Myrton and Lawrence), one daughter (Naomi—Mrs. Albert Saltzman), 7 grandchildren, one great-grandchild, and one brother (Emanuel). Preceding him in death were his parents, 3 brothers, 3 sisters, and one grandson. He was a member of the East Fairview Church, where funeral services were held Oct. 1, with Ammon Miller, Oliver Roth, and Sterling U. Stauffer officiating.

Hege, Bessie V., daughter of Daniel and Myrtle (Baker) Eshleman, was born Nov. 15, 1890; died at the Washington County Hospital, Hagerstown, Md., Oct. 8, 1966; aged 75 y. 10 m. 24 d. She was married to J. Aaron Hege 52 years ago. Surviving besides her husband are 7 children (Martha—Mrs. William Stoner, Rhoda—Mrs. Marvin Farrow, Abram, Esther—Mrs. Ellis Woodcock, Naomi—Mrs. Edwin Jones, Lela—Mrs. John Crawford, and Aaron, Jr.), 3 brothers, 4 sisters, 25 grandchildren, and 14 great-grandchildren. Burial in Cedar Lawn Memorial Park.

Kennell, Annie, daughter of Adam and Veronica (Boshart) Wagner, was born in Waterloo Co., Ont., Jan. 31, 1884; died at her home in Wellesley, Ont., Sept. 9, 1966; aged 82 y. 7 m. 9 d. She was married to Joseph Kennell, who died June 7, 1955. Surviving are 3 sons (Jonas, Azor, and Elkannah), 14 grandchildren, and 30 great-grandchildren. She was predeceased by one son and one grandson. She was a member of Maple View Church, where funeral services were held Sept. 12, in charge of Steve Gerber, Chris Streicher, and Chris O. Erb.

Miller, Milo U., son of the late Moses M. and Lydia (Patterson) Miller, was born in Lagrange Co., Ind., June 1, 1911; died at the Lagrange County Hospital, June 22, 1966; aged 55 y. 21 d. On Oct. 1, 1932, he was married to Mildred Misher, who survives. Also surviving are 3 sons (Donald, Deldon, and Dean Meredith), 2 daughters (Dorene—Mrs. Carl Kauffman and Doris), 12 grandchildren, and 5 brothers (Ray, Ivan, Roy, Samuel, and Wilbur). Three sisters and one brother preceded him in death. He was a member of the Emma Church, where funeral services were held June 24, in charge of Amos O. Hostetler and Orvan Bontrager.

Petersheim, Rhoda, daughter of John and the late Lottie (Sellenbaum) Hollinger, was born in Goodville, Pa., Feb. 12, 1922; died at Lancaster General Hospital, Sept. 15, 1966; aged 44 y. 7 m. 4 d. Surviving are her husband, Ivan B. Petersheim, one daughter (Judy—Mrs. Lewis Stoltzfus, Jr.), 2 sons (Jere W. and Carl R.), her father, 2 sisters (Miriam and Eva—Mrs. Amos Martin), and 5 brothers (Aaron, John, Mark, Luke, and Homer). She was a member of the Zion Church, where funeral services were held Sept. 18; interment in Pine Grove Cemetery.

Quest, Jessie Sarah, daughter of Oliver and Elsie Berkey, was born at Cheyenne, Wyo., Nov. 8, 1941; died of exposure Oct. 13, 1966, after having been lost in the Cascade Moun-

tains near Marion Forks, Oreg.; aged 24 y. 11 m. 5 d. Most of her life was spent in the Sheridan, Oreg., community. On March 25, 1962, she was married to Dale Quest, who survives. Also surviving are one daughter (Tina Renée), her mother, 3 sisters (Edith—Mrs. T. D. Cyrus, Sherry—Mrs. Lester Steckley, and Ellen—Mrs. Harold Miller), 3 brothers (Mervin, Marvin, and Ralph), and one grandmother (Mrs. Jessie Leehr). Services were conducted at the Salem Church, Oct. 17, in charge of Wilbert Nafziger and Roy Hostetler; interment in the Mennonite cemetery at Sheridan, Oreg.

Self, LeRoy W., son of John W. and Anna (Jones) Self, was born Dec. 5, 1896; died at the St. Francis Hospital, Peoria, Ill., Oct. 17, 1966; aged 69 y. 10 m. 12 d. Survivors include one daughter (Martha—Mrs. Ernest Aupperle), one son (Carl L.), 3 grandchildren, 4 stepgrandchildren, and one sister (Mrs. Ida Millman). One daughter preceded him in death. He was a member of the Ann Street Church. Funeral services were held at the Gauss Funeral Home, Peoria, in charge of J. J. Hostetler; interment in Springdale Cemetery, Peoria.

Stoll, Joella Jane, daughter of Robert L. and Verda (Gingerich) Stoll, was born in Davies Co., Ind., March 17, 1951; died instantly in the same accident as her father, Sept. 25, 1966; aged 15 y. 6 m. 8 d. She is survived by her mother, 4 brothers (Jeffery, Roger, Allen, and Gerald), and her grandparents (Mr. and Mrs. Herman Stoll and Mrs. Mary Gingerich). She was a member of the Providence Church, Washington, Ind. Funeral services were held at the Berea Church, Sept. 27, in charge of Tobias Slabaugh, assisted by Edd P. Shrock and William R. Miller.

Stoll, Robert L., son of Herman and Agnes (Kauffman) Stoll, was born in Davies Co., Ind., July 2, 1928; died in the Davies County Hospital, Sept. 25, 1966, about two hours after he was injured in a car accident; aged 38 y. 3 m. 21 d. On Jan. 13, 1949, he was married to Verda Gingerich, who survives. Also surviving are 4 sons (Jeffery, Roger, Allen, and Gerald), his parents, 3 brothers (William J., Frank, and Herman, Jr.), and 3 sisters (Mary Lou—Mrs. Loren

Yoder, Martha Belle—Mrs. Lyle Burkholder, and Barbara Jean—Mrs. Albert Lengacher). One daughter died in the same accident. He was a member of the Providence Church, Washington, Ind. Funeral services were held at the Berea Church, Sept. 27, in charge of Tobias Slabaugh, assisted by Edd P. Shrock and William R. Miller.

Wengert, Elizabeth Miller, daughter of Alexander and Catherine Miller, was born in Holmes Co., Ohio, March 7, 1899; died at her home in Millersburg, Ohio, Oct. 12, 1966; aged 77 y. 7 m. 5 d. On April 22, 1906, she was married to Allen S. Wengert, who died April 20, 1966. Surviving are 4 children (Owen, Sherman, Wilmer, and Carol Ann—Mrs. Dallas Alberts), 14 grandchildren, 13 great-grandchildren, one brother (Robert), and one sister (Mrs. Katie Ann Zook). Five sisters and 2 brothers preceded her in death. She was a member of the Berlin Church, where funeral services were held Oct. 16, with Paul Hummel and Earl E. Miller officiating.

Yoder, Henry J., son of Jeremiah and Fanny (Bender) Yoder, was born at Arthur, Ill., Oct. 19, 1893; died in the Washington, Iowa, Hospital, Oct. 15, 1966; aged 72 y. 11 m. 26 d. On April 9, 1919, he was married to Lenora Mae Boshart, who survives. Also surviving are 3 daughters (Lella—Mrs. Maurice Grieser, Maleta—Mrs. Lawrence Barquist, and Zona—Mrs. Harlan Widmer), 13 grandchildren, 2 brothers (Moses F. and Edward J.), and 2 sisters (Anna and Lizzie—Mrs. Sam Thomas). He was a member of the Bethel Church at Wayland, where funeral services were held, with Simon Gingerich and Willard Leichty officiating.

Zaerr, Curtis Lee, son of Raymond and Inez (Short) Zaerr, was born near Archbold, Ohio, April 22, 1939; died in a truck accident near Norwalk, Ohio, Sept. 25, 1966; aged 27 y. 5 m. 3 d. On May 5, 1963, he was married to Mary Linda Ward, who survives. Also surviving are 2 daughters (Rose Marie and Nancy Lyn), his parents, one sister (Vieanna—Mrs. Dale Fiehlitz), and 3 brothers (Maurice, Wayne, and Eugene). He was a member of the Lockport Church, where funeral services were held Sept. 28, with Walter Stuckey and Dale Wye officiating; interment in Pettisville Cemetery.

ANABAPTIST BAPTISM

by Rollin Stely Armour

An examination of the Anabaptist theology of baptism. The author discloses the multiplicity of meanings baptism had for an age in which the ceremony was valued so highly that they fought and died over it. He reveals the meaning baptism had for some of the first Anabaptists. Included are areas related to baptism, such as the doctrine of regeneration, the view of the church and Christian life, and some ideas on eschatology. This work was awarded the Brewer prize by the American Society of Church History. Many insights are given as to where the present-day practices originated. Is not a technical book. More interesting reading than the title indicates. \$6.75



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Items and Comments

Americans who give an "important" place to religion in their lives still are in the substantial majority but their number is on the decline, according to a Gallup Poll conducted for the monthly **Catholic Digest**.

The poll—discussed in the October issue of the publication, which has been releasing in segments an extensive survey on religion—showed that among a representative cross section of people 70 percent say that their religion is "very important."

It was noted that in a similar poll in 1952, 75 percent of the respondents said that religion was very important in their lives.

* * *

Roman Catholics far outnumber Protestants and Jews in supporting President Johnson's method of handling the Vietnam war, according to a copyrighted national Gallup Poll.

Statistics released by George Gallup and published in the **World Journal Tribune** show that 54 percent of Catholic Americans approve the Administration's conduct of the war, while Protestant support is only 39 percent and Jewish, 41 percent.

Among those disapproving American policy, according to religious affiliation, Protestants and Jews have similar views (with 43 percent opposed among Protestants and 41 percent among Jews). Among Catholics only 31 of every 100 show disapproval.

* * *

Albuquerque's public school youngsters will continue to sing Christmas carols despite the New Mexico Civil Liberties Union's stand against "the singing of carols which are very clearly Christian hymns."

The Civil Liberties Union sent a statement on religious observances in public schools to all New Mexico school boards and superintendents, warning them that such observances violate church-state separation principles.

In response to this statement Superintendent Robert Chisholm of Albuquerque's schools said that the system will continue to follow a 1962 memorandum which is now considered public school policy.

In the 1962 statement the late Superintendent Charles Spain said:

"Although there are clearly religious aspects of the Christmas season, there are also human values in the season which transcend any particular sectarian commitments." Mr. Spain held that "Christmas carols are a fundamental aspect" of the holiday observance which is a basic part of American culture.

MEMNONITE HISTORICAL SEMINAR
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In Every Thing Give Thanks

By James M. Lapp

"Did you say thank you?" I ask my three-year-old daughter when she excitedly shows me a piece of candy her grandmother has given her. Since she has forgotten, I dutifully require her to return and offer her thanks for the candy already half devoured. I ask myself, Was she really sincere when she uttered those words of thanks? Does one need to say his thanks to be truly thankful? Or might my daughter already have expressed her gratitude by the manner in which she received the gift? How do parents teach their children to be thankful? Or is thankfulness a quality of life, like so many others, that one must experience to understand rather than be academically taught?

As I reflect on my own past life, it appears thankfulness has been definitely related to some personal life experiences God has graciously brought into my pathway. While I can express gratitude for the universe and all it contains, it is only through firsthand encounters in this universe that I become indeed thankful.

For Example . . .

For example, I recall with delight those occasional homemade pies sent to me while I was in college and away from my mother's cooking. I remember the pleasure of eating American food again after spending several weeks in the Spanish culture some years ago. These experiences have made me more appreciative of my "daily bread," at least more so than if I had always eaten Pennsylvania Dutch style. On the other hand, consider the matter of physical health. This is a blessing for which I say thank you with little feeling of emotion. I have never spent a day in a hospital bed. No member of my family has ever been seriously ill. I have visited persons with terminal illnesses who have helped me become more grateful for my health. But here is a level of thanksgiving I simply acknowledge I do not understand, for illness has not been a part of my personal experience. With Adelaide Proctor I sing,

I thank Thee, Lord, that all our joy is touched with pain:
That shadows fall on brightest hours, that thorns remain—

So that earth's bliss may be our guide and not our chain.

But I am increasingly aware I know not of what I sing. Those lessons of life learned through pain are no doubt profound, but thus far God has not deemed me worthy or ready to learn them.

Take one more example, that of personal forgiveness of sin. When I became a Christian at the age of eleven, a feeling of relief came over me temporarily. But in the succeeding years, I experienced more of life and sensed in a deeper way the truth of the prophet's words, "We have turned every one to his own way." Sin became to me a selfish form of existence rather than a list of wrongs to be repented of and confessed. It was at the age of twenty-five, and during a particular period of stress in life, that God's grace became suddenly new and fresh to me. In that moment I could say from the depths of my being, "Thank you, God, for personal salvation."

"In Every Thing Give Thanks"

In I Thess. 5:18, Paul suggests, "In every thing give thanks." On the surface this seems to mean we ought to enumerate all the gifts and privileges that are ours in this world, and then we should give thanks to God for them. But Paul's idea sharpens up a bit when we read the verse in the RSV, "give thanks in all circumstances." Thanksgiving grows out of a personal context of life that largely determines the quality of our thanks. Of course, we should always be thankful and for everything. But realistically we will most truly be grateful when in certain circumstances of life, we discover particular reasons for giving thanks.

When we begin to analyze Paul's prayers of thanksgiving, we find they are not the vague generalities we frequently voice in our prayers of thanks. Each expression of gratitude for Paul grew out of some specific concern or encounter with the church he was addressing. His prayers reveal to us a great deal about these churches and his relationship to them.

Every utterance of thanks has a framework of life that colors the expression of gratitude. The more personal and specific the framework of our thanksgiving, the more meaningful our expression will be. The invalid's word of thanks is colored by his infirmities. The refugee's gratitude is given meaning by his state of deprivation. The child says thank you for a book amidst the thrill of learning to read. Genuine

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thanksgiving grows out of the whole adventure of life controlled by the Spirit of God, who thus even controls that for which I can truly be thankful.

Three Implications

Now all this adds up to three ideas. First, let's be honest and not glib about thanksgiving. Rather than trying to be thankful for things for which we feel little real appreciation, we ought to acknowledge our indifference. If we are courageous enough Christians, we may pray that the Lord will bring into our lives experiences that will teach us to be grateful where we presently have little concern. This requires courage, for we may only learn genuine thankfulness through suffering and deprivation. Real thanksgiving, however, will be gained more quickly through honest confession of its absence than through oft repeated empty words.

Second, it seems clear to me that a grateful heart cannot be transmitted through mere teaching. Parents may remind their children of the propriety of saying "thank you." But these children will learn far more about true thankfulness when they hear and feel their parents' thankful spirit. Parents may promote an appreciative spirit in their family by exposing them through books, films, travel, visits, etc., to less privileged persons than themselves. Finally, children will understand thanksgiving firsthand as they learn to give sacrificially and identify personally through acts of loving service with those in need.

In the third place, thanksgiving is best expressed through actions and attitudes of life rather than through mere words. God is more pleased with lives that are caught up enthusiastically in the proclamation of the Gospel than with long prayers of thanks devoid of living reality. Our thankfulness will be most clearly evident by the manner in which we manage all that God has entrusted to us as His stewards. Thanksgiving is the response of one who is committed to a life of obedience under the lordship of Christ in all circumstances.

Thanksgiving—A By-Product

In his book, *Shantung Compound*, Langdon Gilkey describes life for 2,000 civilians who were thrust into a Japanese internment camp in China during World War II. In the camp were businessmen, missionaries, doctors, professors, barflies, prostitutes, and just about every segment of a normal society. Because of limited accommodations and food, severe problems developed in this "miniature world" that are common to normal life, but were accentuated in this environment. When the pressures of survival crowded in on these people, much of their former dignity and integrity ceased to exist. With the exception of some missionaries, most of the people became exceedingly selfish, even to the point of stealing from one another. The issues of life were not decided on the basis of logic or moral values, but rather how one could make his life more comfortable and secure.

Before we become too smug in our thanksgiving and praise, let's take account of what our attitudes and actions

would be if it were not for the securities and comforts of our affluent society. We should be fully aware that within all of us is a selfish nature only Christ can transform into one of thankfulness. Even exposure to a world of need may result in our being more calloused and cold, rather than concerned and compassionate. Until we see our true selves honestly before God, our thanks will be superficial and lack a real basis.

Thanksgiving is really a by-product of one who has learned that his life is totally dependent on God's grace in Christ. It is only in Him that we are given the freedom to be thankful in all circumstances of life, for He alone gives all of life meaning. Not only should our thanks be "for father and for mother, who give me clothes and food," but even more for the eternal hope, the eternal security, the eternal goals and values found in Jesus our Lord, who gives eternal significance to all of life. With Paul we can then say, "I have learned, in whatever state I am, to be content," "I can do all things in him [Christ] who strengthens me." This is the foundation from which real thanksgiving springs.

* * *

Once a minister, who was also a father, tried to finish his sermon. One interruption after another occurred, until his energies seemed all drained away. Then came another knock at his door. He braced himself, tried hard to put a smile into his response. "Come in!" The door opened a little, a sunny-faced little girl looked in. "Daddy, may I come in?" Consent given, she leaped across the room, climbed up into the tired man's lap. "Daddy, I didn't come to ask you for a thing. I just want to climb into your lap and hug you, and tell you what a good, kind daddy you are!" So much warmth slipped into his tired heart that it crowded out all the weariness. God is a Father too, and His heart warms at our giving of thanks.—David A. MacLennan in *Revell's Minister's Annual* (Fleming H. Revell Company).

Thanksgiving Day Is Here

By Thelma Allinder

The lilting songs of summertime are hushed,
For lark and oriole have flown away;
The valley and the hill are rudely brushed
By North Wind's breath, and now Thanksgiving Day
Is here, inviolate within the heart—
The place which is the Lord's own chapel-room.
The grain is garnered, and the city mart
Holds cornucopias of Autumn bloom.
This is the Father's world and He has planned
All seasons, bringing fruitage for our good.
As we accept rich bounties from His hand,
We do it gratefully as children should,
And prayers of thankfulness mount high once more,
Though we hear Winter's voice outside the door!

Helping the Preacher Preach

I listened in on a congregational discussion last week. Like many congregations these days, this one was taking a careful look at itself. A committee was working on a new model for congregational life. They were in the middle of a series of sermons on the functions of the five proposed departments: (1) Preaching and Worship, (2) Pastoral Care, (3) Stewardship and Administration, (4) Nurture and Fellowship, (5) Witness and Service. Under discussion on this particular evening was the morning sermon on Preaching and Worship.

It was pointed out in the discussion that some way needed to be found for the congregation to respond to the sermon each Sunday. If congregational life was to focus on "mission" and on "deciding" about mission-related questions, then the sermons themselves would need to be focused in the same way. Like many congregations, this one was not satisfied simply to listen and leave. They wanted discussion and decision.

Someone suggested that a group might meet with the preacher to help select the sermon topic and to generate some of the input. To some it did not seem right in a brotherhood church to have one person decide what the congregation needed. Nor did it seem appropriate that one person should make the judgment that the congregation is finished thinking about a subject and that it should now move on to another.

A minister in the congregation said that sometimes Sunday-school teachers do not appreciate a sermon that comes too close to the lesson. The sermon steals their thunder. Then it was suggested that lessons like the Luke-Acts quarters could certainly stand additional exposition. So why not have Sunday-school teachers meet with the minister? Let them help to prepare the sermon based on the Sunday-school lesson. Let the sermon provide the basic input with a focus on mission and decision. Then Sunday-school classes would pick up the issues raised and move toward a consensus.

This would take the threat away from the Sunday-school teachers because they would know what direction the sermon would take beforehand. They would be ready to pick up the live issues and lead the class discussions. The Sunday morning setting would be seen as a two-hour unit divided only between input and decision.

What do you think about the idea? Why not try it?—
Arnold W. Cressman.

*Forgive, O God,
When I looked
At any blessing in life
As luck;
When I praised
The healing power of a pill
And forgot to thank you
The Healer;
When I spoke
Of my own skill
As if you were not
The Giver.
Help me to recognize
In every experience
That every good gift
Comes from you.*

Amen.



Satbarwa Chapel, Bihar, India

Pastor of the Satbarwa Chapel is Hero Kujur, shown here in front of the chapel with his wife. Bro. Kujur is also chaplain of Naf Jivan (New Life) Hospital in Satbarwa.

Church services have been held at the hospital site since workers first pitched tents there in 1959. As the hospital plant and number of workers grew, a church building was needed. The present chapel was dedicated in the fall of 1964 with J. D. Graber participating. Present membership is 31. Hospital staff and patients also worship with the group.

The objectives of the church are two: (1) to serve as a worship center for the hospital staff, for daily chapel and Sunday services, and (2) to preach the Gospel, since most mornings there are as many non-Christian patients in the service as there are Christians, if not more.

Hero Kujur plans to bring his membership and place it with the Satbarwa congregation. He comes from Daltonganj.

Remembering and Being Thankful

Guest Editorial

Often in the Old Testament the people of Israel were reminded that they should be grateful because they were in such better conditions compared to what they once were. In Deut. 5:15, we read: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand. . . ." On other occasions the people of Israel are reminded of their bondage in Egypt and of how difficult and intolerable it was.

A good memory and a live imagination are necessary for one to be truly grateful for his opportunities and advantages.

There are many living today who can remember and therefore be grateful. Many can remember when food was short and scarce, when housing and clothing were scanty, when transportation was short and slow, and when privileges and opportunities were almost nonexistent.

There are many who can remember the days of depression when there were breadlines, and WPA, NYA, CCC, and when millions were plagued with unemployment.

These were veritable days of bondage and deprivation for many. Those who will take time to remember and recall those experiences can well be grateful in this day.

But our present generation of younger people cannot remember those days because they never knew them. Their lives have been much easier and their needs provided with little effort. How then can the many today who have never known difficult days be grateful? They can find a way to gratitude by imagination and by observation.

Through imagination they can conceive of times and situations when people's lives were deprived and when life was bitter and hard.

But there is a more impressive way to be grateful. It is through observation. Regardless of how much people enjoy the luxuries of life today, they do not have to go very far or look very hard to find pockets of abject poverty, ignorance, and pathetic want. A few minutes, drive will take most Americans to situations that they hardly know exist. If they will only look. Or short walks will take people to places where there are the most squalid conditions.

But it is pretty difficult for us to look at and see ugliness if we have been surrounded by beauty and ease.

There is the story of Marie Antoinette who in planning her wedding procession wanted everything to be pretty; so she decreed that everything ugly along the streets where

her procession was to pass was to be covered up and hidden. Board fences were to be built that would keep them from the sight of the happy and joyful wedding procession.

So many privileged people today are this way. They refuse to look at the ugly and the unhappy state of the many who are in dire need. They would prefer to act as though the condition did not exist.

But this need not be the case. Even the most privileged may develop a conscience for those who are in need. Someone said of Mrs. Eleanor Roosevelt: "She walked among the unfortunate of the world, not on a tour of inspection . . . but as one who could not feel complacent while others were hungry, and who could not feel contentment while others were in distress."

So in this affluent society today where there is so much privilege and opportunity and luxury and surplus, perhaps one of the best ways for us to be thankful is to look on the needy of the world and have compassion. And having compassion, to act in ways that we can discover to help alleviate the desperate needs.—C. R. Dobbins, editor of *Cumberland Presbyterian*.

Where Gratitude Begins

A ten-year-old boy overheard a conversation about certain bills for services rendered which had to be paid. He conceived the idea of making out a bill for what work he had done. The next morning he laid his statement on his mother's plate. "Mother owes Willie for carrying coal six times, thirty cents; for going ten errands, thirty-five cents; for being good twice, ten cents; total, seventy-five cents." His mother read the bill, but said nothing about it.

That evening Willie found on his plate seventy-five cents and a bill which read as follows: "Willie owes mother for his happy home for ten years, nothing; for his food and clothing, nothing; for nursing him in a long illness, nothing; for being good to him, nothing; total, nothing."

When Willie saw the seventy-five cents, he was pleased. But when he read his mother's bill, his eyes grew dim and his lips quivered. Then he took his money to his mother, threw his arms around her neck, and told her he wanted to do more for her for nothing.

God asks us to bring our requests to Him with thanksgiving. Ingratitude is selfishness. Thankless lives are selfish lives. Praise is the only employment in which self finds no part. In praise we forget ourselves and center our hearts on God, the Giver of all we have. It is when we center our thoughts, like Willie, on what we have done that life loses its luster. We forget how much more God has done for us. And it is as we turn our eyes from ourselves and see God's goodness to us, freely given, that we become His thankful and willing servants.—D.

The Face of Gratitude

By Millard Osborne

How can I be grateful for peace when for so many this is unknown? How can I be grateful for plenty when so many have little or nothing? How can I be grateful for security when for many security does not have a visible face?

I have climbed long stairs of crowded tenements, knocked on doors that opened to still more crowded apartments, and wondered why I had grown up on acres and acres of earth and sunshine.

I stood in the waiting room of a charity clinic in a large hospital and saw boys and girls and babies with physical ailments which would eventually take the lives of many and leave others permanently affected, and wondered why I had four strong healthy children at home.

I walked with the Voluntary Service nurse between the rows of migrant cabins as she made her morning rounds. We sat and chatted with several families as they opened for us windows of understanding into their lives as migrants, and I wondered why, as long as I could remember, I had always a home address.

I looked through the one-way glass into a room of a special school for handicapped persons, saw the difficulty with which they moved and talked, and wondered why my own muscles, nerves, bones functioned normally.

I talked with a war refugee, learned how the ravages of war reduce life to an elemental struggle for existence, and wondered why I lived in a part of the world where international conflict had never reached.

I watched as a Negro was supposedly put in his place by the hate stare, and I wondered why I had been born to white parents.

Should I be thankful for all these things? Many are. But can I be?

A child scurries through unfriendly streets, glancing hurriedly into shadowed doorways. Another child plays contentedly with simple toys while mother works nearby.

A young girl goes to sleep at night with the language of war in the background—planes, rifle shots, machine gun blasts, explosions. Another girl learns the language of peace, the bubbling of a stream, the call of the thrush, the rustling of the breeze through the grain field.

Millard Osborne is pastor of the congregation at Lebanon, Oreg., and chaplain at the Lebanon Hospital.

A mother rises with her family at four or five, eats what little breakfast they have, and rides to the fields to earn a few dollars in the harvest. Another mother, in her simple way, serves her family and spends herself in loving ways, providing for their daily needs.

A father lives day after day with the fear that hunger will overpower him, not hunger of the stomach only, but the hunger for all those things which relieve poverty of the body, mind, and soul. Another father by honest labor is happy to provide his family with a modest living and lead them in experiencing a purposeful life.

Who is to say which one has the most cause for gratitude?

The face of gratitude is not: the fear of childhood, the hunger of youth, the want of maturity, the bitterness of middle age, nor the depression of the elderly.

The face of gratitude is: a child, anywhere, free in the security of love, a youth beginning to bridge the gap between a needy world and the resources of the Christian faith, an adult sensing the deepening work of the Spirit, an elderly person still useful in expressing the Gospel.

The face of gratitude is not limited to my race, your country, his income, her home, our culture; but the face of gratitude is seen wherever man has the freedom to become what God has purposed him to be.

The Scriptures are full of admonitions to give thanks and to be grateful. These center around many experiences of our lives here on earth and our hope for eternal existence. But essentially, the real cause for gratitude lies in our response to God in the gift of Himself to us through the Word and through His Son, Jesus Christ, our Lord. In this sense, gratitude or thanksgiving is not the glib recitation of appreciation for the absence of sorrow or difficulties, and for the abundant evidence or earthly success. Rather, Christian gratitude is the victory of faith expressed to God because of His gift to man.

This means, of course, that gratitude is not tied to the "things" of life (and that is a tough one for us), but to the ability we have to receive God's free gifts and respond to Him. By nature, we like to believe that the essential prerequisites for giving thanks certainly include that promotion, this new car, the coveted scholarship, top grades, popularity, the right circle of friends, and other marks of earthly success. Pushing that on out, it must be said that

gratitude does not even depend on the maintaining of earthly existence itself. But how many Christians have experienced the joy of being expendable for Christ?

The face of gratitude is the freedom to be personally expendable in being true to the Gospel. I really must examine my life and ask, Why is it so important to me what I want? what I think? what I do? what I need? If the experience of the Gospel is to have real meaning in today's world, then I must be free to be a "living sacrifice."

The face of gratitude is the secret of companionship. On June 15 a man died in the Oregon City hospital at 83 years of age. His obituary read, "no known survivors." Not one person attended his viewing. At the graveside service there were four: a social worker, the church sexton, the funeral director, and the minister. Perhaps this is symbolic of the loneliness of certain people, "no known friends or survivors." But loneliness is the brother to many. Must a person have many friends and companions to have reason for giving thanks? Jesus said, "Lo, I am with you always." And, "... we will come unto him, and make our abode with him." Even in physical loneliness, unpleasant as that may be, it is possible to know the real lasting companionship of God Himself and to be grateful.

The face of gratitude is the expression of peace. As a gift of God, peace is unknown to the world, except through the lives of those who have received this peace and whose lives express its reality. Again the possession of this gift is not dependent on certain earthly conditions or circumstances. Jesus promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

At this time of thanksgiving, let our lives express clearly the basic reason for gratitude, that we have the freedom to respond from our hearts because God has given His gift of love to us.

A Little Thanksgiving

By Lorie C. Gooding

How lovely are the common things,
the things of everyday,
the ordinary little joys
that bless our pilgrim way—

A rose in a tangle of brier,
a star in the depth of the night,
a friendly touch at a time of grief,
and a smile like the morning light.

How lovely are the common things,
a smile, a flower, a star.
For gifts like these we thank Thee, Lord.
How comforting they are!

Arms Outstretched

By Elsie Eberly

My eight- and twelve-year-old sons were gathering soda pop bottles around the neighborhood to return for the deposit. Many were dirty, and I suggested setting the whole box in the washhouse until they had time to wash them. These bottles had a tremendous fascination for my three- and four-year-olds. Green ones, clear ones, and even some flowered ones. How pretty!

I warned them against playing with them. I explained, very clearly I thought, about possible breakage and then cuts. One busy morning I heard a crash and then screams from the washhouse. Four-year-old came in crying, blood dripping from a cut hand. As I dressed the cut, I soothed and comforted, asking where he got hurt so badly. No answer except a head hung in shame. "Were you playing with those bottles?" I asked. His answer was a very slight nod and more tears, then a head buried in my lap. All my sternness fled. I took him into my arms and spoke quietly. I explained that this was why I had forbidden him to play with the pretty bottles; that I was only trying to keep him from getting hurt, and added, "because, you see, I love you."

Long after little son ran out to play, I pondered. God, too, gives orders for His children. I suppose that these, too, are to keep me from getting hurt. Yet how often I disobey. How many times I'm led astray by the fascinations of the world, and need to come back in sorrow and shame. Does His heart ache for me as mine did for my son? Surely He meets me with arms outstretched, ready to soothe and comfort.

If my son had come in a defiant attitude, neither shamed nor sorry, I would still have loved him. But I would have felt he needed further reprimanding, even though my heart ached for him. Does my heavenly Father sometimes send me harder trials, because He loves me?

After my son confessed his wrong and was reassured of my love, he soon forgot his cut hand. How much lighter my burdens become when I remember His love for me. John writes, "As the Father hath loved me, so have I loved you: continue ye in my love."

Our Preacher Says

Many people are more thankful for what they get than for what they give. They expect to find more joy in securing than in sharing. It is right and proper to be grateful for what we receive, but when the desire for getting grows so strong as to weaken the desire for giving, life becomes unbalanced, frustrated, defeated. In the realm of human and spiritual relationships, experience has proved that the rewards from giving are greater than those from receiving. Truly, as the Bible says, "It is more blessed to give than to receive."

The Day That Is Ours!

By Blanche Thompson Richardson

Three hundred and forty-five years ago a band of storm-tossed Pilgrims—to the number of 102—on board the *Mayflower* came to anchor about a mile from what is now the site of Provincetown, on Cape Cod, in Massachusetts. The victims of religious persecution in England, they had set sail with high hopes, journeying to this land across the sea where they might advance the kingdom of God and enjoy the liberties of the Gospel in purity and peace.

Landing at Plymouth in the dead of winter they grimly met and stubbornly overcame hardships and disaster that would have conquered weaker souls. Illness invaded the little band of exiles, and in six months more than half of them had closed their earthly pilgrimage.

However, in spite of the heartbreaking winter with its disaster and woe, this Plymouth republic moved along its appointed way, calmly, arduously, and prayerfully.

And, by the grace of God, in one short year things changed for the better. The autumn of 1621 waned on a prosperous community. The sickness had ceased, the first harvest had been abundant, and the outlook was bright. All this had come to pass because with undaunted zeal and in the fear of God these Pilgrim fathers had met tragedy and carried on. Save for their sacred day of worship each week there had been no special day of rest and gladness since their landing.

Back home in England they had celebrated the custom of an autumnal festival which was called "The Harvest Home," and, with the summer past and the promise of happiness for the immediate future, Governor William Bradford decreed that a time be set aside for prayer and feasting.

Thereupon, the governor sent out four men to hunt for fowl. They returned with enough waterfowl and wild turkey to supply the colony for a week. The children were kept busy turning roasts on spits, or rods, in front of open fires.

Chief Massasoit and ninety neighboring Indians feasted with the colonists for three days. Indian hunters contributed five deer. Religious services opened each of these days, for the Pilgrims carried their religion into all the affairs of life.

Thus, because of the tradition of the Pilgrims the great New England festival of Thanksgiving appeared early in America. However, the harvest festival is far from new; in fact, it is one of the oldest and most widespread of cele-

brations. We may trace its origin back through the ages and nations to the land of the Canaanites, from whom the children of Israel copied many of their customs.

The Romans worshiped their harvest deity under the name Ceres. Her festival, which occurred yearly on Oct. 4, was called "Cerelia." There were processions in the fields with music and rustic sports and the ceremonies ended with the inevitable feast of Thanksgiving.

For over two hundred years Thanksgiving Day was peculiarly an eastern states celebration. During the Revolutionary War, eight special days of thanks were observed for victories and for being saved from dangers. On Nov. 26, 1789, President George Washington issued a general proclamation for a day of thanksgiving.

However, it did not become a yearly celebration in the United States until the year 1863, when President Abraham Lincoln proclaimed that Thanksgiving be celebrated on Thursday, Nov. 26. Lincoln and every president who followed him have proclaimed the holiday each year.

A long while ago one of America's great statisticians, economists, and writers asked this pertinent question: "Why is it that South America, with a longer history and far greater natural resources than our own, is nevertheless almost wholly undeveloped; while North America, and especially that portion of it known as the United States, is developed to an enormous degree?" The answer seems to go back to the purpose of the founders of the two continents, which was in both instances carried out by succeeding generations. Those men who first came to South America came seeking *gold*—the early Pilgrim fathers came seeking *God* and the opportunity to worship Him as they saw fit.

This heritage and this day they passed on to us. Let us humbly give thanks!

Wit and Wisdom

Teacher: "I have just told you the story of the Pilgrims, children. Now what do you suppose the Pilgrims did after they had been here a year and gathered good crops? All right, Bobby, what did they do?"

Bobby: "They bought a new car, I think."

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Who's Dedicated to What?

By Gladys Kennel

I asked a young doctor recently, "An older doctor once said to me that the 'family' doctor has to be really 'dedicated.' Dedicated to what?"

"Helping others," was his prompt, concise reply. "Good enough. Two words. Helping others." That is all the discussion we had on the subject. His sincerity left no need to question further how he felt on the matter.

A leader in our church visited in our home. As we spoke of a missionary nurse, he remarked, "She is really respected. Even when in training her associates noticed a difference in her. She is what you call 'dedicated.'"

"What about you? Aren't you dedicated to your work?" I asked.

"Me? Well—now—I hardly know." He never finished this statement.

If you read books and articles about missionaries, teachers, nurses, ministers, doctors, the word "dedicated" seems to be prolific.

A few years ago a woman starting to teach in high school was asked if she liked her job. She answered with enthusiasm, "I love it! You just list me as among 'the dedicated.'"

I heard a pastor-psychiatrist make a statement that intrigued me. He said of his wife, "My wife is a dedicated wife and mother. She is truly dedicated to our marriage." I had never heard or thought of being dedicated to a marriage.

A former president of the United States, speaking at a commencement program, said, "Too often graduates of college start with a dedication to be good to others and end up being very good to themselves. They study to get along with others and end up trying to get way ahead of others."

A woman whose task it was recently to help hire a minister for a local church lamented, "Our seminary isn't sending us dedicated ministers. The first thing they want to know is the salary. If that is all right, the manse is lacking. If both salary and manse are all right, then we find they have no dedication to preach the Gospel."

We find those who speak of being dedicated in a different sense. There was the nurse that spoke of "her truly dedicated doctor friend." She added jokingly but truthfully, "Of course, his dedication is from 9:00 to 4:00 only."

Not long ago I saw on a book jacket this statement by the author, "My husband is completely dedicated to hunting and fishing." She went on to tell of the many trips they took in connection with his dedication.

A businessman said, "Dedicated? Of course I am. I'm dedicated to do the very best at whatever I'm doing. This is not only in connection with my business but in home and church work too."

Have we the right to label ourselves as being "dedicated"?

I share these definitions of "dedication": to devote, offer, consecrate, dedicate; to give up, set apart oneself to some work or duty.

In my Bible concordance I find dedication is to devote a person, place, or thing to holy use.

It is interesting to note that usually Bible dedication is connected with things. Such things as silver, gold, the tabernacle and altar, the temple are dedicated to God. After the time of dedication, there was often a time set "to keep the dedication with gladness."

Our pastor said that trial through God's love can bring us (as sons) to a place of dedication to Him.

Whether we feel a need to dedicate our life, work, time, possessions is an individual decision. We do know that whatever we dedicate and to whom we dedicate it will always be a true indication of our philosophy of life.

How to Pray for Missionaries

Pray for essentials. It is not so essential that you ask God to give us good health. The important thing is that He give us only the measure of health that will best glorify Him. We ought to be able to demonstrate to the people about us that we have a God who can keep us in perfect peace and joy, even in the midst of pain.

We do not want you to pray that God will give us an easy path on our field of labor. Rather, pray that He might give us grace sufficient to be overcomers for Him.

Do not pray so much that God will answer our prayers, as that God will keep us from being too busy to pray. Haven't you thought of the fact that it is just as easy for us missionaries to be too busy to pray, as it is for you to be too busy to take time to be alone with God?

We are not so anxious that you pray that God will remove the obstacles as that He might give us an unconquerable determination to go all the way with Him.

It is not as important that you pray that God should bless our activities as that God should censor our activities. How easy it is for a missionary's time and energy to be spent on second bests!

Please do not pray for us as though we were exalted saints living on a high level just because we are missionaries. We who go as missionaries are subjected to temptations. Satan will determine in one way or another how to hinder our testimony, how to rob our lives of power, or how to make our witness futile. We need your prayers that God will give us grace and strength to resist temptation.

Won't you please remember that missionaries can become lonely? We can become discouraged. We can become irritable, sharp, and impatient with others. Above all, we want to tell you that we can do a great deal of missionary work without being on fire for Christ! So we covet your prayers for us that we may ever live with our hearts aflame with a passion for the lost, and aflame with the glory and love of Christ.

—By a Missionary.

What Africa Has Taught Me

By Mrs. Edwin I. (Irene) Weaver

The whole world is changing with fantastic speed. This is a new day in missions. Old mission strategies, procedures, relationships with the new churches must change. Colonial attitudes and domination of the younger churches by Christian missionaries from the West must go. We have as much to learn as we have to give. No longer do we have all the answers. Christians, West and East, must learn from each other. My own personal experiences in Nigeria have taught me five important things.

The Reality of Things Spiritual

There is no doubt about it, missionaries from the West have been strongly influenced by their own secularistic and materialistic culture. They have brought their own interpretation of life and religion to their mission churches. To us in the West what we see seems to be true and real. To the African, Christian or non-Christian, the real is the world of spirit—things we do not see with our eyes.

There is very much the materialist and the scientist cannot explain. Africa gives a spiritual interpretation of life and the world. This type of approach very much appeals to me. Africa presents a corrective for our extreme materialistic emphasis in the West.

Here are some questions for thought and discussion. Is the African Christ "too spiritual" in his understanding of life and the world? What in his spiritual interpretation can we well accept? What must we reject? What can Africans learn from us? What should they reject?

The Nature of Man and God

In African thought the relation between the living and the dead is much closer than we generally accept. At death there is no real separation, only an apparent one. The dead relative is still there, close by to protect the living in different ways. Dead relatives are buried in or near the house in which the family continues to live.

Our Western understanding of what happens after death is not at all clear. We don't know. The emphasis is on the break between the living and the dead. The dead leave and go . . . where?

According to African thought, man has a body, soul, spirit, personality. Each part is distinct and separate. Especially the body and spirit are separate, so much so that the spirit frequently leaves the body. Dreams are an illus-

tration of this. This is also illustrated in witches, where spirits move about to do their wicked deeds, while the body remains at home. The person may have such experiences, and he is entirely unaware of his powers of witchcraft.

There is a trend away from a multiple nature of man to a dual nature, body and mind, or body and spirit. In fact, the unity of man is being strongly emphasized.

When Africans become Christians, they believe in God and pray to Him in great simplicity and belief in His reality and presence. Africans will not quickly believe and yield to an atheistic materialism. The nature of man and God and the world for the African is spiritual. There is a God in heaven, and we must worship Him in spirit and truth.

According to John V. Taylor, animism is a purer, higher religion than the reform religions, which are very idolatrous. The primitive animist does not make idols and build temples. He does have his sacred places where he offers sacrifices (mostly to ancestors and lesser gods) and worships gods or the God of heaven. From animism throughout the world it seems to be an easy step to the religion of the Bible, especially the Old Testament.

More questions: Is our understanding clear about what happens after death? Is it becoming more or less difficult for the Western Christian to believe in a future life after death? Why is it so difficult for us to talk about God and things spiritual in ordinary, everyday conversation? Why do we tend to pray so secretly? Why do we see so much in African life that reminds us of the Old Testament?

The Gospel and Social Structures

African social structure seems to me to be as Christian and Biblical as our individualistic Western structures, if not more so. I don't really want to compare the two to see which is more Biblical, but it is still true that the Gospel must be social as well as individual. Life in the tribe, in the village, and in the family is much more social than individualistic. The group takes on significance above the individual. The individual finds his salvation in the group and not by separating on his own. Any separation from the family, the village, the tribe is the greatest possible tragedy. This is hell!

Our theology in the West has followed an individualism. Salvation is entirely an individual experience. Older mis-

sions followed their Western individualism in proclaiming the Gospel and developing the church. They did not recognize the social structure of life in Africa and the Orient. Consequently, families and communities were badly broken up.

Even in small villages in Eastern Nigeria there are four to eight different denominations. Families are divided, some members of the same family belonging to one church, while other members belong to other churches! You will understand my emphasis better when I tell you that within a five-mile radius of Uyo we found, in a recent survey, over 50 denominations and nearly 300 congregations. True, the Uyo area is densely populated. Still . . . !

Consider some questions. How can we account for the kind of family, tribal and community life found in Africa? How can you account for such a different church pattern? What is the cause? What differences are there between Western and African social structures? Is there a difference in our understanding of the Gospel? What does it mean to be saved in Africa? Here in America? What can we learn from Africa?

A Simple, Vital Christian Faith

The simple, vital faith of many African Christians has been a great challenge to me. Such are found from among both the many independent churches and the older mission churches. It has been said that the newer churches in mission fields may well carry the future advance of the church. Older churches in the West seem interested in, and preoccupied with, secondary, irrelevant things. For them institutions or beautiful new church houses in which to worship are major interests. Some have strong witnessing faith, but too many slowly and unconsciously lose their vital faith and witness to the saving power of Christ in the world.

In many, many bush churches here in Uyo bells begin to ring early in the morning—from 4:30 a.m. on—calling members to morning prayers. Hardworking people begin their day with prayer in their village church. I hear these bells, breathe a prayer of worship, then turn over and sleep for another hour. Then arising, have my breakfast before taking time out for morning prayers. The African Christian does not have time for such luxury! He must rise before daylight if he is to have time for morning prayer. This is commendable and a great challenge to us easygoing Western Christians!

Here are questions to think about: Will our Western Christianity decay along with our Western civilization? What signs do you see in the West of strong faith and witness? How will contact with the West help the African Christian? How could it weaken him? Should he travel in the West? Will contact with the African Church help American Christians? How?

A New Mission Strategy

The Uyo story is an old story by this time. When we arrived in Uyo in 1959, we found confusion of missions and churches such as we had never seen, and

which likely does not exist anywhere else in the world. There is no simple explanation for this condition. There are many factors. However, it is true that a part of the confusion is the result of Western denominationalism transplanted to Africa.

Foreign missions develop their different congregations side by side in the very same villages. They openly compete and proselyte from one another. Each claims his own church is better and a more true church, if not the only true church. This is one reason there are more than 50 denominations in a radius of five miles of Uyo. At least 20 of these denominations are sponsored by foreign churches. Into this kind of confusion we entered and began to establish still another denomination.

For us the big questions were: How should we fit in? What kind of witness should we give? Should we too join in the "free-for-all" competition? This kind of mission program did not at all appeal to us, though it is still being done by many foreign missions. Something had to be done, we felt, to meet the real needs we saw everywhere around us in spite of (or because of) the many missions and churches.

Someone needed to give a witness of love and fellowship and reconciliation among Christians. Christians needed to learn to love and work together as the first step to better understanding and relationship. So we quickly developed a strong conviction that our role in Uyo had to be one of reconciliation, not competition and proselyting.

There is definite movement throughout the world in the direction of closer relationship among churches. Less and less emphasis is put on denominationalism. Laymen more easily change from one denomination to another. Denominations are uniting with others of similar faith and practice. What exists in Uyo simply does not make sense. Churches here too must work together with understanding and in closer relationship. Our Mennonite forte of reconciliation can well come to the fore in Uyo! Jesus prayed that believers might be one. This is God's will for His church.

The Self-Supporting Missionary

There is another emphasis missions are talking about these days that we Mennonites can well experiment with in our Nigeria mission field. The old type missions with their institutions and organizations are on the way out. There are countries where mission organizations with their foreign mission boards are not permitted to operate. In others it is becoming more and more difficult. In Uyo with clear objectives in mind we are not building institutions, setting up mission houses with their large isolated compounds. We are hardly *establishing* a mission.

We are more like representatives sent out by our church to witness and to work with and strengthen churches already established. We have had as many as 30 missionaries in Nigeria. Two families have been working with our developing Mennonite Church and with many other independent churches as well. Others are working and witnessing in schools, in hospitals, in agriculture, in

institutions under missions and the government.

We believe these missionaries are doing effective witnessing for Christ in their chosen work. Undoubtedly the emphasis in the future witness of the church will be away from institutionalized mission organizations. While missions in the old patterns will decrease, individual and personal witness for Christ must increase wherever Christians happen to go in the world. Individual Christians can go about anywhere without difficulty. They will be accepted in practically every country. Jesus said, "Go into all the

world and preach the gospel to the whole creation."

Questions we must now face as we together seek to go forward: What are major world trends? How do these trends affect the Christian Church and witness? How can missions adjust? To what extent have we succeeded in Nigeria? Where and how should we change our work and witness? What advantages does personal witness have over organizational witness? What weaknesses? What qualifications do missionaries need for Africa?

Part I

Gleanings from Galatians

By Norman Destine

"All scripture is . . . profitable for . . . righteousness. . . ." While this is true of the inspired Word of God in its entirety, it is especially true of this wonderful epistle of Galatians. Apart from this book we would not really be certain how we can become righteous! Neither would we be certain how to maintain our righteous standing in the sight of God! This then is the very simple but profound reason why we have this letter that has been wisely called "The Magna Charta of Christian Liberty."

Profitable in Paul's Day

It was so urgent that this letter get into the hands of the believers of the churches of Galatia that Paul quickly wrote this epistle in his own handwriting. 6:11. Both he and the Gospel were under attack. He defended himself only in defense of the true Gospel! The Gospel he preached was not a man's gospel, but it came by revelation of Jesus Christ. 1:11, 12. We see how profitable this letter was in his day, for if the attack the Judaizers were making upon the Gospel had succeeded, Christianity might have reverted to Judaism—a thing which was dependent upon circumcision and on keeping the law, instead of being all of grace.

So if these opponents would have won the controversy, we might never have had a chance to know the love of Christ. We are indeed grateful that truth triumphed in Paul's day. But this letter became profitable beyond the first crisis. One of the tragedies in church history has been the blight of the Galatian error in the life of the church. This blight upon the church called forth the Reformation—a rediscovery of the Gospel that had been overlaid with

religious ceremonies and a works-religion.

Profitable in Luther's Day

Martin Luther and other reformers discovered anew the simple, fundamental truth of the Gospel that "The just shall live by faith" (3:11). Godet says, "This was the pebble from the brook with which, like another David, he went forth to meet the papal giant and smote him in the forehead." Luther loved this short letter. He had to fight Paul's battle all over again. "The Reformer prized its doctrinal contents, its mighty defense of justification by faith alone, and its glorious vindication of liberty from the law. Galatians is the impregnable citadel, a very Gibraltar, against any attack on the heart of the Gospel. This epistle is the grand arsenal which is stocked with the weapons that assure victory in the ceaseless battle for the central truths of the Gospel."¹ A decisive victory was won in the spiritual conflict of the reformers with the status quo—a Gospel that had been perverted, but the battle still continues today.

Profitable in Our Day

We can see that the "gospel of good works" has a basic appeal to sinful man. Every religion rests on this idea of man seeking to attain merit through good works. Christianity, on the other hand, is a revelation of the sinfulness of man and his inability to save himself through good works or keeping the law. It is the revelation of God meeting man's need for righteousness through Jesus Christ. But "the innate perversity of man is constantly demonstrated in the fact that generation after generation, he desires to multiply the ways of salvation, to invent easier roads, by-passes, alternative routes. But Paul insists that there is

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The Average Giver

By J. D. Graber

only *one* way which has neither rival nor variation."² The problem of keeping the Gospel "pure" is a perennial one both in this country and on the mission fields.

"One of the most pressing questions in the mission field today is the question of the relationship of Law and Gospel, or rather, Gospel versus Law. This is a real missionary problem in parts of Africa: we need to see it in historical perspective, because the problem has existed in the Christian Church since its inception. . . . Groups within the church have always tended to convert the Gospel into a new law. . . . The struggle between legalism, compromise, and the Gospel has gone on for nineteen centuries. In ever new forms this age-old struggle has continued and is still being fought on many fronts in the church universal."³

"Sound Out Its Clarion Call"

To focus fully on the need of studying this epistle today to keep us on the right course, we should hear the words of a great scholar, Charles Erdman, who clearly gives us a number of reasons why we must never neglect its message. This letter was "destined to become the Magna Charta of spiritual freedom for the whole world and for all time. This epistle . . . forms an essential chapter in the history of the early church. It was a vital cause of the great religious movement which dispelled the spiritual darkness of the Middle Ages. Its widest field of usefulness, however, is afforded by conditions of the present day. Wherever religion has lost its reality; wherever ritual is more regarded than right living; wherever subscription to a creed is substituted for submission to Christ; wherever loud claims of orthodoxy are accompanied by conduct devoid of charity; wherever deeds of self-righteousness are obscuring the glory of the cross; there this epistle should be made to sound out its clarion call to a new dependence upon justifying grace, to a faith that is shown by works, to a walk that is by the Spirit, and to a life inspired by love."⁴

We surely need to sound out the clarion call of this epistle, for every Christian is tempted to allow many of these things to mar his simple faith in Christ and his walk in the Spirit. And in most congregations there appears to be someone who patterns his life after the self-righteous Pharisees. It is profitable to preach the message of this book from the pulpit as a guide to all who may err. If it is not preached and its message is not comprehended or lived, we will cease to have a divine message and a supernatural life and we will have nothing more than a man's religion—"another gospel." The challenge and the warnings of this book are needed just as much in our day as in the day of the Apostle Paul!

"You are the first man who has ever given up to the average." This was the remark of a sleeping car porter who had been asked by a passenger inexperienced in Pullman travel what was an average tip given to the porter. It is reported that the porter said the average tip was one dollar. When the passenger gave "up to the average," the porter, in a mood of complete honesty, said as above.

The General Mission Board has an overall suggested amount needed for the worldwide program. The total comes to \$30 per year per member. It is usually considered as being made up as follows: Missions, \$20; Relief and Service, \$6; and Radio Evangelism, \$4. If all the churches in the General Board constituency gave up to this average, all present program needs would be well supplied and further expansion would be possible.

General Board constituency totals over 60,000 members. The 1966-67 annual budget of contributed funds is \$1,703,000. It does not take long to figure that if 60,000 members gave \$30 each, the year's total would be \$1,800,000. So the question is, "Is your congregation giving up to the average?" But

Many must give above the average, if the average is to be met. The suggested \$30 per member is not a quota. It is not quite realistic for an affluent congregation to say they have done their share when they have given an average of \$30 per member. Some congregations are not able to give up to the average, and, unfortunately, some congregations do not have sufficient vision to be concerned about giving even this modest amount to Missions and Relief.

The church needs many large givers. It is healthy for the church's giving to be the sum total of the gifts of every single member. It is obvious that not all are able to give equally. If every member tithes, this will be a most excellent foundation for giving. But for people with small incomes a tithe could be a genuine sacrifice. However, to a man with a large income, a tithe can be too little. What we have left for personal use after our giving is much more significant than the amount we give.

Missions Week and year end can be a time of stock taking. I ask myself: "Is my giving up to par? Have I given as much to worldwide mission as I should? What is my income this year? How much is it spiritually healthy for me to keep for my own use?" If we all ask and answer these questions honestly, there will be some large gifts for missions. It takes these to bring up the average.

1. R. C. H. Lenski, *Commentary on Galatians*, p. 7.

2. Philip Hughes, editor of *The Churchman*. Article on Galatians in Jan. 18, 1960, issue of *Christianity Today*.

3. Ben Marais, Professor of History, University of Pretoria in South Africa, in article on "Missions: Law and Gospel," March 30, 1962, issue of *Christianity Today*.

4. Charles Erdman, *Commentary on Galatians*.

Toy Guns

By S. I. McMillen

Dear Grandpa,

Please send me a toy gun . . .

That was the total content of a letter which I received from my only grandson, David Stern, son of Dr. and Mrs. Myron Stern who are stationed at Mtshabezi Mission Hospital in Rhodesia. This letter had impact because David was willing to buy the necessary airmail stamp out of his meager allowance.

You might be interested in my reply because someday you may need to answer such an important request.

To My Favorite Grandson,

I have been thinking and thinking about that letter you wrote to me. You are nearly seven years old; so you are big enough to understand what I am going to say to you.

You were only three years of age when you first came to Grandpa's house. I remember how you liked to use your toy hammer and screwdriver. You worked hard like a real carpenter. Carpenters use hammers and screwdrivers to make chairs and tables and houses. These help people and make them happy.

Many, many years ago a little boy just your age lived in Nazareth. He probably played with carpenter toys. Do you remember His name?

Today we have many kinds of toys. There are toy trains, automobiles, tractors, airplanes, and science sets. These are all helpful toys.

But there are also toys that train you to hurt and kill people. When I was your age, I remember a man who used a pistol to kill his wife and little boy. My father was a doctor. He saw the dead boy and saved his Buster Brown collar.

The bullet from the pistol went through one side of the collar and out through the other side. The collar was stained with blood and I used to look at it and feel so bad. For the first time in my life, I realized what terrible things guns are.

My father had something else that interested me. In a large glass jar was preserved a man's heart. Right through the heart was a stab wound. The man was buried in the cemetery. His family wept, but tears could not bring him back.

Because guns and knives are used to hurt and kill people, they send a shudder over me. I feel bad when I see children

play that they are killing someone with toy guns and knives. When they grow up, they may think it fun to really kill somebody.

Killing people, even in play, is terrible. It is bad because it makes a joke out of one of the most awful sins in the world—murder.

All during the time your grandpa went to medical school, he was taught to help people. Although he loves you dearly, David, he cannot buy you a toy gun to train you to hurt people.

Some people believe that if we only play murder, no harm is done to our mind. But a doctor recently said that unless a boy or girl is trained to respect the rights of others before he is seven years of age, it is almost impossible to train him later.

Some little boys live on a diet of TV heroes who punch and kill people who get in their way. These boys often see their parents settle their difference by slugging each other with bad words. Little wonder that later these teenagers steal and hurt and murder.

David, I think that it is very bad for boys to use toy guns. If little boys start in with candy cigarettes and toy guns, then later it is quite easy to switch to real cigarettes and real guns.

I would not want you to think that every boy who plays with a toy gun is going to be a bad man. Not every person who swallows poison is going to die. But doesn't it make good sense to keep both poison and harmful toys as far away as possible?

Of course, active boys and girls need toys that will help them grow up to be useful men and women. I notice that nearly every picture of your sister that you send shows her with a toy animal or doll. This is wonderful, as these toys will give her love and affection for animals and people.

Also in the movies that you sent, I was happy to see you hand your daddy tools when he was fixing machinery.

We have sent you some toys and we shall soon be sending you more for your birthday. If there are any others you would like, be sure to let us know and we shall see what we can do.

**Love,
Grandpa**

(Reprinted from *The Wesleyan Methodist*.)

Come, Let Us Reason Together

By Levi C. Hartzler

When the Antioch church faced the question of requiring Gentile believers to keep the Mosaic law in order to satisfy the feelings of the Jewish Christians, they first of all discussed the question among themselves. Although they had such well-informed experts as Paul and Barnabas to direct the discussions, they could not agree. However, they did not split over the issue. Instead, they did agree to take the question to Jerusalem for wider counsel and decision. Paul and Barnabas accepted the assignment and went to Jerusalem, even though it meant deferring their mission work for the moment.

Today the Christian Church faces equally serious issues, issues arising out of increasingly complex social and economic problems. What should the Mennonite Church do about divorce, close communion, interchurch relations, and changes in traditional practices in worship and personal appearance? How can the church deal redemptively with dissenting groups who are leaving the brotherhood over changes in practices?

Mennonite General Conference continues sensitive to the need to study issues and provide Biblical interpretations through its Church Welfare Committee, formerly the General Problems Committee. The purposes of this committee are threefold: (1) to consider problems affecting the peace, unity, and spiritual welfare of the church; (2) to serve for consultation and counsel on any difficulties in the relations of a congregation to its district conference; and (3) to serve for consultation and counsel in questions of inter-conference relationships.

The issues the church faces often arise out of frontiers of church renewal found in urban and missionary settings where some of the traditional patterns of church life in the sending churches become inoperative in the younger churches. For example, Japanese Christians have great difficulty accepting the denominational differences which separate American Christians. Thus, the unity of the church in Japan is based on brotherhood in Christ rather than on membership in a denomination.

Increasingly American Christians, including Mennonites, are entering into dialogue and fellowship across denominational lines. A concrete illustration would be the Mennonite Fellowships in such university cities as Boston, Mass., Columbus, Ohio, and Ann Arbor, Mich., fellowships which are developing into organized congregations and affiliating with more than one Mennonite conference since the members in these congregations have come from several Mennonite groups. Another good illustration of

interchurch dialogue would be the two meetings of representative leaders from various Mennonite groups in America which have occurred since the World Conference in Kitchener in 1962. The groups studied the Bible together and discussed common and divergent views of Biblical interpretation.

After considerable study of the interchurch situation, the Church Welfare Committee in its report to the 1965 General Conference requested the Executive Committee to appoint an Inter-Church Relations Committee. This committee was subsequently appointed to make possible opening and maintaining appropriate channels for interchurch relations while guarding and warning against directions or forms of such relations that would endanger the accomplishment of true unity in Christ's body. The committee considers its function to be clearly one of consultation rather than implementation and is cooperating closely with the General Conference Executive Committee and the General Council.

Another area of concern within the brotherhood was highlighted in the report of the General Problems Committee to the 1961 General Conference which included the results of an exhaustive study on the question of divorce and remarriage, a study which pointed out matters of caution and attempted to give guidance to those conferences who were modifying their position on the question. Although the General Conference was not led to a new statement of position, the results of the study are available for reference and guidance to those who desire them.

Currently the committee is preparing an instrument or questionnaire to determine the spiritual vitality of the brotherhood. To develop such an instrument it is seeking wide counsel from different church agencies, such as the Mission Boards, the Board of Education, and district conferences. Thus the committee attempts to remain alert to and concerned for the individual member of the brotherhood.

Although there have always been divergent practices in our brotherhood, recent changes in various parts of the church have developed dissatisfactions sufficient to cause a number of dissident groups to withdraw from the parent bodies. The Welfare Committee is attempting to set up ways of relating to these groups in a redemptive way and to learn as much as possible from them about the causes of disunity. In conferences where unity is threatened, committee personnel make themselves available for counsel so that breaches in unity can be healed before they break into complete separation.

Another activity of the committee has been the publication of articles in the *Gospel Herald* on such questions

Levi C. Hartzler, Elkhart, Ind., deacon of the Goshen College Church, is former missions editor of *Gospel Herald*, and presently a public school teacher at Elkhart.

as close communion and the use of television. J. C. Wenger has also prepared a very instructive pamphlet on "The Prayer Veil in Scripture and History" at the request of the committee. These studies provide local congregations with factual information and Biblical studies on questions related to the spiritual welfare and unity of the church.

Thus Mennonite General Conference through its Welfare

Committee attempts to effect reconciliation and maintain unity within the brotherhood so that the total church can be better prepared to reconcile the unbelieving world to Christ. The basis for our unity should continue to be Eph. 4:4-6: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

While the Heirs Worked

By Moses Slabaugh

Estes didn't have all the drama and glamour this summer. Fifty-some trim and gray oldsters gathered at Laurelville Aug. 29 to Sept. 2 for senior citizens' week. There were a few baldies and bulgies, but mostly they were a trim and seasoned lot. There were a few with canes too, but that doesn't mean anything. It is the spirit that counts. These oldsters are not holding on for dear life; they are living life to the full. While writing their last chapters, they are still plotting their course and expanding their horizons. To them it is the harvesttime of mature years. The oldest couple there was 85. He drives his car to Florida each year yet. A few had to leave early. Likely the heirs couldn't get all the work done.

A few features that highlighted the week stand out. Dr. Eshleman conducted counseling sessions on how to keep our bodies clean, in running order, and in good repair so as to get the most mileage. His subjects ranged all the way from blood pressure to constipation. Just eat proper foods and exercise.

Alta Schrock challenged the group to be creative with their hands. Doing things does something for the person who does them. A quilt was quilted in three days. This was for women only. They need to work with their hands to keep their minds active. The wood lathe was busy all the time. Even some women made beautiful pieces on that turning lathe. Evan Miller from Springs, Pa., directed that activity. Ceramics were very popular again. Beautifully glazed trays and vases went along home as evidence of skill.

This year foods were a new experiment. Mrs. Beery from Dayton, Va., brought her recipes for mint candies, date balls, and a host of other fancy-named items. While the dainties were out of this world for taste and appearance, they appealed to the eye and stomach. Many a grandma will be popular for her fancy goodies from now on. Everybody was cautioned, though, to watch those ugly pounds that go with these goodies. The only business the camp nurse had was with the cook, Mrs. Beery. (Guess she just

had to taste too often.) But the Southern lady was "tolerably pert" again by missing breakfast. Oh, yes, the chicken barbecue brings back mouth-watering memories. These oldsters had the gall to each attack a half chicken. No pap or pabulum food for them. They, like Samson, "slew hip and thigh," and then added watermelon and Mrs. Berry's fancy candies and cookies to it.

There was talent present too. One brother finds water. Says he has found more than 2,000 streams in his lifetime. He doesn't call it "water witching." He says he "feels" for water. There is water right under the lodge, he says. He demonstrated for the group, as a closing feature one evening. The fork he cut from a cherry tree moved when he walked over the stream of water. He even demonstrated how he finds the depth. The stream right under the lodge is 110 feet deep, so he says. There was doubt expressed, and questions were asked, but the evidence was there. Some even tried to hold the twig when it moved in his hand. (One oldster prayed, "Help mine unbelief." I did too.)

Another feature we will all remember was the night Mrs. Evan Miller dressed up in the garb women wore 150 years ago. She wore a hat, the kind women wore before bonnets were allowed. Her shoes were high tops, about 18 inches high, and of course she wore a shawl. To add to the drama the lights were turned off and she carried an old candle lantern and a wicker basket. It made one feel so young to envision 150 years ago. There was something moving and reverent about it all. Mrs. Miller is a charming little grandma (you can call women charming after they are 60) and, of course, her husband had to encourage her a little to do it, but here was part of us, our heritage, our past. It was a time of reverent reflection and contemplation. (For a while, at least, we were out of the "exposed knee" generation.)

These fifty-some oldsters are but a symbol of the thousands of seniors in our churches who are able and willing to serve. True, they are not out in front, but they are still in the fight. True, they forget sometimes, but they still remember more than the young set ever knew. They have arrived and are nearing their great goal, eternal life.

Moses Slabaugh, Harrisonburg, Va., was director of the camp for senior citizens at Laureville Mennonite Church Center. He serves as pastor of Lindale congregation, Linville, Va.

CHURCH NEWS

Minister to Prisoners

A pastor wrote to Wilbur Hostetler, director of Home Bible Studies at the Mennonite Board of Missions, Elkhart, Ind., recently. He said, "I went in the morning and brought them to church early enough for all our services. I had asked the prison superintendent several weeks before, and he said, 'Put in the names several days ahead and you can have them. . . .'"

"All five gave their testimonies. My wife and I told the congregation beforehand, and had expected to have the men at our house for Sunday dinner. But the others said, 'Why not have a carry-in dinner at the church?' So we invited the whole church, and had a wonderful blessing in being together."

"I asked the congregation to stand if they wanted to assure the prisoners they were with them. They stood."

"On the way home the prisoners could not thank us enough for the wonderful service and home-cooked food. They said it was 'out of this world.' Everyone had shaken their hands in welcome and when they left. They said this was like homecoming and they could hardly leave."

"They wrote letters back to our congregation with a deep appreciation to God and us. They still talk about it in the prison services. The authorities took a fine attitude toward the venture. I have permission to do this again in the near future."

As director of Home Bible Studies, Hostetler says that they are intended primarily for prison inmates. Hostetler also encourages correspondence and visitation with prisoners.

Hostetler indicates that a large number of persons are writing to prisoners. A Fort Wayne, Ind., invalid corresponds with six inmates. He says that more persons are needed for this kind of work.

In a Prison Workers' Circle Letter Hostetler suggests a philosophy for this type of work. It reads, "The church should not single out prisoners as a separate class of people. Jesus referred to them along with the hungry, the thirsty, the lonely, the destitute, and the sick. All are in need."

Prison correspondence and visitation seek to relate the prisoner to the church, says Hostetler. This often includes contacting the prisoner's family, which may live in the same area or have followed the prisoner to where he is.

It is much easier for an inmate to fit into society after he is released from pris-

on if proper preparation is made beforehand through such things as correspondence and visitation and alerting the congregation to the situation.

Serving a prisoner makes demands which are noted in the circle letter. The prisoner is lonely, has time for reflection; employment is difficult to obtain when he is released; he may be disillusioned with former relationships; and the time in prison has cut him off from his old life. It is a good time to start the new.

Opportunities for helping a prisoner in addition to correspondence and visitation are visiting his family, providing transportation for his family to visit him, providing literature, tapping the congregation's resources to meet the family's needs, and assisting the prisoner during the first critical months after his release.

Hostetler says that these contacts with prisoners can benefit not only the prisoner but also the person who contacts him as well. For more information write to Wilbur Hostetler at the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Buerge Receives Tribute

Claude Buerge, Albany, Oreg., died of a heart ailment this fall. He was a member of the Albany Mennonite Church and was involved in numerous community activities. His survivors include his wife Clysta, five children, James, Rhonda, Dennis, Thomas, and Del, three grandchildren, and four brothers.

The following is an editorial that appeared in the Albany **Democrat-Herald** Oct. 7.

"Though Claude Buerge was not the descendant of a pioneer Linn County family, and though he really had not been with us for many years since reaching maturity, it can be safely said, we believe, that his death has caused more widespread grief than would the passing of probably few of his elders. He was only 51.

"Mr. Buerge came here when he was only 23 years old and started a construction enterprise in a small way. Year by year he built up his contracting business until he became one of the outstanding contractors of the area.

"But it was not only in business



Claude and Clysta Buerge interviewing J. D. Graber and Ernest Bennett at Elkhart on their return from their associate commissioner visit in Asia in late 1964.

that he met success. He endeared himself to the community by giving unstintingly of his resources and time to the betterment of his fellowmen. No really worthwhile civic project failed to receive his support. Some of his philanthropies have received public notice, such as his contribution in the construction of the now nearly completed Albany Boys' Club, but many benefited from unheralded aid he had given in various ways.

"It might be said that his willingness to serve others was the background of his material success, but his reputation for absolute honesty was also a major factor, and behind that was the kind of life he led.

"Mr. Buerge was living proof that a man can succeed in business and at the same time be a true and practicing Christian. He was devoted to his church, and never did he address a laymen's group without prefacing his talk with a confession of faith. Few are they who have the courage to risk derision by so doing, but there was never derision when Mr. Buerge spoke. He set an example of which emulation would make this and every other community a better one."

Sale Clears \$2,500

Receipts totaled over \$2,500 from the biennial relief sale at the Leon Summer's farm near Gap, Pa., Oct. 25, as several hundred persons from the immediate community attended. The sale was sponsored by five Maple Grove district churches of the Ohio Conference.

People were reminded at the beginning of the sale that if they bid only on the actual cash value, they were not giving in a sacrificial way. This prompted them, for example, to give \$4.00 for a gallon of ice cream, \$5.50 for a small box of potatoes, \$15.00 for a frozen turkey, and \$5.50 for a quart of Dutch "chow chow." Businessmen in the area contributed cash certificates which sold for a high price.

Home-canned food, baked goods, lumber, alfalfa, corn, a heifer, and fruit were some of the items contributed. A number of quilts were sold.

"A person doesn't have to be an auctioneer to sell to this group of people," remarked the auctioneer as the bids flowed freely throughout the afternoon.

John Hostetler, MCC material aid director, thanked the crowd for their contribution to those in need.

The Gap community, which started relief sales over 16 years ago, has given as much as \$2,700 from a sale. Several other sales have cleared over \$2,000.



An auctioneer asks for bids at the Gap relief sale.

Conversions—Nurture —Growth

San Felipe, British Honduras, now has, not only a church building, but a live, growing church of 15 to 20 persons. On May 8 a pole-and-thatch church was dedicated. Miguel Lopez from Honduras was here for the service and for five days afterward. He visited people in their homes and gave evangelistic messages in the evenings. About 30 expressed acceptance of Christ as Saviour or desire for a closer communion with God.

Of them half did not understand all that was entailed, or could not stand the persecution, and turned back. But the rest are going on and growing in their Christian life. There are seven couples, if one counts a woman who accepted just today, an elderly man and woman, a bright young boy, and a couple of other men.

They wanted meetings every night, but I couldn't do that; so we have them Tuesday, Thursday, Saturday, and twice on Sunday. Twice when Dora Taylor was away on clinic work and got home too late for church,

they went ahead and had their own service.

Dora Taylor says, "It is a joy to observe how they are learning to use their Bibles and hunt up references. Often they tell me of wonderful verses they have found in their own reading. A supply of Bibles and hymnals arrived last week, and they are paying little by little on them. Most of them ordered \$5.00 zipper Bibles; they should soon save that much on liquor and tobacco. One woman who smoked for six years has not smoked since she knows the Lord; the desire was simply taken away from her.

"We badly need a pastor. Somebody usually comes from Belize every two weeks, and the Orange Walk folks help sometimes, but we are asking the Lord for a pastor."

Clothing for Mississippi

A truckload of 651 clothing kits for four- to six-year-old children in Bolivar County, Miss., left the MCC clothing center at Ephrata, Pa., on Oct. 23. Each kit contained a pair of shoes, socks, and a sweater or sweat shirt.

Head Start, a federal program for preschool children, is operating in Bolivar County where there are over 2,900 Negro homes with less than \$500 annual income. Although 1,300 children are enrolled in Head Start in Cleveland, Miss., other children who qualify do not attend because they lack the necessary clothing, particularly shoes. They could have gone during the warm months, but they would have been forced to stay home as soon as the cold weather arrived. These clothing kits may change all this for 651 youngsters.

Edgar Stoesz, voluntary service director, visited Mississippi in September and reported that eight of the families had a combined total of 79 children. From this group only one person had a regular job and only two had a small plot of land. One of these eight families had lost its house



Mrs. Susie Rutt, supervisor at the Ephrata Clothing Center, hands Mahlon Stauffer, Ephrata, Pa., some clothing kits. Stauffer furnished his truck so that 651 clothing kits could be hauled to children in Mississippi.

and all its possessions by fire the preceding night. One father of eleven children was unemployed, and they were about to be evicted from their house. They had no place to go. At least two in the group were illiterate.

Bolivar County, in the Delta, has a plantation economy. Plantation owners were dependent on Negro labor until recent years when machines replaced hand labor. In some cases they pushed Negro families off the plantation and assumed no continuing responsibility for them.

Mahlon Stauffer, Ephrata, Pa., furnished the truck, and his son-in-law, Robert Martin, and his wife hauled the load to Mississippi, where Jake and Jane Friesen, MCC workers in Canton, are handling the distribution.

Visit Soviet Union

Three Mennonites were members of an eight-man Baptist World Alliance delegation visiting the Soviet Union from Oct. 25 to Nov. 14. The group was invited by the Russian All Union Council of Evangelical Christian Baptists.

Mennonite participants were William T. Snyder, executive secretary of the Mennonite Central Committee; David P. Neufeld, executive secretary of the Conference of Mennonites in Canada; and Frank C. Peters, Kitchener, Ont., pastor and moderator of the Mennonite Brethren Church.

One or two of the delegation members planned to attend the World Evangelism Congress sessions in Berlin before joining the Soviet-bound group in Europe.

North American Mennonites want to establish closer contact with fellow believers in the Soviet Union. They hope that this visit may also contribute to improved international understanding and goodwill.

Building for Outreach

Building projects and strengthening congregational organization are the order of the day in the Penn-York District of the Lancaster Conference. Comprised of eight home missions churches, the district is under the oversight of Bishop Melvin L. Kauffman.

Dedication of the new church at West Franklin, Pa., was held Saturday, Oct. 29, with Eastern Board Treasurer Ira Buckwalter and Chairman Howard Witmer participating. Bishop Kauffman was in charge. The congregation, which met in a community hall for more than ten years, needed larger accommodations and better facilities for Sunday school and other activities. Samuel E. Miller is pastor.

Arthur Histan was ordained to the ministry on Sunday, Oct. 30, as pastor of the Union Valley congregation. This

group is enlarging and improving their church building near Rome, Pa.

Rebuilding and enlarging the Pleasant Valley church building, Bath, N.Y., are under way following extensive damage by fire on Aug. 10. With the aid of volunteers they hope to have the building under cover before cold weather. Irvin D. Weaver is pastor.



Tenth Anniversary Beth-El

The tenth anniversary of the Beth-El Mennonite Church, Colorado Springs, Colo., was celebrated on Sunday, Oct. 16. Present for the occasion and participating in the morning service were all four pastors who have served Beth-El: Darrel D. Otto, present pastor; Jess Kauffman and Paul Wittig, who served in that order; and Clifford King, who was the interim pastor. Also present for the celebration were Mr. and Mrs. Walter Otto, Springs, Pa., the pastor's parents.

Jess Kauffman, Black Forest Community Church, preached the morning message from the text that he had used ten years ago. At that time they met in the Green Room of the YWCA where Beth-El began. From Gen. 13:14, 15, the speaker lifted the words: "Lift up now thine eyes, and look from the place where thou art. . . ." It may look to some as if they have come to the end of the road at times, when they have only come to a bend in the road leading to new things. The perfect crime is going through life never leaving a fingerprint. Christians should have the inner power to lift up their eyes to look and see what God has for them. When one sees God, he can go beyond circumstances which could get him down. These were some of the thoughts brought to the congregation.

Charter members Mary Cooke and Elizabeth Shetter had prepared a tenth anniversary display. The congregation and the visitors shared a potluck dinner in the church dining room at noon.

Charter member and Elder Lester Roth, chairman, opened the after-dinner meeting in the sanctuary. Clifford King led the

singing, and Paul Wittig spoke on "Going on to Maturity." He said that the definition of mental health—being able to work and to love—is his concept of Christian maturity. Going on to maturity takes communication and walking with God, was his conclusion.

A men's chorus, under the direction of Gene Yoder, sang "Living for Jesus" and "Praise to the Lord."

Virgil Brenneman, charter member, chairman of the administrative board, presented the history of the Beth-El Church. The meaning of Beth-El is House of God. The congregation first met at the YWCA in downtown Colorado Springs, with Jess Kauffman as pastor on Oct. 7, 1956. In the following year, they moved to the Nob Hill Community Center in East Colorado Springs, where they remained for the next five years.

First services in the new building at 1219 Yuma were held in 1962. Dedication of the new church was held on the same day as the installation of the present pastor, Darrel D. Otto, who had just completed his seminary studies at Ft. Worth, Texas. The new parsonage was completed in August, 1963, with the Otto family as first residents. New pews were installed in the church in May, 1966.

Membership has grown from 40 to 110, and several members are in the process of joining the fellowship. All the charter members are still living. Attendance averages around 150, and such healthy growth is already bringing expansion problems, with pressing need for Sunday-school classrooms. Members of the I-W unit in Colorado Springs, and the VS unit at Woodland Park worship regularly at Beth-El, and numerous tourists swell the rolls during the summer.

Allocate Supplies to Refugees

The Mekong delta flood appeared to reach and pass its peak Oct. 13 and the worst of damage to crops, homes, and roads seemed to be over.

Vietnam Christian Service allocated 5 1/2 tons of vegetable oil, 1 1/4 tons of meat, and 2 1/2 tons of clothing to the flood-stricken area on the request of the Social Welfare Ministry of the Vietnamese government.

Latest estimates of people seeking shelter in flood refugee centers throughout the five seriously affected provinces stand at about 70,000. This does not include thousands of families who were able to find a haven near their homes or remained on their homesites in moored sampans.

Hardest hit was An Giang province with 21,344 refugees. Kien Phong, Kien

Tuong, Chau Doc, and Dinh Tuong provinces were also badly damaged.

I-W Unit

Executive Council:

Chairman—Jim Haverstick, Lancaster, Pa.
Vice-Chairman—Bradley Yoder, Grantsville, Md.
Secretary-Treasurer—Lowell Leinbach, Clark Lake, Mich.
Social Chairman—Roger Birky, Fisher, Ill.
Athletic Chairman—Larry Rohrer, Lancaster, Pa.
Special Projects Chairman—Merlin Unruh, Harper, Kans.

The executive council meets monthly to transact business and discuss future plans. In addition to the executive council there is a General Council composed of the executive council, committee members, and one contact person from each of the places of employment. The General Council meets quarterly to provide an opportunity for mutual sharing of concerns, ideas, etc. The purpose of the overall organization is to foster unity among the I-W men in Indianapolis and coordinate their activities so that the I-W experience can become more meaningful to themselves, the people they meet, and the community of Indianapolis.



Missionaries of the Week

Marvin and Neta Fay Yoder, missionaries beginning their second term of service in Japan, arrived there Aug. 28, 1966. Currently during the rest of this calendar year, they are refreshing their Japanese language and are expecting to take up a pastoral assignment from the Japanese conference early next year.

Marvin taught at Iowa Mennonite School before his appointment, and both Marvin and Neta Fay have taken their college work at Hesston and Goshen colleges. Marvin is also an alumnus of Goshen College Biblical Seminary in religious education. His father is Kores M. Yoder, Wellman, Iowa.

Mrs. Yoder was Neta Fay Sweigart, daughter of Milton Sweigart, Perryton, Texas. The Yoders have four children: Deborah, 12; Stephen, 9; Rebecca, 7; and Jay, 4.



Mennonite Conference group at the MCC October orientation school. (Left to right) Dennis Stutzman, Duane Kauffman, Walter Backman, Lizzie Hoover, and Joe Lapp.

16 Attend MCC Orientation

The commissioning service for the 16 persons who participated in the eighth MCC orientation school of 1966 was held at the First Mennonite Church in Allentown on Oct. 23. Young people from Eastern District churches participated in small informal discussion groups which exposed questions youth have about service. After the discussion, Urbane Peachey, secretary of personnel services for Mennonite Central Committee, commissioned the workers.

Members of the Mennonite Church who participated are reflected below. Walter Bachman will serve at Junior Village, Washington, D.C. Bachman, son of Mr. and Mrs. Harold Bachman of Sterling, Ill., belongs to Science Ridge Mennonite Church in Sterling.

Lizzie Hoover, East Earl, Pa., has volunteered for a year of service at Boys

Village, Smithville, Ohio. Her parents are Mr. and Mrs. Joseph N. Hoover of East Earl. She is a member of the Goodville Mennonite Church in Goodville, Pa.

Duane Kauffman, son of Mr. and Mrs. Ralph J. Kauffman of Haven, Kans., has accepted a two-year assignment in Jordan. He belongs to the Yoder Mennonite Church, Yoder, Kans.

Joseph Lapp, West Liberty, Ohio, will work in Mexico for two years. He is a member of the Oak Grove Mennonite Church in West Liberty. His parents are Mr. and Mrs. Boyd Lapp.

Dennis Stutzman, a member of the Beaverdam Mennonite Church, Corry, Pa., will complete three months of language study in Belgium before beginning a two-year assignment in the Congo. He is the son of Mr. and Mrs. Frank Stutzman.

Work Camp Reconciles Youth

"Only God can reconcile us. Without Jesus we can do nothing. Only in the Lord we are one. In the Lord only we are brothers and sisters. We must recognize this whenever we hear and speak."

Thus spoke professor Jae Jin Kim of Kyong Puk University, Taegu, Korea. He was lecturing at the second Japan-Korea work camp, held during July and August at Obirin Gakuen near Tokyo. Professor Kim was one of the eleven Koreans who participated. Also participating were 19 Japanese and five Americans.

Professor Kim's lecture symbolized the greater maturity which characterized the lectures, the discussions, the worship periods, the participation in work projects, and even the camp humor as compared to the first camp held at Mennonite Vocational School near Taegu, Korea, last year.

Camp projects included leveling and surfacing a four-court tennis area and putting in foundations and laying four layers of concrete block for the school's new memorial chapel.

Throughout the camp the work of the Holy Spirit was evident in welding Christians of three formerly enemy nations into one body of Christ. Said one Hokkaido camper, "You know, I completely forgot that we were Japanese and they Korean. I'm afraid I didn't even remember to show them the respect due guests."

Said another camper, "The embryo of



Like a hive of busy bees; mud mixers mix, sifters sift, block cutters cut, levelers level, trowels trowel, fillers fill, and block-layers lay.

work camp now struggles for expansion. Its members stir today to break the fetal sac of war and spread their peace growth into the spheres of other nations and other conflicts."

A veteran camp director now teaching at Obirin Gakuen participated as camper from beginning to end. She observed: "For 30 years I have been active in church camp programs in America. Never in all my experience have I seen the Holy Spirit so evidently at work in the hearts and lives of young people. I shall never forget this."

—Carl C. Beck, MCC Peace Section in Japan.

Goshen College

Lilly Endowment, Inc., has awarded \$60,000 to Associated Mennonite Biblical Seminaries to explore how ministers within the free church tradition can best be prepared for the coming decades.

The project, defined technically as a "model for theological education in the free church tradition," is timely because graduate preparation of ministers in the Mennonite brotherhood is a relatively new development.

Further, firm trends have not been established in the program of studies presently offered jointly by the two schools—Goshen College Biblical Seminary and Mennonite Biblical Seminary—in the cooperative relationship known as Associated Mennonite Biblical Seminaries.

The announcement of the award was made jointly by Paul E. Mininger, president of the Goshen seminary, and by Erland Waltner, president of Mennonite Biblical Seminary, of Elkhart.

Named to direct the study is Ross T. Bender, dean of the Associated Seminaries, who will be released from routine administrative responsibility for the two-year period. A group of six faculty members will work closely with him.

Appointed to this group are Millard C. Lind, J. C. Wenger, and John H. Yoder, of Goshen College Biblical Seminary, and C. J. Dyck, Leland Harder, and William Klassen, of Mennonite Biblical Seminary.

The Joint Administrative Committee of the Associated Seminaries is to provide general guidance and supervision. The committee, in addition to the presidents of the seminaries and Dean Bender, includes Howard H. Charles, of the Goshen seminary, and Jacob J. Enz, of Mennonite Biblical Seminary.

Lilly Endowment, Inc., has also approved a proposal by Goshen College to establish an office of experimentation in Christian higher education.

Up to \$75,000 will be available in the next three years for the work of the office. The initial grant, for the setting up of the office for the first year, is \$25,000.

"To engage in some bold new experiments in Christian higher education," Dr. Miner said, "is a great challenge that Lilly Endowment, Inc., has placed before Goshen College.

"As at Goshen College," he said, "the unique role of Christian colleges across the nation is found in at least two areas.

"The first part of the role is found in the Christian college's freedom to develop Christian faith, character, and obedience in

its educational program. The second is in the ability of the Christian college to use every part of the learning environment to contribute to the achievement of these educational objectives.

"I am convinced it is possible for a college to make a significant impact on student values. Further, colleges related to the Christian Church have a special opportunity and responsibility to bring the resources of the Christian faith and conscience to their students."

these openings, contact Pastor Roy D. Roth, Box 348, Siletz, Ore. 97380. Telephone: 503 444-2433.

Harvey and Miriam Graber, Topeka, Ind., under appointment as missionaries to South Brazil, plan to fly to Campinas late in January or early in February for a year of Portuguese language school.

Robert Stetter is in charge of the English church service every other Sunday at Dar Naama in Algeria. This is the only English church service in Algeria and is attended by missionaries, Agency for International Development, and oil people.

FIELD NOTES

The National Heights Mennonite Church, Richmond, Va., has changed its name to First Mennonite Church of Richmond. The church is still at the same location, 5217 Carlton-Futura Avenue, Richmond, Va. 23231.

The congregation at Salem, Oreg., is a new member of the Every-Home-Plan of Gospel Herald.

Laurelville Church Center is offering a workshop for all Sunday-school teachers of youth and adults to be held Dec. 3, 1966, 9:30 a.m. to 4:30 p.m. The workshop will be an orientation to the Luke-Acts series of Sunday-school lessons. The resource person will be Paul Lederach, director of curriculum development and service, Mennonite Publishing House, Scottsdale, Pa. Lunch and registration costs: \$2.00. Allegheny Conference teachers should see their superintendents. All others contact Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666 (Phone: 412 423-2056). Your registration, accompanied by the \$1.00 fee, should reach Laurelville no later than Nov. 30. Overnight lodging and breakfast are available to those desiring them if advance notice is given.

Lancaster Conference is sponsoring a Ministers' Week program to be held at Rohrerstown, Pa., Dec. 6-9. In addition to local brethren, the following speakers are also scheduled: Daniel V. Yoder, C. J. Kurtz, and J. Otis Yoder.

Floyd M. Hackman, Souderton, Pa., was ordained to the ministry on Oct. 29 to serve the Franconia congregation. Curtis L. Bergey was in charge of the ordination, assisted by Arthur D. Ruth.

New members by baptism: seven at Lansdale, Pa.; one at Rocky Ford, Colo.; five at Glenwood Springs, Colo.

Special meetings: **Harry Shetler**, Davidsville, Pa., at Maple Grove, Atglen, Pa., Nov. 13-20. **Henry Ruth**, Harleysville, Pa., at Marion, Pa., Nov. 10-20.

Olen Nofziger, Wauseon, Ohio, at Yoder, Haven, Kans., Nov. 27 to Dec. 4. **Elam Stauffer**, Lancaster, Pa., at Elizabethtown, Pa., Dec. 4-11. **Erland Waltner**, Elkhart, Ind., at Metamora, Ill., Dec. 8-11. **Ralph Lebold**, Chester, Pa., at West Chester, Pa., Nov. 18-20. **Merlin Good**, Elida, Ohio, at Salem, Wooster, Ohio, Nov. 20-27. **Isaac M. Risser**, Harrisonburg, Va., at Hernley's, Manheim, Pa., Nov. 20 to Dec. 4. **Nelson Roth**, Allensville, Pa., at Pleasant View, North Lawrence, Ohio, Nov. 20-27.

Bible Instruction meeting at Providence, Yerkas, Pa., Saturday evening and all day Sunday, Nov. 26, 27. Speakers include Norman Kolb, Claude B. Meyers, and Ivins Steinhauer.

A Christian Workers' Conference sponsored by the Christian Education Board of the Lancaster Conference will be held at Stony Brook, York, Pa., Nov. 26. Moses Slabaugh, Harrisonburg, Va., will be the guest speaker.

The 54th Bible meeting will be held at the Manchester Church, Manchester, Pa., Nov. 27. Jesse Neuschwander, Lititz, Pa., and Andrew Jantzi, Williams-ville, N.Y., will serve as speakers. Bro. Neuschwander will continue as evangelist there each evening until Dec. 4.

Change of address: **Claude B. Meyers** from Easton, Pa., to 211 E. Broad St., Souderton, Pa. 18964.

The following are openings in the communities served by the Logsdon Mennonite Church, Logsdon, Oreg., and would give excellent opportunities for a Christian witness through a missionary-spirited, spiritually progressive congregation: (1) A medical doctor in a new clinic, adjacent to the New Lincoln Hospital, Toledo, Oreg. (2) A music teacher in the Siletz, Oreg., High School. (Opening still unfilled as of Nov. 1, 1966.) Should be able to teach both vocal and instrumental music. (3) A barber in Siletz, Oreg.

For further information about any of

Mrs. Milton Vogt, Bihar, India, writes: "We are happy that some Mennonite Central Committee relief rice arrived this week. We will no doubt see conditions that we have never seen before with this crop failure. As yet our people have corn to eat, but the rice is a failure."

Dan A. Nuesch, pastor of the Floresta Mennonite Church in Buenos Aires and secretary of the Mennonite Conference of Argentina, will be visiting in the United States, Nov. 15-22, en route back to South America from the World Congress on Evangelism in Berlin. He will be at Eastern Mennonite College, Nov. 17; Scottsdale, Pa., Nov. 18; and Elkhart, Ind., Nov. 20-21.

Nelson and Ada Litwiller, who spent October in Puerto Rico visiting the churches and helping to conduct a study in depth in evangelism, have returned to South America. The Litwillers will be coming to North America in the spring of 1967 for retirement.

New address: **Kenneth L. Seitz**, Apdo. 80923, Mexico 8, D.F.

Arletta Selzer, a teacher in Sapporo, Japan, attended the International Conference for Overseas Schools in Asia Nov. 6-11 at Singapore. She planned to make stopovers at Hong Kong, Manila, Taipei, and Okinawa.

The annual conference of the Mennonite Church in India was held Oct. 19-21 at the Sunderganj church in Dhantari. O. P. Lal was elected moderator for a two-year term.

Stanlee Kauffman was ordained to the ministry Oct. 23 at the Englewood Mennonite Church in Chicago. He has assumed the church pastorate at Englewood and Leaman Sowell is the assistant pastor.

Classes at the European Mennonite Bible School in Bienenberg began Oct. 17, with 30 students enrolled, including three married couples. Most of the students are non-Mennonite from eight or nine different groups. Harvey Miller teaches and Mrs. Miller helps part time in the ironing room. Their address is Rheinstrasse 63, CH 4410, Liestal, Switzerland.

Ira and Evelyn Kurtz, Eastern Board missionaries in Hong Kong, receive mail at Flat C, 19th Floor, Man Kee Mansion, 86 Waterloo Road, Kowloon, Hong Kong.

Miriam Wenger, 76 Greenfield Road, Lancaster, Pa., left on Oct. 21 for Bukiroba, Tanzania. She first went to Tanganyika with her late husband, Ray Wenger, in 1938 and served until 1954. She returns to her previous assignment, teaching domestic science and homemaking. Her daughter Annetta and husband Harold Miller serve under the Eastern Board in Dar es Salaam, Tanzania.

The first Mennonite worship service in Nairobi, Kenya, was held Oct. 23, 1966. Thirty-five persons, one-third nationals, attended this vesper service held in the Evangelical Lutheran Church of Kenya. Bishop Zedeia Kisare spoke and also appointed M. Hershey Leaman leader and pastor. These English meetings will continue weekly.

Calendar

Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
General Mission Board meeting, Hesston, Kans., June 22-24.
Mennonite World Conference, Amsterdam, Holland, July 25-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

I appreciated the article, "Should Babies Be in Church?" (Oct. 11 issue). As parents of preschoolers, my husband and I are thankful for the men, women, and teenagers who volunteer their services in the nursery and toddlers' rooms at our church. I am happy to take my turn in caring for the little ones. When the children are cared for, we can listen and respond much better in class or church service.—Mrs. John Ingold, Goshen, Ind.

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As parents of three children under five, we were very much interested in the article, "Should Babies Be in Church?" by Martha Huebert in the Oct. 11 issue of *Gospel Herald*.

Why is it that the author and many others say they "miss out on many meaningful moments of contemplation, prayer, learning, and encouragement" because they see many "composed parents turn into red-faced, tight-lipped, authoritarian tyrants for one hour each week" when parents are battling with their children? Is it not true that if one would train himself to ignore any noise and absorb himself wholeheartedly in what the minister is saying, one could still gain much from the service? Or have these people considered moving to the front benches? We, as a couple, feel we have mastered this skill of absorbing ourselves in what the minister is saying. It hasn't been exactly easy because we don't have angel children. If one hasn't tried or accomplished this, he would say it is impossible. We may not get everything from a church service, but what about the person without small children? Does he get everything out of the service? His mind may be occupied by Sunday dinner, his occupation, or perhaps he may even be found sleeping.

One Presbyterian minister we know was trying to get young couples to attend church with their children when he said he "would much rather hear the cry of a baby than the snore of an adult."

Why is it that the persons who don't have children or who are old enough to be grandparents are the first to complain about the noise of small children?

We agree it would be much nicer to worship without the children sitting on our laps, but what if your church doesn't provide a nursery? Should parents stay home or should they take turns attending? We feel the answer is neither. The church needs young couples. It needs the children. On the other hand, young couples need the encouragement and Christian fellowship as much as anyone if not more, since this is the time of raising their children.

Let us seek ways to encourage our young couples to attend church services. If a nursery is the answer, we are behind those who are willing to help get it started.—Mr. and Mrs. Leland Stalter, Chenoa, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Earl and Esther (Gingrich), Elmira, Ont., first child, Jennifer Dawn, Oct. 20, 1966.

Bontrager, Leroy and Wanda (Grams), Sarasota, Fla., fifth child, third son, Neil Jay, Oct. 19, 1966.

Burkholder, Howard and Eileen (Stutzman), Hutchinson, Kans., third child, second son, Lyle Dean, Oct. 4, 1966.

Hostetter, Glenn and Gloria (Ebersole), Louisville, Ohio, third child, second son, Shannon Len, born Sept. 7, 1966; received for adoption, Oct. 27, 1966.

Kaufman, Calvin and Loretta (Miller), South Bend, Ind., fourth son, Douglas Day, Oct. 16, 1966.

Killingbeck, David and Wanda (Gerber), Lupton, Mich., first child, Crystal Ann, Oct. 14, 1966.

Kreider, Wendell and Janice (Nofziger), Palmyra, Mo., fourth child, second daughter, Beth Elaine, Oct. 24, 1966.

Metzler, Stanley and Carol (Gongwer), Wakarusa, Ind., third child, second daughter, Jennifer Lee, Oct. 17, 1966.

Miller, Mervin and Geneva (Borntrager), Uniontown, Ohio, second child, first daughter, Loretta Lynn, Oct. 22, 1966.

Oberholzer, Mahlon and Edna Mae (Zimmerman), Peoria, Ariz., first child, Frederick Scott, Oct. 22, 1966.

Paiz, Juan and Lenor (Colunga), Mathis, Texas first child, Juan Ramón, Sept. 26, 1966.

Schnucker Arden and Annabelle (Goering), Hartsville, Ohio, fourth child, second daughter, Jill Ann, born Aug. 11, 1966; received for adoption, Oct. 26, 1966.

Schrag, Keith and Rhoda (Nafziger), Premont, Texas, second son, Jerold Christopher, Oct. 6, 1966.

Sorenson, Richard and Marlene (Roth), Corry, Pa., third child, second son, Jay Richard, Sept. 19, 1966.

Swartzendruber, Stanley J. and Virginia (Roth) Estacada, Oreg., sixth child, first son, Stanley Scott, Oct. 18, 1966.

Torrens, Robert, Jr., and Shirley (Shabrach), Elverson, Pa., fifth daughter, Rebecca Hope, Oct. 21, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Burkholder—Horst.—Nelson Burkholder, White Cloud (Mich.) cong., and Virginia Horst, Wooster, Ohio, Chestnut Ridge cong., by Frank E. Nice and Lavern Swartz, Oct. 22, 1966.

Hofstetter—Hershberger.—Wesley Hofstetter, Apple Creek, Ohio, Kidron cong., and Sandra Hershberger, Walnut Creek (Ohio) cong., by Bill Detweiler, Oct. 15, 1966.

Hostetter—Behnke.—Donald Stanley Hostetter, Evanston, Ill., South Union cong., and Carole Ann Behnke, Bensenville, Ill., United Church of Christ, by Edward Goltz, Oct. 15, 1966.

Johns—Yoder.—Harold Alva Johns, Huntsville, Ohio, and Barbara Malinda Yoder, Bellefontaine, Ohio, both of South Union cong., by Donald Plank and Roy S. Koch, Oct. 21, 1966.

Leaman—Ebersole.—James H. Leaman, Lansdowne, Pa., East Chestnut Street cong., and Grace H. Ebersole, Mt. Joy, Pa., Strickler's cong., by Daniel D. Leaman, father of the groom, Aug. 13, 1966.

Martin—Martin.—Thomas D. Martin, Bally, Pa., Hereford cong., and Judith Ann Martin, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers, Oct. 22, 1966.

Nafziger—Brubacher.—Charles Nafziger, Archbold, Ohio, Central cong., and Esther Brubacher, Wallenstein, Ont., Glen Allan cong., by Gerald Good, Oct. 22, 1966.

Schrock—Nelson.—Toby Schrock, Jr., and Marilyn Nelson, both of Ft. Wayne, Ind., Milan Center cong., by Martin L. Brandenberger and Frank Thompson, Oct. 22, 1966.

Shank—Martin.—Wayne L. Shank, Chambersburg, Pa., Cedar Street cong., and Miriam E. Martin, Chambersburg (Pa.) cong., by Amos E. Martin, Oct. 22, 1966.

Storla—Shearer.—David Storla, Baudette, Minn., Lutheran Church, and Carol Shearer, Alpha (Minn.) cong., by Fred Gingerich, Aug. 19, 1966.

Weber—Snader.—P. Eugene Weber, Narvon, Pa., Bowmanville cong., and Joyce L. Snader, Mt. Joy, Pa., Weaverland cong., by Michael N. Wenger, uncle of the groom, July 16, 1966.

Yoder—Geiser.—Atlee D. Yoder and Hazel Geiser, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Oct. 22, 1966.

Yoder—Kost.—James Wesley Yoder, West Liberty, Ohio, South Union cong., and Cheryl Loree Kost, West Liberty, Ohio, Stony Creek Church of the Brethren, by C. O. Brubacher and Roy S. Koch, Oct. 9, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Coyle, Lydia, daughter of John and Martha Rankin Kreider, was born in Lancaster Co., Pa., Nov. 12, 1877; died at the Oreville Mennonite Home, Lancaster, Pa., Oct. 8, 1966; aged 88 y. 10 m. 26 d. On Jan. 14, 1903, she was married to Harry M. Coyle, who died April 10, 1940. Surviving are 2 children (John A. and Mary Jane—Mrs. A. Landis Stauffer), 13 grandchildren, 31 great-grandchildren, and one sister (Mrs. Viola Hofstott). Preceding her in death were one brother, 2 sisters, and 2 daughters. She was a member of the Mt. Pleasant Church. Funeral services were held at the Bachman Funeral Home, Strasburg, Pa., Oct. 11, with Clair B. Eby and C. Marvin Eshleman officiating; interment in Strasburg Cemetery.

Gingerich, Eli J., son of Jonas and Emma (Stutzman) Gingerich, was born in Geauga Co., Ohio, Dec. 16, 1892; died at Grace Hospital, Hutchinson, Kans., Aug. 21, 1966; aged 73 y. 8 m. 5 d. On Nov. 12, 1914, he was married to Mattie Fry, who survives. Also surviving are 4 sons (John M., Joe E., Fred E., and Merl M.), 3 daughters (Mrs. Velma Givens, Mrs. Mary Lou Chappel, and Mrs. Lovella Torbert), one sister (Mrs. Anna Hochstetler), 3 brothers (Jake, Sam, and John) one stepister (Sarah Miller), 4 half brothers (Jonas, Levi, Chris, and Dan), 22 grandchildren, and 6 great-grandchildren. He was a charter member of the Yoder Church, where funeral services were held, in charge of Edward Yutzky.

Hostetler, Sarah, was born at Kokomo, Ind., Nov. 9, 1890; died at the Murphy Medical Center, Warsaw, Oct. 22, 1966; aged 75 y. 11 m. 13 d. She was married to Elmer Shaffer, who died in 1939. Eight years ago she married Levi Hostetler, who survives. Also surviving are 2 stepsons (Raymond and Walter Shaffer), 2 stepdaughters (Esther—Mrs. Forrest Slater and Elta—Mrs. Gordon Tillan), one brother (Harry Sommers), and 2 sisters (Lizzie—Mrs. Dan Hershberger and Iva Sommers). She was a member of the North Goshen Church. Services were held at the Yoder-Culp Funeral Home, with Don Augsbarger officiating; interment in Mast Cemetery, Kokomo.

Humphries, Isaac Otto, son of Otto and Mary (Amstutz) Humphries, was born near Dover, Del., April 14, 1940; died as the result of an accident while at work on July 8, 1966; aged 26 y. 2 m. 24 d. On June 11, 1960, he was married to Clara Troyer, who survives. Also surviving are one son (Isaac Otto, Jr.), his mother, 5 brothers (Jerry, Allen, Raymond, Robert, and William), and one sister (Mrs. Betty Plank). Funeral services were held at Central Church, Dover, July 11, in charge of Alvin Mast, Daniel V. Yoder, and Jesse J. Yoder.

Kempf, Ralph Earl, son of Menno J. and Magdalena (Rhodes) Kempf, was born in Johnson Co., Iowa, July 30, 1909; died at his home Oct. 8, 1966; aged 57 y. 2 m. 8 d. Surviving are one brother (Lee R.) and 2 sisters (Cora—Mrs. Richard Westfall and Dora—Mrs. Andrew Snyder). Funeral services were held at the Yoder Funeral Home, Kalona, Oct. 11, with Alva Swartzendruber and A. Lloyd Swartzendruber officiating; interment in East Union Cemetery.

Kropf, John, son of David and Magdalena (Lichty) Kropf, was born Aug. 18, 1891; died at Kitchener, Ont., Sept. 14, 1966; aged 75 y. 27 d. In 1914 he was married to Catherine Brenneman, who survives. Also surviving are 4 children (Melvin, Luella—Mrs. Gordon Burgetz, Alice—Mrs. Roy Martin, and Beatrice—Mrs. Edwin Cressman) 2 brothers (Joseph and David), and 2 sisters (Fanny—Mrs. Christian Brunk and Leah—Mrs. George Poole). He was predeceased by 2 brothers and 4 sisters. He was a member of the First Mennonite Church, Kitchener, where funeral services were held Sept.

18, with Robert N. Johnson and C. F. Derstine officiating.

Kulp, Susie L., daughter of Francis F. and Annie (Landis) Kulp, was born at Skippack, Pa., Dec. 11, 1885; died at Grand View Hospital, Sellersville, Pa., Oct. 14, 1966; aged 80 y. 10 m. 3 d. Surviving are one daughter (Martha Keyser) and 2 sisters (Annie—Mrs. Harrison Benner and Maggie Kulp). She was a member of the Upper Skippack Church, where funeral services were held Oct. 17, with Daniel Reinford and Elmer Kolb officiating.

Musselman, George G., son of George L. and Hannah (Good) Musselman, was born at Conestoga, Ont., July 12, 1908; died at St. Joseph's Hospital, Guelph, Ont., Oct. 12, 1966; aged 58 y. 3 m. On Sept. 12, 1934, he was married to Beulah Snider, who survives. Also surviving are 2 daughters (Mrs. Omar Bauman and Carol) and one sister (Mrs. Edna Francis). One son predeceased him. He was a member of the Elmira Church, where funeral services were held Oct. 15, with Vernon Leis, Howard Bauman, and Roy Koch officiating.

Parsons, Jess, was born at Burlingame, Kans., June 19, 1877; died at Grace Hospital, Hutchinson, Kans., Oct. 16, 1966; aged 89 y. 3 m. 27 d. On Dec. 8, 1897, he was married to Annie Yoder, who died July 20, 1944. He is survived by 3 children (Oney, Nora—Mrs. Menno Oyer, and Frances—Mrs. Delmar Marland), 6 grandchildren, and 21 great-grandchildren. Three daughters (Ida Mae, Goldie, and Cora—Mrs. V. D. Miller) preceded him in death. He was a member of the Pershing Street Church. Funeral services were held at the Johnson Funeral Home, Hutchinson, Oct. 19, with Allen Erb and Sanford King officiating; interment in West Liberty (Kans.) Cemetery.

Rappe, Bessie M., daughter of Dan L. and

Laura (Christner) Yoder, was born at Arthur, Ill., May 27, 1911; died from injuries sustained in an automobile accident Oct. 25, 1966; aged 55 y. 4 m. 28 d. She was married to Raymond Rappe, who survives. Also surviving are 8 brothers (David, Moses, Jerry, Mahlon, Virgil, George, Merle, and Lloyd) and one sister (Mrs. Clara Yoder). Her mother preceded her in death in 1961 and her father in 1964. She was a member of the Milan Center Church. Funeral services were held at the Leo Church, Oct. 28; interment in Locust Grove Cemetery, Burr Oak, Mich.

Roth, Earl Edward, son of Nicholas and Amanda (Bender) Roth, was born at Milford, Nebr., June 26, 1904; died at Kalona, Iowa, Oct. 17, 1966; aged 62 y. 3 m. 21 d. On Dec. 11, 1930, he was married to Elva Hershberger, who survives. Also surviving are 3 daughters (Luora—Mrs. Glen Liechty, Ila—Mrs. Paul Hochstetler, and Lila—Mrs. Glen Byers), 2 brothers (David and Lee), and 2 sisters (Lydia—Mrs. J. B. Stauffer and Alta). He was a member of the Wellman Church, where funeral services were held Oct. 20, with George S. Miller, A. Lloyd Swartzendruber, and Noah Landis officiating.

Smead, Leah, daughter of Christian and Anna (Schwartz) Neuhouser, was born at Grabill, Ind., Dec. 27, 1879; died at Parkway Memorial Hospital, Ft. Wayne, Ind., Oct. 23, 1966; aged 86 y. 9 m. 26 d. In 1902 she was married to Louis Smead, who died in 1929. Surviving are 11 children (Lewis, Bessie—Mrs. Harry Hursh, Leah—Mrs. Albert Riegeheer, Arthur, Mary—Mrs. Ray Meinderding, Charles, Oscar, William, Iva—Mrs. Jonas Yoder, Robert, and Florence—Mrs. Bert Furney), 31 grandchildren, and 34 great-grandchildren. She was a member of the Leo Church, where funeral services were held Oct. 26, in charge of Carl J. Rudy; interment in Yaggy Cemetery.

Items and Comments

Members of so-called affluent churches are less generous than are members of poor churches, a Presbyterian minister told the annual Minnesota School of Missions.

The Reverend Robert K. Hudnut, pastor of St. Luke's Presbyterian Church, Minnetonka, Minn., said that the Church of the Nazarene and the Church of God, both described as "poor people's" churches, are far out in front of their nearest competitors in giving.

"Presbyterians, who are far wealthier, are sixth, \$70 per capita behind the Church of the Nazarene, he reported. "Episcopalians are tenth. The United Church of Christ is fourteenth."

Mr. Hudnut observed that the Presbyterians, Episcopalians, and United Church of Christ constitute the three "highest class" denominations in America.

"This means," he said, "the higher the class, the poorer the giving; the more the affluence, the less the generosity; the more the wealth, the less the compassion." It is presumptuous for affluent suburbanites "to pontificate about poverty when they are not giving away at least 10 percent more of their incomes to creative, private ways of overcoming it."

"And it strikes me as naive, to say the least," Mr. Hudnut said, "for affluent church members to decry the spread of communism around the world when they are so enchanted with its greatest competitor, Christianity, that they give to Christianity's foreign mission work the grand average of four cents a week.

"If a Christian is not willing to pay the price, which Christ said was 100 percent and which I am suggesting is at least 10 percent, then there is no point in calling himself a Christian, and he had better not compound his sins of self-congratulation and complacency with the sin of hypocrisy."

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Southern Baptists should begin the war on poverty in their parsonages, the California Southern Baptist declared editorially, holding that the pastor's salary should be on a par with the incomes of members of his congregation.

"Many of our pastors have been shocked to discover that they could qualify for some types of assistance under President Johnson's war on poverty," an editorial

in the Sept. 22 issue of the weekly journal stated.

To arrive at a fair figure for the minister's salary, the publication advised: "Take an average of the total salary, including all fringe benefits, of the active supporting members of your congregation and pay your pastor accordingly."

According to the editorial, many church members who are skilled laborers earn over \$200 a week; "many schoolteachers make \$10,000 and upwards, and any salesman who would put in the hours that a pastor spends on his job could make from \$15,000 to \$20,000 annually"

"If every deacon and treasurer would to agree to put all their own income above the amount they pay their pastor into the collection plate and live on what the pastor makes, there would suddenly be a tremendous rise in pastors' salaries all over the state."

* * *

Today's so-called new morality calls for the development of a Christian ethic that will help people make moral decisions, the first Christian Ethics Workshop sponsored by Southern Baptist Theological Seminary was told.

Ross Coggins, communications director for the Southern Baptist Christian Life Commission, said the "debate between traditional morality and the new morality comes down to this: how do Christians make moral decisions?" He observed that "at no time in history have more people sought the answer to this question."

Urging Southern Baptists to accept the challenge of a new ethics, Mr. Coggins asserted that "there may have been a time when the church could reduce morality to a system of easy do's and don'ts, but in the present age such a pre-packaged morality is rejected."

"Let us," he continued, "be done with a trivialized morality which has given us the image of repenting of all the small sins while embracing all the large sins. Let us repent of our preference for a legalism which settles for less than love requires." He added that the new morality behooves Southern Baptists "to stop straining at gnats while swallowing camels."

Mr. Coggins said the moral revolution was in some ways a reaction "against a kind of religion which has as its sole aim the salvation of 'souls.'"

"This kind of religion," he maintained, "is too busy making Christians to learn to be Christian. This is why a disturbing number of pastors and evangelists get into trouble over money and sex. A passion for 'souls' without a corresponding passion for Christian morality will inevitably end in spiritual bankruptcy."

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Cover picture by Three Lions.

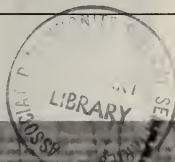
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One Goal or Many



Photos by Paul Kauffman—taken at Surprise, Ariz.

Ed. Note: "One Goal or Many?" appeared in World Vision for October, 1966. Dr. McGavran is dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif.

Dr. McGavran is the son of India missionaries and has himself served as a missionary to India, returning to the U.S. in the 1950's to found the Institute of Church Growth, which was then associated with Northwest Christian College, Eugene, Oreg. His thesis is that church growth in nearly every case ought to be the criterion by which we evaluate our mission effectiveness, and that we ought to find out as much as possible about what makes churches grow in order to illuminate our own methods in missions.

Recently the Institute of Church Growth has been experimenting with a "system approach" to missions. The system approach was developed first for the Polaris missile program and has since been used widely in other programs for industry and government. It seeks to clarify goals or objectives, analyze the steps which are needed to arrive at the goals, establishing priorities and sequential relationships for the various steps. The approach Dr. McGavran refers to in this article is PERT—Program Review and Evaluation Technique.

Are all Christian activities of equal value?

Are all missionary enterprises equally important?

Do they all work toward a common goal? Or toward many goals?

No questions are more important to Christians as they ponder world mission. When the goal is uncertain, a campaign is doomed to disaster. Any man who starts to build must know whether he is going to build a house, a highway, or a friendship. Yet the key question of what we are building is being answered in many different ways by church leaders today, and the result is great confusion and loss.

Churches carry on many varieties of mission activities—medicine, education, church planting, seed sowing, agriculture, literacy and leprosy work, and a thousand other activities. No one proposes that these should be reduced to one activity or that missions should consist entirely of preaching to scantily clad people gathered under palm trees.

However, Biblical authority demands that we avoid the broad road of considering all actions carried on by good men as equally important. According to the Bible, it is better to

seek first the kingdom of God. Once that is found, food, drink, clothing, and culture will be added.

That is the sequence in which the universe works. A thousand born-again Christians, living their lives in fear of God and love of God, eat better, earn more, and enjoy life more both here and hereafter than 1,000 nominal Christians, or 1,000 believers in other gods, living in fear of men and love of self.

Common sense also demands that we renounce the broad road of rating all activities carried out by good men as equally important to mission. Every branch of human activity ceaselessly selects the best. The dairyman culls his herd, selling poor milkers and breeding his best. The doctor with 20 drugs to relieve a headache recommends the one which he has found to be best. The teacher selects methods which communicate truth most effectively. The board of elders studying a new church building evaluates various designs and chooses the best.

The PERT approach forces those who use it to answer the crucial question: What is the goal? Clarity as to goal is essential. Clearheaded Christians are asking their churches: What is our goal in missions? What are we trying to do? No vague generalities, please. No jargon. The goal must be stated so clearly that ordinary Christians can understand.

The goal once stated does not eliminate auxiliary events. It multiplies them. Disciplined planning, far from exalting one mode of recruiting Christians or narrowing world evangelization down to mere institutional aggrandizement, requires devising hundreds of ways to achieve the goal.

Six career missionaries at Fuller's School of World Mission who met week after week to apply disciplined planning to world mission soon found their imagination stretched to the breaking point. Whole new categories of events and activities rose into view.

The PERT chart makes for an arrangement of all these multitudinous activities into a sensible pattern. It establishes priorities and sequences. Thus it has the great merit of forcing planners to set down in precisely calculated sequences the events which must happen if the goal is to be achieved.

In applying PERT to missions we were forced through this process ourselves. To the question, What is your goal in missions? we replied, "World evangelization."

"But how will you know when the world has been evangelized?" came back the question.

"Every man will have heard the Gospel," we responded.

"But, will it be enough if he has heard it once—in English?"

Each Man Must Hear the Gospel

"By no means," we replied. "Each man must hear it in his own tongue and thought forms, and under such circumstances that becoming Christian is a real option to him." This may involve some of his kinfolk living as good Christians and thus commending the Gospel to him by deed as well as by word. It may mean the establishment of living churches of at least ten baptized believers in each neighborhood in the world. It may, on the other hand, mean that communicating the Gospel will be so advanced that, without seeing a congregation in his immediate neighborhood, each person can have a real option of accepting Christ and being baptized.

Thus the goal: "Every person on earth has had a real option of accepting or rejecting Jesus Christ." This became the goal toward which all planning converged.

This goal multiplied activities greatly. It directed attention to geographical frontiers, in each of which every person must have a real option. It directed attention to social configurations—each of which must become Christian enough so that every person within it has a real option. It led to the observation that in some subcultures the Gospel is in fact communicated through quiet word of mouth from person to person, but that in others large-scale mass evangelism procedures are more effective.

It did not therefore indiscriminately commend all kinds of evangelism but discerningly commended those which under the circumstances of a specific situation actually convey conviction. It emphasized the striking need for prayer and utter dedication.

In applying these space age techniques to missions, we define mission as reconciling men to God in Jesus Christ (II Cor. 5:20), bringing all nations to faith in Christ and obedience to the Gospel (Rom. 16:26), discipling the nations (Matt. 28:19), and increasing thanksgiving to the glory of God (II Cor. 4:15).

We confidently look forward to the time when, everyone having had a real option to believe, the Lord will return. For us, world evangelization is no scattered rash of diffuse operations. It is many operations carried forward by God's servants under His command, in an ordered sequence, toward the one grand event when every person on earth has had a real opportunity to accept or reject Christ as personal Saviour.

—Reprinted from *World Vision Magazine*.

Breaking Ice

As a child I used to enjoy the late winter when the ice in the low-lying areas was just barely thick enough to walk on. Sometimes the thin ice began to crack behind you and you had to run to keep ahead of it. It seems the denomination at this time also needs to keep ahead of the breaking of old forms. There is a great deal of insecurity in all this. We dare not stand still. Nor do we want to, for there is something exhilarating about hastening ahead of breaking ice.

There are in many areas of the church congregations which are in various stages of renewal and restructure. Some congregations are doing depth studies of their organization and how they are "equipping" for mission. The Goshen College congregation is one of these. They are in the process of developing an exciting new model for congregational life. Some congregations are expanding their use of educational settings. Scottdale Mennonite Church is using Sunday evening for six months of 90-minute depth Bible study periods.

None of the many studies, as I have sensed it, are in any way seeking to be judgmental on old ways. They are simply attempting to find a response for today that is as nearly correct as yesterday's was. There is the two-year seminary study on the role of the pastor. There is the new approach to campus religious life being initiated at Goshen College.

A philosophy of education study is being started by the Mennonite Board of Education. It will seek to find the theological bases for education and their implications for the home, the congregation, and the school. There are theoretical studies of congregational life such as Calvin Redekop's Funk lecture on the "Church's Functions and Forms." Al Meyer is spending a year with Student Services attempting to discover how groups on university campuses can become the church.

The Study Committee on Church Organization is finding an unexpected readiness to move ahead on all levels. It was discovered that thirteen conferences were themselves engaged in some phase of a study of their own structure. MCCE is attempting to find a new model for a denominational education department. MYF has appointed a group to prepare an operational model for use until the larger parent bodies complete their studies. Renewal groups such as Laurelville Mennonite Church Center are hoping to discover how a new type of congregation can be called into being out of the dear but dying forms that dominate Mennonite congregational life today.

To come back to the figure, it should be clear that the ice is surely breaking up. But the denomination is using this opportunity to let the breaking ice spur it on to new forms and new responses.

—Arnold W. Cressman.

*O God,
Forgive when I thought
It too soon
Or too late
To approach you;
When I made you small
By thinking my little cares
Are beneath your concern,
And when I doubted
Your sufficiency to settle
My most fearsome foe.
Help me to believe
That I can never come
To you too soon,
And that nothing
Is too small or too much
For you to handle.*

Amen.



United, Premont, Texas

The United Mennonite Church of Premont, Texas, is a merger of the La Gloria (Old) Mennonite and the Premont Mennonite Brethren churches. The first united service was held on March 1, 1964. Both congregations were small and had a struggle to carry out a well-balanced church program.

The La Gloria church building from the country was moved into town and joined with the M.B. Church as the picture shows. The M.B. Church on the right is now the Sunday-school department partitioned off into classrooms. The sanctuary is on the left with the large foyer in the middle connecting both sides.

Sam Swartz, who is pastor of the La Gloria Church, is the pastor in the United Church. Paul Wohlgenuth is the moderator and Ezra Wohlgenuth is the Sunday-school superintendent. The congregation now has 56 members.

Hands, Hands, Hands

By Earl S. Martin

Pudgy eight-month-old hands reach for my shiny ball-point pen.

Gnarled hands of a gracious old man set a cup of freshly made Vietnamese tea.

Two pairs of hands in rhythmic cooperation swing a watertight basket from the canal to irrigate the elevated field.

Deft with a knife, her hands skillfully prepare the coconut for drinking its milky goodness.

Raising a torch-bearing hand, the fourteen-year-old Vietcong recruit sets the house of 163 refugee families ablaze in midnight conflagration.

Perceptive hands of the sage scrawl poetic lines about a war-weary people.

Tender hands of a peasant mother hold the suckling child close to her breast.

Intrigued hands of a refugee child turn a toy kaleidoscope with shifting colored glass.

In the market gate the beggar woman

extends a trembling hand for a piaster of local currency.

A leather-gloved hand of an American pilot flips the "Bomb Drop"

switch inside the cockpit of his phantom jet.

A young high-school lass pulls the hand brake on her bicycle to avoid collision with an oncoming army jeep.

A fearful lover clutches the hand of her soldier friend against her bosom just minutes before he goes to battle.

Picking the strings with long white fingernails, the hands of a youthful lad strum a gay guitar.

From under a saffron robe the Buddhist monk lifts hands to implore his god.

A trained army medic dresses the searing burns on the hands and chest of a villager whose wife and home were destroyed by incinerating napalm.

Fleeting hands of a second-grader snatch at a school paper swept off by the afternoon wind.

Troubled hands of a hamlet mother stroke the feverish brow of her three-year-old.

Jealous hands of a jilted lover loft a grenade at the bar girl's home where he espied her entertaining another man.

Agile hands of the fisherman retrieve the net back into the floor of his sampan.

Excited hands of a native midwife deliver new life to the young parents.

Earl S. Martin, Mennonite church leader in Quang Ngai, Vietnam.

Mark Twain's Prayer

(Written in irony to show the contradiction of the Christian engaging in warfare)

O Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved fire-sides to smite the foe. O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with un-availing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of love, of Him who is the Source of Love, and who is the everfaithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.—*The Cumberland Presbyterian*.

John Birch Society

Every person who believes he can be a Christian and support the John Birch Society ought to read the volume, *The Christian and the John Birch Society*, by Lester De Koster, published by Eerdmans at 75 cents. It will not take long to read—only 46 pages.

De Koster writes with clarity and scholarship to show that the John Birch Society is really a false religion. Its leader, Welch, is no defender of democratic freedom and his theology is not Christian but a combination of liberalism and evolutionary humanism. The writer concludes that it is so antithetical to a Christian orientation that a Christian dare not commit himself to the Society or its leader. Its tactics are consciously borrowed from the communist party.—D.

War Toys and Children of Peace

By Rosemary Moyer and Hulda Rich

A mother and a grandmother explore the world of war toys and their effect on children. Mrs. Carol Andreas, Detroit, Mich., who is doing doctoral research on this program, furnished part of the material used in their articles.

Soon we will observe the birthday of the Prince of Peace. Toy manufacturers and sales personnel have been preparing for this season all year and are ready for the biggest toy market of all time according to the forecasts. Among the toys offered for sale will be many creative, educational toys, along with an array of guns, combat equipment and clothing, invasion sets, spring-action exploding mines, and GI Joe dolls which can "be made to assume every soldierly position."

How to Choose

How is the Christian to be guided in his choice of toys for children he loves and for whom he wishes to express his affection with a gift at Christmastime? Frank Caplan, president of Creative Playthings, Inc., says: "The period from infancy to age eight comprises the most powerful learning years and, apart from enlightened parents, the most effective way of reaching children and properly augmenting their growth is through play and learning materials." Toys are tools of learning and because they are usually presented by parents or relatives, carry a seal of approval.

The following criteria suggested by Community Playthings of Rifton, New York, can serve as a helpful guide:

1. A young child's playthings should be relatively free of detail.
2. They should be versatile in play possibilities.
3. They should stimulate children to do things for themselves.
4. They need to be large and easily manipulated.
5. The material should be warm and pleasant, such as cloth or wood.
6. Playthings must be durable.
7. A toy should function well in its intended capacity.
8. Construction of the plaything should be simple enough for the child to comprehend.
9. Roominess in play equipment is important, as is a sufficient quantity of unit toys.
10. A plaything should encourage cooperative play.
11. The total usefulness of the plaything should be considered in comparing the price.

It is recognized that the standards upheld in our homes, and encouraged among those with whom our children play, are very important in shaping the attitudes of children.

Actions to Take

There are also courses of action open to parents which go beyond their homes. One can and should express concern locally where toys of violence are displayed, sold, and used. Mrs. Carol Andreas led a courageous movement to eliminate toys in their housing area in Detroit. Mrs. John Esau was instrumental in setting up a "Christmas Toys for Peace" display which appeared in turn in a number of Minneapolis churches during the Advent season last year.

Going beyond our immediate communities, we need to write toy manufacturers and advertisers questioning the production and promotion of toys of violence and challenging them to use constructively their unique position of influence with children. Be prepared to receive answers such as these:

Although military toys are relatively new, the world has never been without violence.

Violence is rampant among the underprivileged who have few, if any, toys.

It cannot be proved that past wars were caused by adults who played with war toys in childhood.

Past wars have been caused by lack of physical and psychological military preparedness.

Children need to release their aggressive feeling. If they are not given guns, they will find their own substitutes.

In spite of having to justify their products, toy manufacturers seem to abhor violence and are sensitive to the voice of the consumer, on whom they depend for a livelihood. This puts us as consumers in a position of ultimate influence on the nature of toys which will appear on the market. Of course, the way in which one addresses himself to business establishments is important; it is well to remind ourselves that our approach can be firm, yet thoroughly kind and helpful, suggesting ideas for toys to help equip children for their eventual roles in building bridges of understanding between individuals, groups, and nations.

Although one cannot expect an appreciable change, except perhaps locally, in the types of toys available in 1966, the influence of letters from throughout the States and Canada would register at the annual week-long American and International Toy Fairs in New York early in 1967 where thousands of buyers from toy, variety, department, and discount stores place their orders for the following Christmas. There is a growing number of toy companies which have discontinued their lines of toy weaponry because of pressure from parents, educators, psychologists, and features in national magazines and newspapers.

Our concern needs to spread beyond our own. What we

desire for our own children, as Christians, we need to work toward for all children. Let persons dedicated to following the example and teachings of the Prince of Peace refuse to sell, buy, give, or accept toys of violence this Christmas season and register protest wherever it is needed.

Never before have parents faced so awesome a responsibility in rearing children as today. How can we fortify our children against the onslaught of voices that call upon them to admire the man who kills, whether by flying bombers that rain fire on the enemy or by being quick on the draw in face-to-face combat?

Many Teach

Our children must hear other voices. Not only parents, but neighbors, uncles, aunts, and grandparents can provide other voices. One way is by giving only toys of peace. Fascinating constructive toys abound which will help our children identify themselves with the adult world which is building great buildings, bridges, highways, planes, fighting disease, and engaging in myriads of other activities relating to human progress. A bewildering choice of books is ours to help our children learn to know and feel compassion for children of other lands and cultures and stimulate their hunger for knowledge in the fields of science, nature, technology, and space.

We want our children to grow up with a knowledge of the tools that solve the conflicts of men and of nations rather than the tools that destroy. Besides material things such as toys and books of stories and pictures, the atmosphere of the

home, the conversation between parents and children, and conversations between other adults that the children overhear matter a great deal in the development of attitudes.

Parents Need to Dissuade

A young mother, who is doing research in graduate school about the influences that shape the attitudes of children, reports in part: "I find that all of those parents who reported that their parents had discouraged them in war play were in turn discouraging their children; so the danger of negative rebellion in this area seems to be nonexistent. I feel strongly from our family's experience that complete, consistent prohibition of violent TV, toys, etc., is much better for the children, psychologically, than a vacillating attitude. It is such a good way for them to learn early that they can be staunch little nonconformists, and their friends even admire and envy them a bit for it."

Today we have a golden opportunity to eradicate our own prejudices and bigotry which our Christian consciences tell us are wrong. Let us not be guilty of burdening still another generation with deceitful concepts of our superiority and another's inferiority. We can take a giant step now in our lifetime to make the kingdom of heaven more real here and now. We might pray, "Thy kingdom come, Thy will be done on earth, in my home, in my shop, in my church, in my community, and in my age." Can we dare hope for this?—Reprinted by permission from *Our Family Worship*s.

Part II

Gleanings from Galatians

By Norman Derstine

The key that unlocks this book is the word "deliver" (1:4). It has been wisely called "The Gospel of Deliverance." Paul shows us how we can be delivered from the flesh, the world, and the law or legalism. The purpose of the book is given in capsule form in the introduction. He is concerned that the church might be delivered "from this present evil world, according to the will of God." They looked for ways of deliverance after their conversion to Christ that were contrary to the will of God. Instead of finding real progress and deliverance, they slipped back to a form of bondage. They needed to be rescued! The ship of faith was sinking and at this time they didn't really realize it.

He dispatched this "emergency epistle" to them with real concern that they might heed the warning. He did not want them to make shipwreck of their faith by being grounded on the rocky shore of salvation and sanctification by works. The "law approach to life" would be "cargo" to

their ship of faith that would sink them to the bottom of the sea of human despair. Paul takes up his pen and comes to the rescue for the believers of that day as well as the church of today. Here is our guide for the study of the book.

- I. *We Teach Deliverance* Through the Gospel. 1:1—2:21.
 - A. Deliverance proclaimed. 1:1-5.
 - B. Deliverance perverted. 1:6-11.
 - C. Deliverance preached. 1:12—2:21.
- II. *We Gain Deliverance* Through Faith. 3:1—4:7.
 - A. Gained salvation by faith. 3:1-14.
 - B. Gained like the faith of Abraham. 3:15-22.
 - C. Gained through the law leading us to faith. 3:23—4:7.
- III. *We Lose Deliverance* Through False Emphasis. 4:8-31.
 - A. Lost through trusting in the past. 4:9-11.
 - B. Lost through following false teachers. 4:12-20.
 - C. Lost through bondage to the old covenant. 4:21-31.
- IV. *We Maintain Deliverance* by Finding True Liberty. 5:1—6:10.
 - A. Maintain it as the only way. 5:1-12.

B. Maintain it through living in the Spirit. 5:13-26.

C. Maintain it through loving service. 6:1-10.

Conclusion. 6:11-18.

We Teach Deliverance through the Gospel

A. Deliverance Proclaimed 1:1-5

This epistle, unlike many of the others that Paul wrote, omits any word of praise in the introduction. This was because he had to get to the problem immediately. He does it in the first sentence by saying that he was "an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead." His apostleship was in question by the false teachers and he will defend it and explain it more fully later but this introduces a partial answer immediately. Since they questioned his apostleship, they also questioned his Gospel. They stand or fall together. He defends both in this letter and both are vindicated.

His salutation is hooked into his brief introduction to the Gospel. They can only continue to have the "grace . . . and peace" as they continue to trust fully in the "Lord Jesus Christ" who alone can "deliver us . . . [out of] this present evil world." In these few introductory sentences he has covered the whole scope of the book. He will proclaim the same kind of deliverance that the children of Israel experienced when they were delivered from the bondage of the Egyptians! This kind of deliverance is totally the work of God. It is all of grace! Not of works because man becomes proud and boastful. God will not share His glory with another.

B. Deliverance Perverted 1:6-11

As a spiritual father of these Christians and writing by divine inspiration, he gives them a strong rebuke. Why? Because false teachers were leading young Christians astray. They were in the act of turning from the true Gospel. There was still hope, in keeping them on the right course, if they sensed their real danger. Paul needed the strong "anathema" to awaken them to the danger! These Judaistic legalizers were making inroads into the church. They were preaching "another gospel, which . . . [was] not another" but a perversion. "The spurious gospels, of which there were, and are, many, either add to, subtract from, or change something in the true Gospel." The Apostle Paul was really striking at a double error which was creeping into the church. First, that salvation is secured partly by faith and partly by works prescribed by the law, and second, that our perfecting in this life in Christ is a matter of self-effort on our part in obedience to the law. "If the message excludes grace, or mingles law with grace as a means either of justification or sanctification or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is 'another' gospel, and the perversion of it is under the anathema of God."²

C. Deliverance Preached 1:12-2:21

There are three ways that Paul defends his apostleship and Gospel. First, he preached this Gospel before he met any apostles. Second, after meeting the apostles his Gospel was not changed. Third, he himself had to rebuke one of the chief apostles for sidestepping the issue of the Gospel.

The Gospel that Paul taught came by revelation. 1:12. And he reveals that he was the most unlikely candidate for this position because he actually persecuted the Christians before he was converted. He went to Arabia. There, "he did not conceive his gospel; he received it." "If the Christian faith is not a revelation of God, it is merely another religion. . . . The Judaizers of Paul's day wanted to make the Christian faith a revised version of the Jew's religion, subject to its legal regulations and requirements. Then it would be their religion; they could keep it within the realm of their own reasonings. Their successors of our day are doing the same."³

Then, Paul says, when I finally went to Jerusalem, we met with the other apostles concerning the very thing that the Judaizers are trying to get you to observe—the Jewish practices. They recognized me as an apostle. They didn't require Titus, who was a Greek and was with me, to be circumcised. One of their main topics at this conference was the "false brethren . . . who came . . . to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." These people were not given a hearing. And even more than this, these pillars in the church, Peter, James, and John, added nothing to my message but rather, recognizing that my ministry was of the Lord, gave to me and Barnabas the right hand of fellowship. My apostleship was accepted and my message is the true Gospel. I was vindicated.

At this point Paul might have thought—if you would still question my apostleship and message, let me tell you what happened between me and Peter. I had to rebuke him publicly for refusing to eat with Gentiles at Antioch because he feared some of the Jews. Others were influenced by his actions, including Barnabas. Paul has now established himself in the minds of his readers so that he can begin to present the doctrine of "salvation by grace plus nothing." Eph. 2:8, 9. He concludes this section by showing that faith rests on a person—the Lord Jesus Christ.

He summarizes his whole concept of the Christian life by saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In sharp contrast to this he says in the next breath, "I do not *frustrate the grace of God*; for if righteousness come by the law, then Christ is dead in vain." The true Gospel is identification with Christ in His death and resurrection. It is as though Paul said, "The Christ-centered Gospel I preach is all-sufficient. I am demonstrating its sufficiency in my own experience. Since I met Christ on the Damascus road my life-principle is entirely changed. I no longer depend upon self-effort, much less law regulation. Christ lives in me. The life I now live is Christ-controlled. His control is perfect and complete."⁴

1. Lehman Strauss, Galatians and Ephesians.

2. C. I. Scofield, *Scofield Reference Bible*—Galatians footnotes.

3. Norman Harrison, *His Side Versus Our Side*.

4. *Ibid.*

Life's Choicest Memories

By S. L. Morgan

At the age of 95 I look back to a million experiences and choose several that rate as "life's choicest memories."

The first was at the age of eleven. Pauline also was eleven, her father a Presbyterian minister. She and I were pals, and rated as the best students in school, she winning the two prizes offered to the girls, I the two for boys.

One day at recess she came to me alone on the playground and handed me an apple, saying, "I wouldn't give Jack one—he's mean." What a delight to know she preferred me to Jack. I think it gave me my first dream of romance. It gave me the idea that somewhere in the world God had for me a "dream girl"—she or another. And I must be good and pure and worthy of her. It is in the plan of God for every boy and girl to so dream, and live to make the dream an ennobling reality.

My next choice memory was some 20 years later. I was pastor of good churches in two good towns not far apart. A superb young woman graduate of the local college had said she would be mine. Sunday I preached in the other town. But all day I seemed on wings. She had given me a new sense of worth and dignity. A noble woman had chosen me from all other men in the world.

I pass over eight great years in college and seminary and forty years as a pastor, and choose two experiences in my 90's that seem to crowd out all other memories by the exultant joy of kindness in old age.

Sunday morning I walked four blocks to church—getting dizzy I fell, and was barely able to regain my feet. Two days later I fell again from fast walking—at the bank door. The bank phoned our home for the aging, and our lovely supervisor, Helen, and our nurse Ruby came for me. They saw I was utterly afraid and discouraged. How I love them for sympathy and for *caring*! They said, "Don't walk anymore; we'll take you." I was just learning that age must walk slowly—so avoiding dizziness. That's a *lovely* memory.

The last is a trifle better. I got on a crowded bus, walked toward the back, and not a seat vacant. Suddenly a lovely woman took my arm, forcing me into her seat with her little girl. I protested vehemently, even more as she spread a newspaper on the floor beside me, saying against my protest, "I'll love this seat." Her one reply to my protest was, "I just love to help old people."

I'll look her up in heaven and thank her better, and thousands of others who have been kind in all my 95 years.

I think, indeed, that will be a large part of the joy of heaven, simply looking up and thanking people who have been kind even in such small ways as I've referred to.

And each of us can win such gratitude and love daily by tiny acts of kindness. "It takes so *little* to win the eternal gratitude and love of old people."

S. L. Morgan, a Baptist minister and writer from Hamilton, N.C., looks back over 95 years and writes about life's choicest memories.

Divorce and Remarriage

We believe marriage and the home have been instituted by God. Their purpose is to provide purity, love, companionship, propagation, and the needed security of the human family. God's plan for marriage is for one man and one woman to enter into a covenant relationship with each other before Him.

We further believe the Scripture teaches:

1. That the marriage union may be broken only by death. "What therefore God hath joined together, let not man put asunder" (Matt. 19:6; Mark 10:9). The wife is bound by the law as long as her husband liveth. I Cor. 7:39; Rom. 7:2, 3.

2. That when a separation takes place, both are to remain unmarried and thus make possible a reconciliation. "Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband" (I Cor. 7:10, 11).

3. That because of the New Testament teaching on litigation we consider it unscriptural to secure a divorce, even though separation may occur at the wishes of the unsaved partner. I Cor. 6:1-8.

4. That marriage to a divorced person is adultery and continuing in such a state is continuing in the sin of adultery as long as the former partner is living. Matt. 5:32; 19:9; Luke 16:18.

Marriage in our day is entered upon lightly by many and just as lightly broken; but it remains a sacred relationship and should be entered upon in the fear of the Lord.—Printed on request of Lancaster Bishop Board.

Prayer Requests

God teach us to pray aright. We ask for help, and the church at home sends us money but no personnel to help us use this money in the work for which it is sent. We need help. Teach us or show us where we pray amiss. Amen. (A prayer from Nigerian missionaries.)

Pray for the Holy Spirit's direction in the meeting of the Nigerian Mennonite Church Conference, January, 1967.

Pray for a middle-aged man in Puebla, Mexico, who is enslaved to the drink habit causing much unhappiness and grief to his wife and six children. He has had spiritual orientation but is unwilling to submit himself to God.

Pray for the Mexican teenagers as they go to camp during November, that this would be a time of commitment for those who have been receiving Bible instruction but have not taken it very seriously. Also pray for those who are conscious of the Spirit's call, that they will dedicate their lives to Christ.

Pray that God will lead and direct in finding the right couple to come and minister at Irissart during the year's furlough of the David Shanks.

By Cora M. Stutzman

"I am as blue as indigo," wrote my friend. We climb our Mount Carmels of success and happiness. But sooner or later we are down in the wilderness chanting, "Is there no balm in Gilead?" Is there something radically wrong with us when we go through an indigo temperament? Are we different from our friends and neighbors? Is Satan having a field day in our life?

I do not believe there is a single saint whom Satan does not tempt to inky despair betimes.

I am glad God, through the Holy Spirit, gave us well-rounded human interest stories of His saints. They, too, knew periods of discouragement. They were men and women of like passions.

Elijah was the greatest of prophets with profound success. He was able to cope with the falseness and sham of the religious and political life of his day. But he ran from an angry woman in fear! He even begged, if you please, to die! At times, we hear of someone longing for death. It seems like an answer to problems he no longer has the stamina to tackle. Someone will naively answer, "It's just not that easy to die!" (Doctors do tell us that discontent, despair, and disinterest can shorten a life, however.)

The fearful Elijahs today can turn to the Bible and read, "Perfect love casts out fear."

Moses was a giant in meekness, administration, and law. He led a complaining people comparable to the size of Philadelphia from Egypt to Canaan. Humanly speaking, no wonder he was frustrated and struck the rock! For us who suffer frustrations, He says, "My grace is sufficient."

Job, the most patient of those on roll, learned to cast his care on God. How else could he have survived those unprecedented rigors of soul, body, and spirit?

Our friends may not always understand us. They can sometimes be miserable comforters as we experience suffering in one form or another. Today's Jobs page through the New Testament and are heartened as they read, "Casting all your care upon him; for he careth for you."

Naomi, a godly woman, had deep sorrow in her life. Her faith and trust in God were rewarded in time. "Weeping may endure for a night, but joy cometh in the morning."

Believe me, if we have a case of the blues, we are like anyone else. We have no monopoly on that disease. Like Elijah, we may need a good sleep in order to chase those blues. It is uncanny what a rested body can do for a tired spirit. A day with loved friends can hearten us. Shared laughter with a neighbor gives us a needed boost. "A merry heart doeth good like a medicine." A change of pace and place often helps us.

God is good. He understands us. He knows our frame. He remembers we are dust. He will help us to know ourselves and to know what is best for us.

With His help, we can again climb Mount Carmel!

Is It Worth Much?

By J. D. Graber

In a round mud house with a grass roof, in central Africa, lived a poor family. There was very little furniture and the walls were bare. But there was a sort of fetish they kept in a box and sometimes put on a little shelf on the wall. It was a peculiar kind of stone. It had been in the family for several generations. No one knew what it was, but they had a sort of notion that it brought good luck. So they kept it around the house. Years later,

When diamonds were discovered in their district, they found that the "peculiar stone" was a priceless diamond. Do we not often treat our Gospel like that? We value it, perhaps even as a sort of fetish or charm. We wouldn't throw it out, but, like the "peculiar stone," we keep it around for good luck generation after generation.

We would do something about it if we appreciated its value. The Apostle Paul, in giving testimony before King Agrippa, tried to make clear why he would not and could not stop spreading the Gospel. He said he could not be disobedient to the heavenly vision. He went on to explain what this vision was as he outlined the priceless virtues of the Gospel. (See Acts 26:18, 19.) He knew that Christ would:

1. *Open their eyes* and turn them from darkness to light. We know also that regardless of education or training, and regardless of the excellence of moral and ethical life, man is still blind. Paul knew this from experience. Had not Ananias come to him in his blindness and had not the scales fallen from his eyes when Christ came in? Jesus said, "I am the light of the world." People have lost their way; they are in darkness.

2. *Turn them from the power of Satan unto God.* Sin is compulsive. A man begins doing what is wrong in good control of his will, but gradually he becomes enslaved. The Bible terms this as coming into the power of Satan. Paul knew, and we know, that Christ can break the power of Satan and set the prisoner free.

3. *Freely forgive their sins.* This is the sweet word of the Gospel. Sins can be forgiven; sins are forgiven by Christ; He accepts us when we come to Him.

4. *Give an eternal inheritance* to all who have faith. Christ thus meets men's total needs for time and for eternity.

The Gospel is the pearl of great price. If we know its worth, we cannot, we will not, neglect to make it known. Herein lies the true missionary motivation.

* * *

Jesus Christ does not make circumstances favorable. He makes them bearable.—Ruth B. Stoltzfus.

CHURCH NEWS



Early participants of the World Congress on Evangelism included Bishop Otto Dibelius of Berlin and former president of WCC, Prof. L. W. Winterhager of Berlin, Billy Graham, honorary chairman of the Congress, His Imperial Majesty Haile Selassie I of Ethiopia, and Carl Henry, chairman of the Congress and editor of *Christianity Today*.

Part I

World Congress on Evangelism

By John M. Drescher

(Following is an interpretive report on the World Congress on Evangelism written at the conclusion of the first week.)

From 104 countries more than 1,200 delegates and observers traveled to Berlin for the first World Congress on Evangelism ever held. World famous Christian leaders as well as laymen and missionaries from little known places were among the delegates. Some borrowed or bought suits of clothes for the first time in order to attend.

Yugoslavian delegates were present. Delegates from East Germany DDR, Hungary, and Czechoslovakia had accepted invitations but did not appear. Word was received that although the Czechoslovakian delegates were not permitted to come, they gathered in that country for special seasons of prayer for the Congress.

Despite the absence of delegates from several such countries the Congress was one of the most global and ecumenical gatherings in history, with delegates coming from more than 100 denominations and groups. Jewish and Catholic observers were present.

Billy Graham, honorary chairman of the ten-day World Congress, in his opening greetings said, "We hope during these days to define and clarify Biblical evan-

gelism for our day; to establish beyond any doubt its relevance to the modern world; to underline the urgency of evangelism in the present world situation; and to explore new forms of witness now in use throughout the world and new ways of reaching contemporary man."

Carl F. H. Henry, chairman of the Congress and editor of *Christianity Today*, delivered the address to set the stage of the meeting. He told the Congress that, in depending upon small corps of professionals to evangelize, modern Christianity has fallen victim to a "major weakness." "May the theme, 'One Race, One Gospel, One Task,' point the way to a new day in evangelism," Henry said.

He insisted that "any declaration emerging from this Congress must rise from the spontaneous will of the participants rather than by predetermination of the sponsors." *Christianity Today* is the sponsor of the Congress.

Henry also pointed to the urgency and timeliness of the Congress by saying, "This may be the last time in human history that disciples of Jesus Christ are free to meet face to face on a global basis for such a goal. Even now some of you occupy seats that were first assigned to delegates unable to secure visas."

Emperor Haile Selassie I of Ethiopia

was invited as a head of state to address the Berlin meeting. Tracing the history of the Ethiopian Orthodox Church, which he also serves as head, Selassie described the great effort to preserve Ethiopia as an island of Christianity.

"We have helped," Selassie said, "and will continue to help the missionaries who are sent from other lands to preach the Gospel to those of our people who have not come to the knowledge of God's saving grace."

He concluded, "Therefore, O Christians, let us arise and, with the spiritual zeal and earnestness which characterized the apostles and the early Christians, let us labor to lead our brothers and sisters to our Saviour Jesus Christ who only can give life in its fullest sense."

At this mid-mark of the Congress some significant things have emerged and will likely be continuing concerns of the Congress.

Apparent from the start was a spirit of single-mindedness and a sense of oneness born of a common concern for evangelism. There was a clear sense of urgency to evangelize the world in this generation. "This is a great city, a great conference, and a great time to have a Congress such as this." These words from a young German seated beside me on a Berlin bus expressed the feeling of most delegates and many Berliners toward the Evangelism Congress.

There is, of course, a strong feeling that merely merging churches falls far short of a New Testament demand today. Also constant comment and confession is heard stating that "unloving, pugilistic, and extremist defenders of the faith" have greatly hindered the cause of Christ.

James Douglas, editor of *The Christian*, in London, wrote that unity may well be one of the major results of the Congress. "Here," wrote Douglas, "the delegates and observers have met consecrated fellow Christians across racial and national lines. Friendships and shared concerns have developed, leaping over walls that have developed in the past."

It seems clear that another aim of the Congress is to upgrade evangelism both in method and in content. The need of the hour is for scholar-evangelists. Today we face a battle for the mind. "A man not intellectually converted is only partly converted," said John Stott of London, Chaplain to the Queen and major Congress speaker.

A recurring concern is that word and deed be at the center of evangelism. Despite the fear and warning of some regarding a social gospel, numerous speakers and discussion groups are facing frankly the fact that preaching without works of mercy or vice versa is only a half gospel.

Billy Graham in his opening address made an appeal to the world church to

return to the dynamic zeal for evangelization that characterized the Edinburgh Conference half a century ago. Then stressing the need for regeneration as primary, Graham gave as an essential motive for evangelism the spiritual, moral, and social needs of man.

"Jesus," Graham said, "looked upon man not only as separated from God by sin, but as sick bodies that needed His healing touch and empty stomachs that needed feeding, and racial misunderstanding that needed His Word."

Evangelism and social compassion have always gone together. Foreign missions have always had conversion in one hand and a cup of cold water in the other. Today the evangelist cannot ignore the diseased, the poor, the discriminated against, and those who have lost their freedom through tyranny. These social evils cry loudly in our ears and we, too, must "have compassion on them."

A conviction constantly expressed during the Congress thus far says that the Christian Church is called to use mass media and modern techniques to the fullest extent in spreading the Gospel. God does not "canonize" any one method. Methods differ in different places and times and according to the gifts God gives, but the message and mandate are the same.

Especially during the opening days of the Congress there seemed to be a hesitancy or fear to discuss the real implications of the Gospel in social concerns, in racial tension, nationalism, affluence, etc.

As the second half of the Congress approaches, there seems to be more of an openness experienced. As one delegate expressed it, there is "now room for anything to be said." And what is being said in some discussions demonstrates a desire to move beyond a "status quo" position to minister as God's messengers of good news in the world.

There also seems to be a frank recognition that it is easier and more self-satisfying to blame Christianity's setbacks on others; but there is a growing admission that the real hindrances are within the church. The delegates from the Western world seem surprised that the dynamic surge of evangelistic emphasis is coming from the newer churches of Latin America, Africa, and Asia.

Whatever the result of the Congress there is a deepening awareness of the mighty moving of God's Spirit throughout the world. Some are speaking of the Congress as a "prelude to a new Pentecost" and a "moving that can be better felt than said." Flagg laborers are being revived in a meeting characterized by a search of the Scriptures, prayer, and fervent fellowship not only during Congress session but in hotels, buses, and around restaurant tables.



Salunga October Orientation Group for Voluntary Service

Oriented at Salunga

Twenty-nine persons attended the voluntary service orientation held at the Eastern Mission Board headquarters at Salunga, Pa., Oct. 10-15. The following assignments were made:

Albany, N.Y.—Kenneth Kreider, R. 1, Manheim, Pa.; Anderson, S.C.—Harold Good, R. 1, East Earl, Pa., and Joanne Bowman, Lancaster, Pa.; Atlanta, Ga.—Clair Hege, R. 6, Hagerstown, Md.; Bethany Home, Philadelphia, Pa.—Sylvia Smith, R. 2, Hickory, N.C.; Homestead, Fla.—Rhoda Frederick, R. 1, Mertztown, Pa.; Anna Lois Gehman, R. 1, Denver, Pa.; Elizabeth Martin, R. 4, Littitz, Pa.; Helen Reichel, R. 1, Breinigsville, Pa.; Marian Sauder, R. 2, Ephrata, Pa.; Immokalee, Fla.—Darlene Buckwalter, Millersville, Pa.; Betty Gerlach, R. 2,

Columbia, Pa.; Martha Mellinger, Soudersburg, Pa.; Sally Nolt, Mt. Joy, Pa.; Mobile, Ala.—Miriam Martin, R. 3, Greencastle, Pa.; New York City—Anna Kuhns, R. 2, Newville, Pa.; Jane Longenecker, R. 2, Bath, N.Y.; Ray Siegrist, R. 3, Manheim, Pa.; Northern Tier Children's Home, Harrison Valley, Pa.—Thomas and Jean Koser, R. 3, Elizabethtown, Pa.; Mary Jane Nissley, R. 2, Lancaster, Pa.; Salunga headquarters—Ernest and Janice Detweiler, R. 1, Kintnersville, Pa.; and Washington, D.C.—Betty Siegrist, R. 1, Ronks, Pa.; Robert and Esther Wert, Lancaster, Pa.

Unassigned yet were: A. Ronald Martin, R. 2, New Holland, Pa.; Leo Martin, R. 1, Strasburg, Pa.; and Dale Weaver, R. 1, East Earl, Pa.

Appeal for Five Items

Mennonite Central Committee clothing centers in Canada and the United States hope to receive 1,000,000 pounds of clothing, bedding, Christmas bundles, and other supplies this year.

There is a good chance that this goal will be reached. Every year since 1958, except one, contributions have surpassed the previous year's total. In 1965 the figure reached 880,000 pounds. (This is not a record. During the late 1940's, at the height of MCC efforts in Europe, the 1,000,000-pound figure was surpassed several times.) During the first nine

months of 1966, 791,284 pounds were contributed.

Five items are particularly in demand this year—blankets, towels, sheets, yard goods, and used clothing. A special appeal is being made to churches this fall.

Honduras in Central America is one of 14 countries to which shipments are being made. James R. Hess, an Eastern Board worker, is in charge. He depends on various Protestant missionaries to supervise distributions in areas of need.

A missionary under World Gospel Mission who received items for distribution

wrote Hess as follows recently: "I want to tell you what a deep satisfaction was mine to get the lovely clothing, nutritious canned goods, warm quilts, new towels (which are scarce and used for every purpose), and toilet articles, and to distribute them in this immense, needy area where we work. . . . When we have food and clothing to give out to those who are destitute, it means the door will open a bit wider for the entrance of the Gospel message."

John Gaedert, MCC director in the Congo, in making his requests for supplies this year, stated, "We are always short on blankets so that we can truthfully say that we can use all you send. Six hundred bales of clothing are our asking. We especially need men's and children's clothing. We have made some bold askings, but there are also going to be many during the coming year who will need it. The MCC supplies are quality items and much appreciated by those who distribute them because it is the kind of thing that is needed."

From Vietnam comes word that they will take as much Vietnamese style clothing for children as MCC can make available. A pattern for this garment can be obtained from MCC clothing centers.

There are many refugees among the Montagnards, or mountain people, of Vietnam. One of the items they need and appreciate most is the towel, which, among other things, is used to wrap their babies. MCC hopes to send 25,000 towels to Vietnam this year.

The primitive Montagnards normally wear loinclones and wrap-around skirts, but during the cold highland winters they need additional clothing and bedding. Blankets and heavy jackets are most in demand.



Cloth packets in Saigon, Vietnam, each containing 11 1/2 yards of cloth, all ready for distribution.

The Needed Items

Blankets. This year 30,000 lightweight (less than 3 1/2 lb.) and 15,000 heavy blankets are needed. They can be any size. Dark colors are the most practical.

Sheets. Requests for a total of 20,000 sheets have come in from 12 countries. They will be used in clinics, hospitals, orphanages, homes for the aged, and other institutions. Most of the sheets should be single-bed size.

Towels. From a dozen countries, including Algeria, Haiti, India, and Paraguay, have come requests for 60,000 towels.

All colors and sizes are acceptable.

Yard goods. Over 200,000 yards of lightweight and 50,000 yards of heavyweight material have been requested. All kinds and lengths of yard goods can be used, including washed feed bags and flour sacks. It is suggested that thread be included with each contribution of cloth.

Used clothing. One hundred tons of used clothing in good repair can be used in the distribution programs in nine countries. There is usually a shortage of clothing for men and boys and girls. Most of the clothing should be lightweight.

FIELD NOTES

NOTICE No Gospel Herald for November 29

First Mennonite Church, Norristown, Pa., is a new member of the Every-Home-Plan for Gospel Herald.

Paul and Alta Erb will serve as speakers for a home conference at Lambertville, N.J., Dec. 10, 11.

Special meetings: D. D. Miller, Goshen, Ind., at Pleasant Hill, Smithville, Ohio, Nov. 20-27. **Daniel Zehr**, Kitchener, Ont., at Berea, Alma, Ont., Nov. 20-27. **Lloyd Miller**, Vestaburg, Mich., at Bethel, Ashley, Mich., Nov. 27 to Dec. 4. **Melvin Delp**, Baltimore, Md., at Hanover, Pa., Dec. 11-18. **Joe Esh**, Lyndhurst, Va., at White Cloud, Mich., Dec. 4-18. **Alvin Kanagy**, Wymer, W. Va., at Zion, Broadway, Va., Dec. 1-4.

Change of addresses: **Leonard Schmucker** from Manistique, Mich., to 6282 Weyer Rd., Imlay City, Mich. 48444. Phone: 313 724-4117. **Isaac M. Baer** from Washington, D.C., to c/o Ernest Bontrager, R. 1, Box 517, Estacada, Oreg. 97023. Phone: 503 279-5122. **David Groh** from Baden, Ont., to R. 1, Box 236, Albany, Oreg. 97321.

New members by baptism: One at Kalamazoo, Mich.; two by confession of faith at Des Moines, Iowa; one at First Mennonite, St. Petersburg, Fla.; two by confession of faith at Sharon, Plain City, Ohio; one at Glenwood Springs, Colo.; nine at Mt. Zion, Versailles, Mo.; one at Bethel, Ashley, Mich.; ten by baptism and one by confession of faith at White Cloud, Mich.

Correction: The zip code in connection with Nelson Kanagy's new address as listed in the Nov. 1 issue of *Gospel Herald* was incorrectly given. It should be 33580.

A Thanksgiving day meeting will be held at the Clarksville Church, Clarksville, Mich., for Clarksville, Vestaburg, and

White Cloud churches combined.

An all-day Bible conference will be held at the Pottstown (Pa.) Church on Thanksgiving day. Ben Lapp, Sanford Hershey, and Mrs. Irma Hunsberger will serve as speakers.

Good Shepherd School, Addis Ababa, Ethiopia, began a new academic year with an enrollment of 220. Of these, 60 are in high school; 95 are in boarding. Twenty staff members live on the school campus, and two travel from town each day.

Missionary of the Week



Betty Louise Hershey hails from the Mellinger congregation near Lancaster, Pa. She is the daughter of Mr. and Mrs. Landis Hershey.

As an Overseas Mission Associate, she serves as a teacher at Good Shepherd School in Addis Ababa, Ethiopia. An alumna of Lancaster Mennonite School and Eastern Mennonite College, she has taught in a church school and participated in a variety of youth and children's Christian education activities. She arrived in Ethiopia on Aug. 9, 1966.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

I agree with Miss Huebert that it is "the system" which makes our worship services "a three-ring circus." However, I feel less prone to blame the children, but rather the adults—the parents.

Who of us didn't shake our heads "No" to a child, but obliquely smile "Isn't he cute?" to spouse or neighbor? Very few children miss that and know that the misconduct will not be soon or severely disciplined. Again, who of us hasn't turned his head to see commotion; this is just as disturbing to worship as the child's noise. I have heard adults communicate in a low growl instead of a whisper. And, is it necessary to entertain a child with a book, saying "What's this? What does that say?"

Contrary to what Miss Huebert has been taught, one of our children has responded to reasoning. Other children cooperate if they are given an explanation, with a cajoling and firmness, or with a promise of soon going to Grandma's. We have learned that there are things we can do to help our three children to want to cooperate: (1) offer a snack between Sunday school and worship services (eliminating the noise of paper and mess of crumbs and wistful looks from children who have none); (2) offer entertainment when they show a need for it (watching people or holding the song-book can keep them quiet for a while), then let it be something simple, colorful, quiet, and familiar (a new toy may cause frustration—as well as too many things); (3) allow a little movement (lap to floor or bench); (4) use some firmness—after all, there are other situations when a child must be quiet (granted he cannot learn reverence per se) even though he cannot understand why. . . .

In our experience of church-shopping in a non-Mennonite community, we have found that children-less churches can be uncomfortable, with overzealous adults who invite me to take our children to the nursery. Our children prefer to stay in the service with us. Pleased surprise that children can be quiet has been expressed in several churches we visited after the service.

I hope that the day never comes when people with children visiting our church feel out of place, and that a child's noise is regarded as disturbing divine worship.—Mrs. Samuel Stover, Atlantic City, N.J.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, Harold and Effie (Ropp), Youngstown, Ohio, fourth child, second son, Arnold Lewis, Oct. 8, 1966.

Graber, Joel and Marie (Nissley), Goshen, Ind., fourth child, second son, Terry Lynn, Oct. 27, 1966.

Haarer, Dan and Twyla (Kauffman), Urbana, Ill., second child, first daughter, Zoann Faye, Oct. 18, 1966.

Hershberger, Freeman and Velda (Graber), Goshen, Ind., second child, first son, Ronald LaMar, Oct. 2, 1966.

Hochstetler, Leslie R. and Carolyn (Kinsinger), Wellman, Iowa, fourth child, second daughter, Sara Ellen, Nov. 4, 1966.

Horst, James D. and Loretta (Sonfrank), Mt. Crawford, Va., second child, first daughter, Karen Elaine, Oct. 29, 1966.

Hostetler, Don and Joyce (Detwiler), Shinyanga, Tanzania, a daughter, Julie Anne, Oct. 26, 1966.

Kulp, David and Ruth Ann (Hackman), Souder-ton, Pa., a son, Bradley David, Oct. 25, 1966.

Kropf, Fred Vernon and Velma Arlene (Neuschwander), Albany, Oreg., seventh child, fifth son, Harold Jay, Oct. 17, 1966.

Martin, Titus and Laura Lee (Troyer), Clymer, N.Y., third child, second daughter, Becky Jo, Oct. 6, 1966.

Miller, Christy J. and Ruby (Hershberger), Goshen, Ind., second child, first daughter, Kelly Jo, Oct. 7, 1966.

Myers, Wilmer L. and Naomi Ruth (Shoe-maker), Doylestown, Pa., third son, Titus Wilmer, Nov. 1, 1966.

Peachey, J. Lorne and Emily (Wenger), Syracuse, N.Y., first child, Jon Alan, Oct. 23, 1966.

Roth, Arnold and Bonnie Lou (Stauffer), Milford, Neb., second daughter, Becky Jo, Oct. 24, 1966.

Schrock, Elmer and Voleta (Bixler), Arthur, Ill., second son, Peter Wyatt, Oct. 8, 1966.

Skirveth, Arnold and Leona (Martin), Nappanee, Ind., fourth daughter, Maria Layne, Oct. 2, 1966.

Sommers, Elson and Anna (Gingerich), Walnut Creek, Ohio, third child, second son, Conrad Grebel, Oct. 23, 1966.

Troyer, Ervin and Emma (Hochstetler), Shipshewana, Ind., first child, Virginia Annette, Oct. 27, 1966.

Wideman, David and Mildred (Bontrager), Wardsville, Ont., third child, a daughter, Wanda Sue, Oct. 30, 1966.

Wittmer, Elmer and Mary (Hostetler), Hartville, Ohio, third child, first son, Lyndell Arlan, Nov. 1, 1966.

Yoder, Paul and Anna Louise (Diener), Shreve, Ohio, second son, Carlton Wade, July 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barnes—Ganger.—Albert Barnes, Iowa City, Iowa, and Carolyn Ganger, Nappanee, Ind., North Main Street cong., by Richard W. Yoder, Sept. 3, 1966.

Brenneman—Lackey.—Daniel K. Brenneman, Manheim, Pa., and Patricia L. Lackey, Elizabethtown, Pa., both of Risser's cong., by Clarence E. Lutz, Nov. 5, 1966.

Brubaker—Kandel.—Willard Brubaker, Kidron, Ohio, and Arlene Kandel, Dalton, Ohio, both of Pleasant View cong., by Willard Ressler, Oct. 22, 1966.

Eash—Saylor.—David S. Eash, Holsopple, Pa., Kaufman cong., and Mary Kathryn Saylor, Holsopple, Blough cong., by Elvin Holsopple, assisted by Harry Y. Shetler, Oct. 15, 1966.

Good—Bowman.—Harold L. Good, East Earl, Pa., Lichty's cong., and Joanne R. Bowman, Lancaster, Pa., Mellinger's cong., by Paul G. Landis, assisted by Walter Martin, Oct. 29, 1966.

Guenegerich—Brubacher.—Vernard E. Guenegerich, Aspen, Colo., and Florence Brubacher, Glenwood Springs, Colo., by Samuel Janzen, July 16, 1966.

Hennigh—Brown.—Ronald W. Hennigh, Sparta-tsburg, Pa., Valley View cong., and Sandra Kathleen Brown, Sparta-tsburg, Christian and Mission-ary Alliance, by Cassius Armitage, assisted by Daniel Johns, Aug. 13, 1966.

Wilsher—Keener.—James O. Wilsher, Elizabethtown, Pa., Brethren in Christ Church, and Audrey H. Keener, Mt. Joy, Pa., Elizabethtown cong., by Clarence E. Lutz, Oct. 30, 1966.

Jaques—Troyer.—James A. Jaques, Goshen, Ind., Little White Chapel (Glendive, Mont.) cong., and Sally Ann Troyer, Syracuse, Ind., Wawasee Lakeside Chapel cong., by Harlan Steffen, Oct. 22, 1966.

Kratz—Halteman.—Floyd H. Kratz and Mary Jane Halteman, both of Souder-ton, Pa., Franconia cong., by Curtis Bergey, Oct. 15, 1966.

Mason—Bachman.—William Mason, Washington, Ill., Lutheran Church, and Gail Bachman, Washington, Metamora cong., by Roy Bucher, Sept. 24, 1966.

Miller—Nauman.—Donald N. Miller and Jeanette L. Nauman, both of Ulysses, Pa., York's Corners cong., by Melvin L. Kauffman, Oct. 22, 1966.

Moyer—Yothers.—Richard M. Moyer, Blooming Glen (Pa.) cong., and Mary Jane Yothers, Dublin, Pa., Deep Run cong., by David F. Derstine, Jr., Nov. 5, 1966.

Pries—Kreider.—Weldon Dwight Pries, Boston, Mass., Mennonite Brethren Church, and Rebecca Elizabeth Kreider, Goshen, Ind., College cong., by G. D. Pries, Oct. 29, 1966.

Rhodes—Bender.—Webster C. Rhodes, Columbian, Ohio, and Clara Mae Bender, Kalona, Iowa, Fairview cong., by John L. Ropp, Oct. 9, 1966.

Russon—Zehr.—Albert F. Russon and Marlene Zehr, both of Baden, Ont., Steinman's cong., by Elmer Schwartzentruber, Sept. 10, 1966.

Showalter—Baer.—O. Franklin Showalter, Jr., Timberville, Va., Trissels cong., and Martha Ann Baer, Hagerstown, Md., Cedar Grove cong., by David W. Augsburg, Aug. 13, 1966.

Sparrow—Gressman.—Donald Sparrow, Calt, Ont., United Church, and Janice Gressman, Preston, Ont., Breslau cong., by J. Laurence Martin, Oct. 1, 1966.

Steinly—Clemens.—Jacob C. Steinly, Blooming Glen (Pa.) cong., and Elvelda Clemens, Telford, Pa., Souder-ton cong., by Abram Clemens and David F. Derstine, Jr., Oct. 15, 1966.

Stoll—Wagler.—Abraham Stoll, Loogootee, Ind. Bethel cong., and Rosemary Wagler, North Adams, Mich., Faith cong., by Oscar Leinbach, Aug. 20, 1966.

Strite—Hunsecker.—Kenneth Earl Strite and Phyllis Jean Hunsecker, both of Dawsonville (Md.) cong., by Wilmer A. Hunsecker, father of the bride, Oct. 8, 1966.

Wideman—Shantz.—Howard Wideman, Preston (Ont.) cong., and Carolyn Shantz, Breslau (Ont.) cong., by J. Laurence Martin, Sept. 24, 1966.

Workman—Chupp.—Keith Workman, Orrville, Ohio, Church of the Brethren, and Linda Chupp, Smithville (Ohio) cong., by David Eshleman, Sept. 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Augsburger, Edwin Earl, son of William and Anna (Plank) Augsburger, was born in Kosciusko Co., Ind., Sept. 26, 1917; died at the Logansport State Hospital, Oct. 6, 1966; aged 49 y., 10 d. He had been a patient at the state hospital since 1944. Surviving are one sister (Erma), one aunt (Mrs. Edna Fuller), and one uncle (Oscar Plank). Funeral services were held at the Yoder-Culp Funeral Home, Goshen Ind., Oct. 8, with Edwin J. Yoder officiating; interment in Maple Grove Cemetery, Topeka, Ind.

Brenneman, Bess L., daughter of Hiram and Eva (Ritchie) Hoover, was born at Singers Glen, Va., May 5, 1891; died at the Lima Memorial

Hospital, Lima, Ohio, Oct. 9, 1966; aged 75 y. 5 m. 4 d. On May 15, 1909, she was married to Jess Brenneman, who preceded her in death in 1956. Surviving are one son (Hiram), 3 daughters (Eva—Mrs. Edward Statler, Kathyn—Mrs. Bud Bame, and Betty—Mrs. Andrew Brescoe), 2 brothers (Benjamin and George), one sister (Mrs. Willis Ross), 9 grandchildren, and 5 great-grandchildren. She was a member of the Tuttle Avenue Church, Sarasota, Fla. Funeral services were held at the Pike Church, Elda, Ohio, with Elmer Yoder, Richard Martin, and Ronald Cannon officiating; interment in Salem Cemetery.

Buschert, Earl, son of Norman and Mary (Weber) Buschert, was born at Castairs, Alta., Sept. 26, 1904; died at the Didsbury General Hospital, Oct. 10, 1966; aged 62 y. 14 d. On March 8, 1931, he was married to Ruth Detweiler, who survives. Also surviving are 4 daughters (Rhoda, Elaine—Mrs. Donald Gage, Florence, and Sharon), 4 sons (Glen, Cecil, Merle, and Lowell), 3 brothers (Lorne, Roy, and Gordon), 2 sisters (Myrtle and Mabel), and one granddaughter. Two daughters (Reta and Janet) predeceased him. He was a member of the West Zion Church, where funeral services were held Oct. 14, with C. J. Ramer and Linford Hackman officiating.

Fulmer, Leidy K., son of William and Mary Jane (Kratz) Fulmer, was born in Bucks Co., Pa., March 25, 1901; died at the Grand View Hospital, Sellersville, Pa., Oct. 27, 1966; aged 65 y. 7 m. 2 d. He was married to Florence Detweiler, who died in November, 1965. Surviving are one daughter (Anna D.), 2 sons (Marvin D. and Clyde D.), and 3 sisters (Mrs. Albee Leber, Mrs. Maggie Ruth, and Mrs. Norman Addebach). A daughter (Ruth) died in 1939. He was a member of the Perkasis Church. Funeral services were held at Blooming Glen Church, Oct. 31, with James M. Lapp and Richard C. Detweiler officiating.

Gingrich, Elias M., son of Elias M. and Anna (Martin) Gingrich, was born in Ontario, Canada; died at the Ephrata Community Hospital, Ephrata, Pa., Oct. 13, 1966; aged 79 y. He was married to Rebecca Bauman, who survives. Also surviving are 8 children (Lucinda—Mrs. David Burkholder, Elsie—Mrs. Adam K. Burkholder, Minerva—Mrs. Louis Hurst, Lovina—Mrs. David Z. Martin, Elias B., and Sidney B.), one brother (John M.), 68 grandchildren, and 41 great-grandchildren. He was a member of the Fairview Church, where funeral services were held Oct. 17, in charge of Milo Lehman.

Godshall, Howard Landis, son of John R. and Anna (Landis) Godshall, was born at Telford, Pa., April 1, 1903; died at the Norristown State Hospital, Oct. 27, 1966; aged 63 y. 6 m. 26 d. On Oct. 14, 1922, he was married to Alverda Freed, who survives. Also surviving are one daughter (Ruth—Mrs. Sylvanus Zeigler), one sister, 3 grandchildren and great-grandchildren. He was a member of the Rockhill Church, where funeral services were held Oct. 30, with Clinton Landis and Merrill Landis officiating.

Grieser, George M., son of Daniel and Magdalena (Gingrich) Grieser, was born in Baden, Germany, Jan. 26, 1878; died at his home in Dewey, Ill., Oct. 29, 1966; aged 88 y. 9 m. 3 d. On Jan. 12, 1904, he was married to Lena M. Baecher, who survives. Also surviving are 6 children (Lester J., Edna M., Melvin R., Delilah—Mrs. Robert Massanari, Roy E., and Delmar E.), 18 grandchildren, and 8 great-grandchildren. One son preceded him in death in 1950. He was a member of the East Bend Church, where funeral services were held Nov. 1, with J. A. Heiser, Ivan Birkey, and Alton Horst officiating.

Hauder, Martha Steider, was born in Illinois, May 11, 1884; died at Downey, Calif., Oct. 19, 1966; aged 82 y. 5 m. 8 d. On April 24, 1904, she was married to Joseph B. Hauder, who died in 1963. Surviving are 11 children (Floyd, Lester, William, Harry, Clayton, Velma—Mrs. Ethan Engle, Elda—Mrs. Chad Stanford, Hazel—Mrs. Joseph Dickinson, Wilda, Myrtle—Mrs. Walter

Rediger, and Lois—Mrs. Amos Drawbnd), 31 grandchildren, and 16 great-grandchildren. An infant daughter preceded her in death.

Lehman, Paul W., son of the late Peter and Elizabeth (Weaver) Lehman, was born in Osceola Co., Iowa, May 9, 1909; died Oct. 12, 1966; aged 57 y. 5 m. 3 d. On Nov. 25, 1934, he was married to Irene Sauder, who preceded him in death 7 months ago. Surviving are one brother (Milo D.) and 4 sisters (Fannie—Mrs. John Gingrich, Mary—Mrs. Clyde Sadler, Ruth—Mrs. Amos Brubaker, and Martha—Mrs. Norman High). Two brothers (Jesse and Philip) preceded him in death. He was a member of the Fairview Church. Funeral services were held at his home near Myerstown, Pa., and at the Martins Church, Oct. 15.

Martin, Leshler David, son of Benjamin and Emma (Leshner) Martin, was born in Washington Co., Md., Sept. 10, 1916; died Oct. 29, 1966; aged 50 y. 1 m. 19 d. On Dec. 28, 1937, he was married to Flossie Burkholder, who survives. Also surviving are 3 children (Marvin Arnold, Phyllis—Mrs. Howard Langston, and Arvid Darrel), one brother (Ezra), 2 sisters (Alta and Viola), and 2 grandchildren. He was a member of the Cedar Grove Church, Greencastle, Pa., where funeral services were held Nov. 1, with Nelson L. Martin and John F. Grove officiating; interment in Reiff Mennonite Cemetery.

Martin, Herbert Leroy, son of Mr. and Mrs. Milo Martin, was born at Goshen, Ind., June 3, 1930; died at the New Castle State Hospital, Nov. 2, 1966; aged 36 y. 4 m. 30 d. Surviving, in addition to his parents, are 2 sisters (Fern—Mrs. Ray Christman and Lois—Mrs. Dwight Kime) and one grandmother (Mrs. Anna Welty). Funeral services were held at the Yellow Creek Church, Nov. 4, with Mahlon D. Miller officiating.

Moyer, Mary, daughter of Charles and Elsie (Myers) Kulp, was born near Souderton, Pa., Aug. 12, 1934; died at the Lancaster General Hospital, Oct. 26, 1966; aged 32 y. 2 m. 14 d. On Oct. 4, 1952, she was married to Bruce Moyer, who survives. Also surviving are one son (Lee), 2 daughters (Sylvia and Louise), one brother (Charles D.) and 2 sisters (Martha—Mrs. Paul Landis and Ruth—Mrs. Robert Brimstetter). She was a member of the Elizabethtown Church. Funeral services were held at the Rockhill Church, Oct. 29, with Clinton Landis and Walter Keener officiating.

Rhoads, Amanda, daughter of Peter and Susan (Wenger) Helt, was born near Mt. Joy, Pa., June 13, 1881; died at the Ephrata Community Hospital, Aug. 31, 1966; aged 85 y. 2 m. 18 d. She was married to Abram K. Rhoads, who survives. Also surviving are 5 children (Clarence H., Ephraim H., Susan—Mrs. John Stauffer, Peter H., and Edna—Mrs. Clyde Shearer), 28 grandchildren, 50 great-grandchildren, 3 great-great-grandchildren, and one brother (Francis W.). She was a member of the Landis Valley Church, where funeral services were held Sept. 3, with Ira D. Landis and Levi M. Weaver officiating.

Rychener, Carl G., son of Elmer and Lena (King) Rychener, was born near Archbold, Ohio, April 10, 1914; died near Lyons, Ohio, Oct. 20, 1966; aged 52 y. 6 m. 10 d. On Aug. 25, 1936, he was married to Lucille Beck, who survives. Also surviving are 3 sons (Larry, Duane, and Lonnie), one daughter (Gloria Belle—Mrs. Tom Yoder), 4 brothers (Nelson, Earl, Dale, and Lloyd), 4 sisters (Irene—Mrs. Ora Frey, Velma, Loueen—Mrs. Russell Wyse, and Ada—Mrs. Bob Ferguson), his mother, and 3 grandchildren. He was a member of the Zion Church, where funeral services were held Oct. 23, with Ellis Croyle and P. L. Frey officiating; interment in Pettisville Cemetery.

Schmidt, Lydia, daughter of John and Katie (Miller) Schmidt, was born at Baden, Ont., Sept. 16, 1884; died at the Scott Pavilion, Kitchener, Aug. 22, 1966; aged 81 y. 11 m. 6 d. Surviving are 2 brothers (Noah and Aaron) and 2 sisters

(Mary—Mrs. Moses Steinman and Elmina) and two brothers (Samuel and Abraham) predeceased her. She was a member of Steinman's Church, where funeral services were held Aug. 25, with Emanuel Steinman, Elmer Schwartzentruber, and Orland Gingrich officiating.

Schwartzentruber, Wayne William, son of Orland and Betty Schwartzentruber, was born near Zurich, Ont., July 12, 1963; died May 12, 1966, from injuries received in a car accident; aged 2 y. 10 m. Surviving are one brother (John James), 3 sisters (Grace Ruth, Lovina Kimberly, and Dale Marie), and grandparents (Mr. and Mrs. John Huston). Funeral services were held at Zurich Church, May 14, in charge of Orval Jantzi.

Swartzentruber, Amos, son of the late Jacob and Magdalena (Schultz) Schwartzentruber, was born in Wilmot Twp., Ont., Sept. 2, 1893; died at St. Mary's Hospital, Kitchener, Ont., June 2, 1966; aged 72 y. 9 m. On Jan. 17, 1915, he was married to Clara Jantzi, who predeceased him July 12, 1917. On June 23, 1920, he was married to Edna Litwiler, who survives. Also surviving are one son (A. Orley), 2 daughters (Doris—Mrs. Lauren Wispe and Anita—Mrs. Raul Garcia), 2 brothers (John and Emanuel), one sister (Mrs. Jeremiah Ramseyer), and 9 grandchildren. Following his ordination to the Christian ministry in 1924, Amos and Edna sailed for South America, having been appointed by the Mennonite Board of Missions to serve in Argentina. In July, 1934, he was ordained to the office of bishop to serve congregations in Argentina. After 40 years of service, the Swartzentrubers retired in 1963 and took up residence in Kitchener. Funeral services were held at Steinman's Church, with Orland Gingrich and Paul Erb officiating; interment in St. Agatha Mennonite Cemetery.

Stover, Henry K., son of the late John and Nancy (Kauffman) Stover, was born near Thompson, Pa., Nov. 21, 1886; died at the Good Samaritan Hospital, Lebanon, Pa., Oct. 26, 1966; aged 79 y. 11 m. 5 d. On Nov. 27, 1913, he was married to Leah N. Horst, who died Dec. 15, 1944. On Dec. 2, 1947, he was married to Maggie Good, who survives. Also surviving are 5 children (Elizabeth, Anna, John, Leah, and Esther), one sister (Mrs. Sarah Crouse), 10 grandchildren, 3 great-grandchildren, 4 step-grandchildren, and 16 step-great-grandchildren. One daughter (Mary) preceded him in death six months ago. His 2 brothers and 2 sisters preceded him in death also. He was a member of the Dohner Church, where he served as deacon for 29 years. Funeral services were held at the Gingrich Church, Oct. 29, with Robert Miller, Paul Ebersole, Simon Bucher, and Aaron Shank officiating.

Stutzman, Phoebe, daughter of Jacob and Philippina Stauffer, was born at Milford, Neb., Aug. 5, 1885; died Oct. 17, 1966; aged 81 y. 2 m. 2 d. On Feb. 1, 1912, she was married to David J. Stutzman, who survives. Also surviving are 7 children (Norma—Mrs. Merle Rediger, Edna—Mrs. Emanuel Oswald, Melvin, Mary—Mrs. Burdette Burke, Wayne, Aden, and Violet—Mrs. Delmar Roth), 23 grandchildren, 4 great-grandchildren, and 2 brothers (Jacob and Chris G.). Preceding her in death were 3 grandsons, her parents, 6 sisters, and one brother. She was a member of the East Fairview Church.

Wood, James S., son of Mr. and Mrs. James Wood, was born in England, Sept. 23, 1882; died at St. Mary's Hospital, Kitchener, Ont., Aug. 22, 1966; aged 83 y. 11 m. His first wife, Emily Finch of England, predeceased him. In 1942 he was married to Emma Spenser of Baden, who died Aug. 2, 1954. Surviving are one son (James) and 6 daughters (Mrs. Dora Archer, Mrs. Valentine Lotz, Mrs. Adelaide Read, Mrs. Gertrude Burt, Mrs. Alice Taylor, and Mrs. Lillian Lunz). He was a member of Steinman's Church, where funeral services were held Aug. 26, in charge of Elmer Schwartzentruber, Emanuel Steinman, and Orland Gingrich.

Items and Comments

Churchgoers in Russia need courage and determination to "come out into the open," according to Anglican Bishop Oliver Tomkins of Bristol (England), just returned from presiding over a World Council of Churches' meeting near Moscow.

In a report on his visit he said it is not only hard to get facts about the religious situation in Russia but even more so to interpret them. The Anglican prelate noted that the number of Christians in Russia is estimated at 30 to 50 million, including perhaps 3,500,000 Baptists, out of a population of about 230 million.

"These figures are necessarily vague, for there is no official religious census," Bishop Tomkins added. "The Communist party numbers perhaps 8 to 12 million."

"So a small minority of the population holds absolute political power and is openly opposed to the Christian faith. Yet in terms of the official Soviet Constitution there is a separation between church and state and, in theory, an equal toleration for antireligious and religious propaganda."

• • •

Public schools should not remain completely "silent" on the subject of religion, Joseph Cardinal Ritter, Archbishop of St. Louis, said.

Addressing more than 3,500 religious and lay teachers in the archdiocese's school system, Cardinal Ritter said the "new spirit of cooperation among churches" and recent U.S. Supreme Court decisions "should open the way for the public school systems to review their attitude toward religion in the schools."

When schools remain "silent" on the subject of religion, he said, "such silence speaks itself, for it tells the student that here is a field that cannot be very important because it is not even mentioned in the school."

"Rather," Cardinal Ritter said, "there should be a conscious, deliberate attempt on the part of the schools to encourage each student to follow his conscience in matters of religion and even have the courage of his religious convictions in the face of hostility and opposition."

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Cover photo by Three Lions. A child in Hong Kong eats her daily portion of Chinese noodles on her floating home.

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We Need the Bible

By Clay Cooper

Two attorneys, both equally aware of our growing moral decadence, sharply disagreed on how to reverse the trend. One proposed widespread application of the Ten Commandments. The other mocked, "They're just a set of worn-out customs."

After being challenged to reread them (Ex. 20:1-17) and to pick out any that could be discarded without endangering human rights, homes, schools, institutions, and basic freedoms the skeptic later conceded, "I've been racking my brains to find just one of those commandments we could do without and still keep things going. But there's not one you can drop and still expect men to act like human beings."

What's true of the Decalogue is true with the whole Bible. It's relevant. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The Bible—Profitable for Instruction

John Quincy Adams did not hesitate to affirm, "The first and almost only book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, 'Search the Scriptures.'" In his *Diary* (Sept. 26, 1810) the sixth president of the United States made this entry: "I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour after I rise every morning."

Read it to be wise, believe it to be safe, practice it to be holy, is a trait loaded with meaning.

"*Read it to be wise. . .*" President Herbert Hoover paid the Bible a tribute on this point: "There is no other book so various as the Bible, nor one so full of concentrated wisdom." It *instructs the mind*.

"*Believe it to be safe. . .*" The Apostle Paul taught, ". . . the holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). It *teaches the soul*.

"*Live it to be holy. . .*" Abraham Lincoln found the Bible something to live by. "I am profitably engaged in reading the Bible," he wrote. "Take all of this Book upon reason that you can, and the balance by faith and you will live and die a better man." It *relates time and eternity*.

"I am a Bible-bigot," wrote John Wesley in his *Journal* (June 2, 1766). "I follow it in all things, both great and small." Do we? If not, why not?

The Bible—Powerful in Influence

William Lyon Phelps, the early American educator, felt that every copy of the Scriptures ought to have written on its cover these words, "Highly explosive! Handle with care."

The Bible is not static. It condones or it condemns. It illuminates or incinerates. It is never unproductive. Sin may keep a man from this Book, but when applied, this Book will keep a man from sin.

As with a man, so with a nation. Here the weight of the open Bible is incalculable by the very judgment of men in high places, present and past. Federal Judge Luther W. Youngdahl contends, "If we are to win the cold war, we must get back to God, and to get back to God, we must get back to the Bible." It can save us from catastrophe.

It is sheer tragedy that a nation, such as ours, molded into greatness by this instrument should now find itself making nearly every official judgment against it. We could learn much from emerging Africa. The government of Ghana recently placed an order in London for 500,000 Bibles to be used as textbooks in every public school in the republic of seven million people.

So much a part of the warp and woof of developing America was the Bible that Andrew Jackson affirmed, "That Book, sir, is the rock upon which our republic rests." For what it could mean now, on this end of our shaky existence, a Christian patriot has said, "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty, and in its stead place the open Bible."

The Bible—Purifier of the Life

"Now ye are clean through the word. . . ." Dr. Carl G. Morlock, professor of clinical medicine in the Mayo Foundation and consultant in internal medicine at the world-famed clinic, testifies: "I try to set aside some portion of each day for Bible reading and prayer. When, however, the press of work crowds out time that should be given to these matters, I find that *my personal life suffers*. The Bible is a secure guide for living in a world which seems to be evermore uncertain of what is best in human conduct."

It is not only the Book of God, but the God of Books when we seek for light on spiritual regeneration. Here we learn how "old things are passed away; behold, all things are become new" (II Cor. 5:17). Greek mythology may tell us how Circe, with her magic wand, turned men into swine, but the Bible is the only authority on how swine are turned into men. "I don't want to read the Bible, that is, not yet,"

said an inebriate still in love with his darling sin, "for I know what it will do to me."

Let's quote presidents again: "I have always said, and will always say, that the studious perusal of the sacred Volume will make better citizens, better fathers, better husbands." —Thomas Jefferson. "When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." —Woodrow Wilson. "Its words constantly influence my thoughts, words, and deeds . . . in all areas of life. I memorize and repeat it daily." —Herbert Taylor, Past President of Rotary International.

The Bible—Provisions for the Soul

"Man shall not live by bread alone. . . ." It is said that Alexander slept with Homer's *Iliad* under his pillow; for even the great conqueror needed something more than swords and soldiers. In what will we learn, in this age of affluence and militaristic might, that our destiny is not wrapped up in guns or butter, even guns and butter?

" . . . But by every word . . . of God." Billy Graham says, "Through the years of experience I have learned that it is far better to miss breakfast than to forego a session with His Word. Not that the Bible is some kind of religious fetish which brings good fortune, but that I myself lack decisiveness and purpose and guidance when I neglect what is more important than my necessary food." "Brown bread and the Gospels is good fare," goes the English Puritan saying.

When one is born again, becomes spiritually alive, he discovers his need of spiritual groceries. Suddenly "that old Book" is no longer a manual; it is meat and drink. The testimony of those who receive strength and stamina from it is universal. Even the most saintly must feed upon it.

Paul, now a prisoner in a dank Roman dungeon, wrote his friend Timothy, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. 4:13). The cloak he needed for the body, the books for the mind, and the parchments (Scriptures) for the spirit. "Especially the parchments." Do we put this emphasis on the soul food? We should.

Summary

"The Bible reveals the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable.

"It contains light to direct you, food to support you, comfort to cheer you. It should fill the memory, rule the heart, guide the feet. It is a mine of wealth, a paradise of glory, a river of pleasure.

"Here paradise is restored, heaven is opened, hell is disclosed. Christ is its grand object, our good its design, the glory of God its end.

"It is given you in life, will be opened in judgment and remembered forever. It rebukes the slightest sin, woos the greatest sinner, wins the hardest heart.

"It offers protection in infancy, happiness in childhood, inspiration in youth, strength for maturity, assurance for old

age, comfort in death, and salvation and riches, glory and reward for all eternity." —A. F. Miller.

This Holy Book I'd rather own than all the gold and gems

That e'er in monarch's coffers shone, than all their diadems.

Nay, were the seas one chrysolite, the earth one golden ball,

And diamonds all the stars of night, this Book were worth them all;

For here a blessed balm appears to heal the deepest woe

And those who read this Book in tears, their tears shall cease to flow.

Thanks be unto God for His gift—The Bible!

The Birth of a Church

Let me tell you how the Korean church was born. The first missionary of the modern era who brought God's Word to our people was martyred on the very day he landed on our shores.

Robert J. Thomas, a Welshman, was a colporteur of the Scottish Bible Society that was working in China. He learned that the Korean language is based on Chinese and that the Korean intellectuals could read Chinese; so, despite his enormous responsibility of getting the Scriptures to the hundreds of millions of China, he determined to get God's truth to the Koreans as well.

Accordingly he secured passage on an American schooner, the **General Sherman**, that was sailing for Pyeng Yang, the large city in the north on the Taw Tong River. As the vessel neared Pyeng Yang, a bitter controversy arose with the native coast guard; the ship was burned and all the passengers were killed.

The death of one passenger was most unusual, however, for as this man staggered out of the water, his arms were filled with books which he thrust into the hands of the Koreans who clubbed him to death. This is how the Bible first came to Korea in 1866.—Dr. Kyung Chik Han, Korea.

The Greatest Opportunity

J. T. Mpaayei, secretary of the Bible Society in East Africa, writes: "The greatest evangelical need appears to be evangelism through Scripture and other Christian literature in the vernacular. Nothing appeals to Africans more today than knowledge gained through reading whether it be political, educational, or religious. This is the great open door. These awakened people want to learn—their minds are hungry. This is the greatest opportunity we have ever had and we face a race against time."

Universal Bible Sunday, December 11

Good-bye Seventeen

Virgil Brenneman, Secretary of Student Services, jarred us at the Mennonite Commission for Christian Education meeting a few weeks ago. He said congregations must learn to say "Good-bye" to many of their seventeen- and eighteen-year-olds. Congregations need to become aware that many of their best young people may never return to the little country congregation where they grew up.

At seventeen or eighteen a great many of our young people go away to college for four years. That puts them at twenty-one or two. Then they get married continue school in a graduate program, or begin a job. Any one of these options is much more likely to take the youth farther away from home than bring him back. He is least likely to come back to the small congregation in the rural community. It is simply a practical matter. The trend toward bigger farming is increasing. Predictions are that there will be one-third less farmers in ten years. The average farm remaining will be a five hundred acre operation with a twenty-five thousand dollar gross income. So the college graduate will check that occupation off his list rather quickly unless he happens to "marry" a farm or inherit it.

The point is, young people are leaving the local congregations early. Sixty-five percent of our congregations have less than seventy-five members. These will feel it most. But it won't help to deery the fact that youth leave. Think about the young persons who left your congregation in the last five years. If you look objectively, probably every one of them left for a very good reason.

Is there nothing we can do? Of course there is. But what must be done demands a quite different congregational posture than most of us have had. We must help young people to be ready to let go of the home congregation's apron strings at an early age. We can thank God for the many young people who will be fortunate enough to spend some maturing years at one of our Christian colleges. But we may not know which these will be ahead of time, or which will be in non-Christian schools, VS, Pax, or something else.

We do know that many will be leaving our particular congregation when still quite young. Could we therefore bend our congregational education to do these things? One, give young people a theological base toward a kind of graduation at seventeen; two, equip them, not with answers, but with the ability to find answers; three, give them a sense of urgency to attach themselves to a living community of believers wherever they go.

—Arnold W. Gressman.

*O my Father,
Let me never forget
That this privilege of prayer,
To kneel here,
To plead forgiveness,
Is only possible
Because Christ made it possible.
And every time I pray
May I understand more
What it means to approach you
With assurance,
As your child,
An heir of all your riches.
May I never again live
In the poverty of all those
Outside your forgiveness
And purpose.*



Fair Haven, Fort Wayne, Ind.

The Fair Haven Church, 3101 West Taylor Street, Fort Wayne, Ind., is across the street from a government housing project for low-income people. The church was first established by a Mr. Scott and his wife, and in 1954 the Leo Church, Leo, Ind., purchased the property and carried on the work. The membership is 18, and the pastor and bishop is S. Jay Hostetler. Fair Haven is an integrated church.

The Treasure of Treasures

Guest Editorial

At the coronation of a British sovereign a copy of the Holy Scripture is presented to the monarch with these words, "To keep your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole life and government of the Christian Princes, we present you with this Book, the most valuable thing this world affords. Here is Wisdom, this is the Royal Law; these are the lively Oracles of God."

What a tremendous statement! Here as the riches of a nation—the golden orb and scepter of the empire, the crown with its massive priceless jewels, the unrivaled position as sovereign—here as all these are given . . . is given a Bible and acclaimed "the most valuable thing this world affords."

Why? Because men who know the true worth of things have always known that the Bible is "the treasure of treasures."

When John Wanamaker, the famous merchant, was eleven years old, he purchased a small red leather Bible for \$2.75. He paid for it in small installments.

Many years later he said, "I have made large purchases of property and invested millions of dollars in my time, but it was as a boy that I made my greatest purchase and my wisest investment. That little red book was the foundation on which my life has been built and has made possible all that has counted in my life. I know now that it was the greatest investment—and the most important—that I ever made."

There's a man, John Wanamaker, who knew the value of "the treasure of treasures."

And here's another. A writer who said, "A strange impulse seized me some time ago. It was to read the Bible from cover to cover, and to allow no other reading whatever to interfere. . . .

"It was a marvelously enriching and strengthening spiritual experience. My heart can never escape the power and glory of it. . . .

"It was a university course. . . .

"Such a blessing as this, reading the Bible through without unnecessary delay, has been so real that I shall reread it at least once a year for the rest of my life."

The late William Lyon Phelps, often called the most beloved professor in America, also knew the value of the Holy Scriptures. Said this Yale schoolman, "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible!"

The great German scholar Ewald, holding the New Testament in his hand, said, "In this little Book is contained all the wisdom of the world."

Yes, and more than the world's wisdom. . . . It is also

a bit of the wisdom of God. No wonder it's the treasure of treasures!

The Psalmist David says, "Thou through thy commandments hast made me wiser than mine enemies. . . . I have more understanding than all my teachers. . . . I understand more than the ancients, because I keep thy precepts" (Psalm 119:98-100).

It has not only been individual men who have discovered the unmatched worth of the Bible. Whole nations have made that discovery!

Historian J. R. Green in his book, "A Short History of the English People," says, writing about the age of the Puritans, "No greater moral change ever passed over a nation than passed over England during the years of the reign of Elizabeth. . . . England became the people of a book, and that book was the Bible."

The course of a nation is determined by what that nation does with the Bible. This book of God has made a greater impact upon history than all other books put together.

It was instrumental in bringing slavery to an end.

It has raised the status of women from bondage to freedom.

It has led to establishment of schools and hospitals.

It has shown men the pathway from despair and debauchery to clean and holy living.

It has laid the foundation for the laws of civilized nations.

It has given power, peace, joy, enlightenment, purity, and progress to all men everywhere who heed its message.

"The finest flowers of world culture have grown from the soil in which the Bible has been sown. This is true in music, art, literature, morals, and government."

Why shouldn't the Bible be treasured?

Billy Graham says, "Look at a map of the world. Place your finger on the places where man has reached the highest plane of culture and has made his greatest strides in the social as well as the technical aspects of life. You will discover that you have pointed out the very places where the Bible has been effectively preached."

Yes, the Bible is earth's greatest treasure . . . to all who will take time to discover its worth. But so many miss it!

Katherine Mansfield, we learn from her journal, discovered the Bible only in her mature life. She never read it when she was young.

In one of her self-imposed exiles living in the mountains, fighting her losing battle against tuberculosis, she discovered the Holy Scriptures for the first time. At that time she was frustrated because death was bringing to an end the use of her great talent. She wrote, "I feel so bitterly that I never have known these writings before. They ought to be a part of my very breathing."

What a tragedy, to live within reach of the treasure of treasures . . . and not know it! Katherine Mansfield did . . . until it was almost too late!

Don't miss the Book of God.

It alone can tell you how to make your life worth living and how to gain eternal life. It will give you more than good advice—it will give you good news.

B. Charles Hostetter, Harrisonburg, Va., delivered this message over the Mennonite Hour broadcast.

God's Word for the World

By Laton E. Holmgren

The early church was born with a book in its hand. That Book, to which the church soon added its own witness to the redemptive power of God in Jesus Christ, is the indispensable source of knowledge of the ways of God with men. When that Book is faithfully read and its teachings known and practiced, the church is a vigorous and vital force in the world. When that Book is neglected or its message withheld from the men in the markets, the church is a muted and feeble instrument of grace. In his book, *The Relevance of Christianity*, Bishop Barry sums it up convincingly: "Nearly all the renewals and moral reforms within Christianity have sprung from the rediscovery of Scripture."

Fulfillment of a Mandate

The message of history is clear: whenever the church has gone about its work and witness with effective power, it has done so with that Book in its hand. The importance of this was probably never more clearly seen than in the early days of the nineteenth century when the churchmen of Europe and America were organizing missionary societies for the more systematic and effective work of evangelism across the world. These dedicated men saw at once that some provision must be made for that indispensable Book to be in the hands and in the speech of the world's peoples if the Christian world mission was to succeed.

So they organized Bible Societies, the first in London in 1804, which were charged with a single humble but central task, "the wider circulation of the Holy Scriptures." For more than 150 years, these Societies have given themselves to the fulfillment of that mandate and have diligently provided the Word in the languages the church speaks, in the books the church needs, and in the places where the

church lives and does its work. Or to put it in more familiar language, the Bible Societies have historically been engaged in Scripture translation, publication, and distribution, a mission laid upon them by the common conviction of all Christians as to the significance of the Scriptures in their worship, their work, and their witness to a world in need of Christ the Lord.

It is this conviction that the Bible is the unique and indispensable witness to the redemptive power of God which constitutes the *raison d'être* of the Bible Societies. Pledged solely to assisting and encouraging the wider distribution and use of the Scriptures and having no racial, sectarian, or nationalistic bias, the Bible Societies have in a unique way been able to serve the whole life of the whole church in the whole world. Let us now look in some detail at the work of the Bible Societies and the world in which it is done.

Revolutionary Encounter

Probably no single word better describes the world in which we work and witness than the word "revolution." In its encounter with a revolutionary world, the Christian Church has many instruments of grace and power, but of all the activities which Christians may employ to witness to the salvation that is in Jesus Christ and to minister in His name to human need, none is more central—more crucial to the world's future—than the distribution and use of the written Word of God. For the church knows that, for its entire work and witness to be effectual and redemptive, it must go out today, as it has down the centuries, with the Book in its hand.

This involves the production of literally millions of copies of Scripture each year in an ever-increasing range of formats. There must be books appropriate for private study and devotion, for home and family worship, for Christian education and nurture, for public reading from the pulpit and in the pew, for mass evangelism as well as personal witness, for men just learning to read and for men in scholarly pursuits, for faithful churchmen and for those skeptical of religious exercises. None must be overlooked in our effort to present persuasively "the mighty acts of God" as recorded on the pages of Holy Scripture.

For All to Read

To meet these demands the Bible Societies are intensifying their historic processes of translation, production, and distribution of Holy Writ. New developments in the field of descriptive linguistics coupled with exciting discoveries of more accurate ancient texts provide us with far better



Harold Bauman, moderator of Mennonite General Conference, talks with Sir Francis Ibiham of East Nigeria, who is chairman of the United Bible Societies council. The occasion was the United Bible Societies meeting in Buck Hill Falls, Pa., in May, 1966. Sir Francis began the hospital in Abiriba, Nigeria, which lapsed during World War II, and was later reactivated when the Mennonite Board of Missions took over operation in 1960.

tools for idiomatic, fluent, forceful translations of the Gospel message than we have ever had in the past. An impressive array of helps for translators is being produced; translators' institutes and language-learning programs are being held on every continent; highly trained staff are in residence in most of the important language areas of the world. Now the Church Universal—Protestant, Catholic, and Orthodox—may have the benefit of highly skilled, deeply committed technicians in its effort to produce living texts of Scripture in the dynamic current speech of men at work and worship.

Similarly in the area of Scripture production, the Bible Societies are engaging in new intensive efforts. The mechanical processes of producing a book hardly seem to be an inspiring part of the church's life and witness. But without this, all the rest would have little impact. For these careful, convincing translations must find their way to a printed page for all to read who can and will. In fulfilling their mission in this regard, the Bible Societies are concerned with four chief matters.

1. Adequate supplies. In order to meet the urgent call of the churches for more copies of Scripture daily, new production techniques are being explored and larger inventories maintained. But more significantly, new production centers have been established among the younger churches so as to increase the number of Scriptures produced, develop local experience in the production process, provide indigenous imprint on the books offered, and prepare for full local supervision of the entire process in each area.

2. A second major concern is for low costs in order to guarantee the widest possible access to the good news of the Gospel. This is particularly important as more of the costs are being borne by the newer churches in the newer nations, either through purchase or through contributions. Studies are regularly being made to reduce production costs, usually through the employment of modern printing techniques, while maintaining usual high production standards.

3. The development of attractive new formats. Clever men appealing to progressive young minds are successfully offering subversive and salacious literature in brightly colored jackets, with large type and glittering illustrations. Now the churches are saying to us, we must offer the Scriptures in more winsome formats if we are to command the attention of the youth of our lands.

4. Finally, the addition of helpful aids to the reader is mandatory if the Gospel message is to become more widely known in our time. Although the Bible Societies are limited to publishing the Scriptures without theological note or comment, they are responding to the call of the churches for the inclusion of historical introductions, explanatory footnotes and cross references, tables of weights and measures, local equivalents of Biblical flora and fauna, maps and illustrations of Biblical persons and places, and most helpful of all, indexes and concordances. The list is still incomplete, for there are still further aids to the reader which must be provided if the Scriptures are to speak with

power to the minds and hearts of men in our time.

Partnership in Mission

When the sacred text has been faithfully translated into the language of the heart and published in attractive convenient formats, the precious cargo must be dispatched to the ends of the earth and offered at the doorsteps of men in even the most inaccessible regions.

Although in recent years there has been growing coordination among the Bible Societies themselves, it is only now that a really vital relationship with the churches is developing, particularly in the "new nations." This new "partnership in mission" through the wider distribution of the Holy Scriptures has been greatly accelerated in recent years in four ways:

- (1) The appointment of national staff. Early efforts in translation and distribution were largely in the hands of personnel from Europe and North America, but it has become increasingly clear that the most effective work in these fields can only be done by trained nationals themselves.

- (2) The appointment of local committees. Although there had been some consultation with missions and churches from the outset, it was only recently that formal committees have been organized in most countries to guide the Bible Societies in their work of Scripture translation, production, and distribution. In many places, these committees have led to (3) the creation of Advisory Councils. These bodies are usually so constituted as to represent all the churches and missions at work in the country and are invited to review and revise the total program annually.

These Advisory Councils prepare the way for (4) the formation of national Bible Societies, completely autonomous organizations whose policies and programs are designed and executed by local boards and committees and staff. Here we reach the goal of all our efforts, namely, an effective partnership which will match world need with world resources so that every man may be persuasively offered the Gospel message wherein he will find new life for himself and for his world.

Bible Societies United

The latest chapter in the development of the Bible Society movement was the creation of the United Bible Societies in 1946. This is a world organization which brings together all of the national Bible Societies for mutual consultation and inspiration. Its central office is in London and it is designed to undertake the following important programs: (1) Encourage fellowship and mutual understanding among various Bible Societies engaged in this world task. (2) Assist the Bible Societies in developing cooperation in their work by collecting, collating, and circulating information which may be of service to them in their global efforts. (3) Facilitate the exchange of experience in the translation, production, and distribution of the Holy Scriptures throughout the world.

(4) Interpret the values and importance of Bible Society work to all the churches of the world, and in turn, receive from the churches suggestions as to how the Bible Societies can improve their ministry. (5) Provide representation of the Bible cause in relation to other international Christian organizations. (6) Represent the Bible Societies in safeguarding the freedom of the distribution and use of the Holy Scriptures wherever these may be threatened.

At the recent meeting of the United Bible Societies in Buck Hill Falls, the Archbishop of York, president of the UBS, issued a call to the churches of the world to engage with the Bible Societies in a massive effort during the next five years to enlist all possible resources of manpower, scholarship, and money "to bring to the world the

Christian message by means of the distribution of the Bible. . . . Christians believe that a Word has come from God to men and that the record of that Word is in the Bible. The duty of the church in spreading the Bible is crystal clear. The Bible Societies of the nations, working together in the fellowship of the United Bible Societies, are committed solely to perform this task."

This task, shared jointly by churches and Bible Societies, is surely to see that every man on earth shall have the opportunity, and, if necessary, repeated opportunities, to possess for himself in the language he speaks a copy of the written Word which bears witness to the living Word, Jesus Christ, the hope of that man and the hope of the world.—From *Bible Society Record*, October, 1966.

Part II

World Congress on Evangelism

By John M. Drescher

"While some in the West speak of being in a post-Christian era, most of the world is still in a pre-Christian era, for millions have not as yet heard the Gospel of Christ." This truth was driven home to the minds of participants of the World Congress on Evangelism as the Congress entered its second week.

In spite of great technological and communication resources the church is losing ground because it does not think and plan in terms of reaching every creature. It was pointed out that the producers of Coca-Cola have set their mark. They plan to have every person in the world taste their product by 1970. Should not the church plan to have everyone hear the Gospel in this generation?

A Church of Scotland minister began the seventh day of the World Congress by pointing to the relevance of Christ's Gospel to our modern world.

George Duncan, pastor of historic St. George's Tron Church in Glasgow, pointed to three channels of communication (audible, visible, and tangible) open to the apostles which are in a greater measure open to the church today. "But like doubting Thomas of long ago," he added, "the world remains unconvinced of the reality of the love of God in Christ because our soft hands show no scars; there are no wound prints anywhere in our bodies."

On Reformation Sunday the delegates carried flags from a hundred nations as more than 1,200 persons walked from Wittenberg Platz to the Kaiser Wilhelm Memorial Church

in the heart of West Berlin. There Graham climaxed the event with a message to a crowd estimated at 18,000. Graham said the Gospel "can solve the race problem. It can end war and take the resources used for war and turn them into means of feeding the poor."

The audience recited in unison the Apostles' Creed and the Lord's Prayer. A brass band, made up of musicians from various religious groups and churches in the city, played as the crowd sang in several languages, "A Mighty Fortress Is Our God," and other hymns.

Excellent exhibits abounded throughout the Kongresshalle. The one no doubt remembered best was the 30-foot-high population center ominously marking each second with a gong-like tick coupled with sequential flashing of 11-color-transparency baby photos to symbolize the *net* world population increase of 2.14 persons per second. The display preached a sermon every second, adding a note of urgency to the need for evangelism. According to the Population Reference Bureau of Washington, D.C., the population increased 1,848,960 during the ten-day Congress. A delegate from India, reminded of the millions of needy people in his country, wept as he viewed the exhibits.

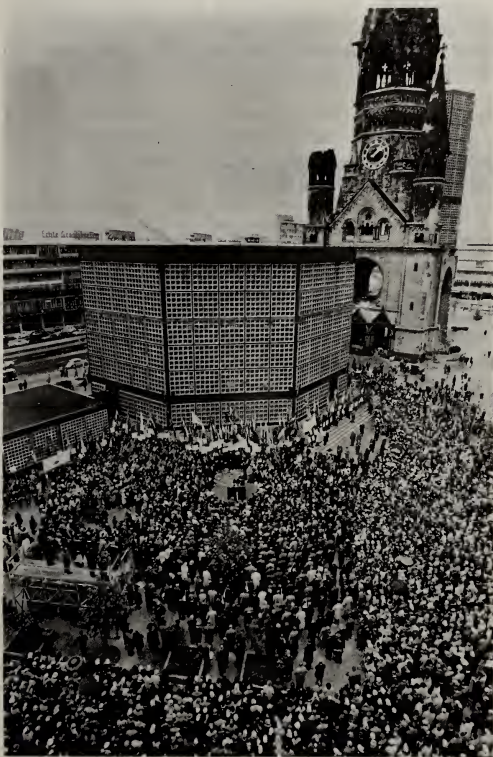
As the Congress progressed, it seemed very clear that the leadership in Christianity today is not in the West but in countries such as Africa, India, South America, and Korea. "In my country there are 10,000 waiting to be instructed and baptized in one small section and 5,000 in another," one speaker reported in one of the regular evening sessions called "Windows of the World."

"I get letters telling me that people are studying the

This is the second part of an interpretive news report on the World Congress on Evangelism held in Berlin, Oct. 26 to Nov. 4.

language in which I preach so that they might be able to understand the Gospel," one radio speaker, broadcasting behind the Iron Curtain, reported. Another speaker to the Congress was released from prison only a few weeks before coming to the Congress. He had prepared his message while a prisoner for Christ's sake.

One out of every four persons living today is Chinese. Some Chinese delegates felt that there are indications that the land of China will soon open to the Gospel. The spirit of openness and security in the Gospel characterized the Congress. The note of optimism was uppermost in the midst of confession. Particularly delegates from Asia spoke of the "latter rain" when God's Spirit would be poured out upon the people. Already they pointed to mighty demonstrations of the Holy Spirit in giving gifts,



A crowd estimated up to 18,000 reaffirmed their stand beside the black-robed Augustinian monk who marched to Wittenberg, Germany, church 449 years ago and nailed the "95 Theses" to the castle church door. The man was Martin Luther. The incident launched the Protestant Reformation, Sunday, Oct. 30, 1966, delegates and observers to the Berlin World Congress on Evangelism and thousands of Berliners stood in the rain and sang "A Mighty Fortress Is Our God" and heard Billy Graham and Bishop Dibelius as the heart of the city of Berlin was transformed into a vast cathedral.

particularly healing, to His people.

One delegate working in a Moslem country for 29 years said that in the last three years great works of healing have been experienced with many more conversions than in all previous years.

Oral Roberts, America's best-known "faith-healer" evangelist, said, "There are people who won't be won by healing. But there are those who will not be won any other way. Healing," he said, "is a means to an end; one method of evangelism."

The Congress was a coming together of theologian and evangelist. While the beginning days were given to heavy theological position papers followed by discussion groups by all the delegates, the last few days were, as Graham said, "to speak to the heart." The fact that the Congress spoke to the mind and heart seemed to be sensed by all. "Never have I come to my room day after day with such tears of joy and repentance, as during these days," said evangelist George R. Brunk.

Jan Van Capelleveen, newspaperman of the Netherlands, reporting on the Congress, said, "The 'God is dead' theology sounds strange and totally irrelevant at this Congress. That theology is the answer to problems of a theology decades old which tried to put God out of the world. Here we know God is present."

Prayer and praise were constant. There were regular early morning prayer meetings in the hotels. At each opportunity for prayer during the Congress sessions there was a liberty in prayer many said they had never heard or experienced previously.

Franz Markard, Graham's chauffeur during the Congress, accepted Christ. He said he had been impressed with the lives of many who gathered for the Congress. "I have opened my heart to Jesus Christ." Numerous other instances of conversion were reported. One reported that he hired an interpreter to speak to a family he visited and surprisingly the interpreter accepted Christ.

Dempster Evans of Glendale, Calif., who heads a design studio and intercom, was in charge of the displays built for the Congress. One of the technicians working with him was converted to Christ while helping to erect the displays.

Never was there a sensational appeal. Rather, the quiet moving of the Spirit was evident.

Mennonite evangelist Myron Augsburg said, "This Congress is a demonstration of what we can do together as Christians if we have a common concern for evangelism." Many delegates said that they "never knew such a sense of unity could be realized." One newspaper reporter said, "I came here a skeptic and I've seen God in the unity and love of these delegates."

Perhaps this sense of unity and love was best summed up in the words of Bev Shea previous to singing one of his last solos of the Congress, "If my dad were here rather than in glory, he'd say, 'The wheat is so high we can't see the fences.'"

Common sentiment concerning the Congress might well be expressed in the words of the director of evangelistic work

in the Netherlands for the Reformed Church. "This Congress has been extremely helpful. I never knew there was a group who believed like this. It has opened a new world for me."

"Do we want unity among true believers throughout the world? Then evangelize!" Billy Graham said.

"Despite the fact that many of those addressing the Congress are engaged in mass evangelism," said David Shank of Belgium, "the thing coming through most clearly is that evangelism is basically a person-to-person witness."

Henry Ginder, Brethren in Christ bishop, said, "I believe the greatest benefit of the Congress is the fact that leaders with evangelistic concern discovered each other. This will have global impact."

"Germany looks completely different today than it did two weeks ago before the World Congress began." These words came from J. W. Winterhager, president of Berlin's Ecumenical Seminary. He called the Reformation Sunday event held in conjunction with the Congress, "one of the most auspicious events in the last 400 years," and said it was especially significant because it was led by the people

rather than by the government as was the last such demonstration hundreds of years ago.

Billy Graham, in the last press conference, stressed the fact that no new organizations, movements, or groups were intended to spring from the Congress. "It may take ten or more years to see the results," he said. In answer to a newsman's question as to the possibility of a future congress, Chairman Henry said that the next congress might well be an international student congress. Although there are no plans for a future congress at this point, "if such is held, it ought to be held," he said, "in the East, in an oriental metropolis, such as Tokyo."

The concluding meeting of the Congress, when the delegates, observers, and press knelt en masse before God in prayers of confession, commitment, and joy, no news story will adequately report. Arising from the experience, the Congress again took up the flags of a hundred countries and marched out of the Kongresshalle for concluding moments of challenge to go into all the world, preaching the Gospel by word and deed to every creature.

Aucas Attend Congress

A former savage Auca Indian sat in the plush Berlin Hilton Hotel with the sister of one of the five missionaries he had helped slay ten years ago.

Kimo, the Indian, smoothed his trouser leg outside his new, specially ordered boots and smiled. He didn't want to hurt his visitor's feelings, he said, but, no, he would not like to stay in any of the countries that he and a fellow Aucan, Komi, are visiting.

It's too dark every day and too cold! The wind blows "wooo-oo-oo" and chills him.

"In our country it is always warm," he said. "The sun shines every day and you always know what time it is."

Kimo and Komi left their Ecuadorian jungle to visit the World Congress on Evangelism, meeting in Berlin, with Miss Rachel Saint. Her brother, Nate, and four other missionaries were killed by a group of Aucas in 1956. Miss Saint, who is with the Wycliffe Bible Translators, helped reduce the Auca language to writing and translated the Gospel of Mark into it.

In ten years Kimo, who was one of the slayers, and Komi, son of the Auca who led the murderous party, have changed from savage killers to respecters of life. They no longer throw away deformed babies or unwanted baby girls. Once immoral, they now are striving for purity.

"I don't live sinning now, I don't," says Komi, "not since I came to know Jesus. I live speaking in God." Komi is married to Dayuma, the first Auca convert.

"My life was very, very dark, but now it is light," he added. "With my whole body, soul, and spirit, I love God." His face was intense but reflected a slight fever and touch of homesickness.

The Aucas have leaped from the Stone Age into the twentieth century, from the primitive life of not experiencing teaching and learning to the common experience of seeing things, learning to listen, to read, and then to teach.

Kimo has begun to take these steps. As the shepherd, he teaches the village children: "God came to earth as a person, Jesus, and communicated with us. He is our chief. He died for us, but now He is alive." He goes on to evangelize in earthy terms: "Come on, you 'so-and-so's, believe in Him. If you don't, you can't go to heaven."



Rachel Saint of the Wycliffe Translators introduces Kimo (left) and Komi, Auca Indians, to the busy city of Berlin and the Kurfürstendamm Street. The trio left the jungles of Ecuador to participate in the World Congress on Evangelism being held at the Kongresshalle in Berlin. Miss Saint's brother, Nate, was one of five missionaries killed by the Auca tribe ten years ago. Since that time most of the tribe has become Christian.

Questions

By J. D. Graber

The two Aucas, with no previous sense of history, thrill to such Biblical stories as Moses and David. They see themselves as ones for whom Christ died and is coming again.

Later, Kimo and Komi sat calmly and at ease at a press conference. Despite the glare of television floodlights, flashing cameras, microphones thrust under their noses, and languages they did not understand, they smiled and sat attentively throughout.

They had black hair, bronzed faces, high cheek bones, and were of medium height. Dressed in dark business suits, they could have passed for members of an Indian tribe in the southwestern United States.

Miss Saint answered the questions, sometimes referring the questions to Kimo and Komi, sometimes without doing so.

They unhesitatingly gave their witness in song and Scripture at the request of the press corps. They repeated in unison John 3:16 and sang the monotone, chant-like hymn of their faith, "God Created Everything." One part of the hymn is often repeated 40 times, but Kimo and Komi quit short of that count.

Komi had been sick in bed for three days, Miss Saint said. He coughed once or twice during the conference.

What do they want to see in the concrete jungle of a modern Western city? "They want to visit in the zoo and see an elephant," Miss Saint replied.

She described an event in which the Aucas told of an ominous-looking thing, painted in Auca blood, that proved the outside world is hostile. After determined questioning, the missionary became convinced that what the Aucas had seen was a pump or motor, left behind by some oil company, and painted red.—Congress Release.

No Armored Cars

By J. Paul Sauder

We live in the 200 block of West Woodlawn Avenue, Tampa, Fla., just east of the colony whose occupants neither gossip nor quarrel. They neither plan nor do; they arrive but never depart. For Woodlawn Cemetery occupies the 400 to 600 blocks of West Woodlawn Avenue, in Tampa.

Two processions have just passed here this morning, going west. There were no armored cars in either procession. Either these deceased had already laid up their treasures in heaven by reason of what they did with money and/or time invested for the Lord, or they died poor, with God asking, "Then whose shall those things be?"

No, there were no armored cars proceeding westward to the cemetery. Draw your own conclusions, for you know how *your* life has been tailored, by plan or by chance. Stewardship of wealth, talent, and time is incumbent upon you, "for there is no work, nor device . . . in the grave, whither thou goest." Where is your heart?

How do you expect me to take seriously your love of God (for which I really just have to take your word) when you show so little concern about the second part of the commandment to love your neighbor as yourself? This is a fair question. Our love of God can be "proved" only by our love for our neighbor. Do you know any other way of "proving" that you love God with heart, mind, soul, and strength?

Do I have to love all of my neighbors? If we lived in a "good" neighborhood, I would not have so much of a problem, but where I live there are some very unlovely and unloving people. I get on well with "my kind of people." Can't I just be selective in the ones I love? Was Jesus selective? "If you love only those who love you, what credit is that to you? Even tax collectors do that! . . . Even the pagans do that much" (Matt. 5:46, 47, Phillips).

A series of questions about missions raised by students included the following:

1. *Why is it easier* to get interested in specialized ministries, particularly those closely related to our world here at home, rather than in a full-time life service missionary assignment?

2. *Why don't missionaries* from overseas talk in terms of goals and objectives?

3. *Why don't we hear* anything about tensions between nationals and missionaries before the crises come and foreigners have to get out?

4. *Aren't there any failures* on the mission field?

5. *Are missionaries concerned* about the needs of people at home? Is evangelism overseas any different from evangelism at home?

These are probing questions. Some need to be answered by Mr. Church-member at home and some by the overseas missionary. The slogan for this year is, "The Mission Is One." In this sense each of these questions concerns both the appointed missionary and the lay missionary at home (which should mean every member of the church).

Mission promotion must be honest. There are failures. Christ was crucified and the apostles were martyred. The timeworn image of heathen waiting for the Gospel with outstretched arms is simply not true.

Young men see visions. The missionary cause is not represented only in interesting anecdotes and success stories. There must be a sense of direction; a sense of working with Christ, the Lord of history, as He works out His program to final consummation in "the new heaven and the new earth."

• • •

Ninety percent of the friction of daily life is caused by the tone of voice.

Case Study of A Mission Board Member

By Robert J. Baker

The subject, Mark Yoder, Mission Board Member of the Kenton Mennonite Church, was referred to our office on Nov. 19, 1965, approximately two weeks after Missions Week had been observed in his home congregation. The referral was made by the pastor of the Kenton Mennonite Church, Roy Stauffer. The pastoral contact indicated that the patient had served for two months as Mission Board Member and then abruptly tendered his resignation for that office. The written resignation further explained that he (Mark Yoder) refused to serve in an office which is "not supported by the entire church (Kenton Mennonite)." The pastor was not able to change the Mission Board Member's mind but before conveying the resignation to the church council asked Mr. Yoder to counsel with our office. The patient reluctantly agreed to do so.

The Spiritual Evaluation Clinic for Church Personnel and Action first saw Mr. Mark Yoder on Nov. 29. A staff committee met with him at that time and the patient stated his problem in detail in rather antagonistic terms. His mannerisms and speech at this time would be identified as "aggressive." Excerpts from this particular case study are given in the patient's own words so that the reader may appreciate the problem involved.

"I was elected Mission Board Member for the Kenton Mennonite Church in early August. I was pleased with this responsibility, for I have had a long-standing interest in missions. I personally knew several members of the Executive Committee of our District Mission Board for some time. . . . I went to school with Ray Bair. . . . Goshen College. . . . I have attended Lloyd Miller's church. . . . Have visited Elna Steiner's home. . . . I attended both the General and District Mission Board meetings at Goshen, and represented our church at the area meeting on Oct. 24 at the Olive Mennonite Church. These meetings were inspirational and I was sold on the mission program of our church. . . . The General Board was hoping for \$30 from each church member and the District Board was expecting \$10. . . . For the Kenton Church with 150 members this would have meant a special offering on Missionary Day of some \$1,200—we had pledged \$4,800 in our regular church budget. Our offering was only \$500, less than half of what we needed to make up the deficit. . . . Now I wonder if we will even meet the quota we pledged through the budget. . . . I'm tired of flush Mennonites

giving two- and three-dollar offerings in special offerings. . . . I gave and some of them could afford it much better. . . . I quit."

It was observable to the committee meeting with Mr. Yoder that the latter felt deeply concerning the matter. Some underlying guilt feelings seemed apparent at the first meeting and the committee felt it essential to explore this particular avenue in the counseling process.

Through a series of meetings with the Mission Board Member from the Kenton Mennonite Church, a definite rapport was established with the patient, making it possible for a sharing dialogue. The subject acknowledged that he had taken a great deal of pride in personally writing a check for \$80 for his wife and himself and placing the same in the special offering on Nov. 7. It was established during the counseling process that although he himself had been inspired at various mission meetings he had attended, there had been a failure to communicate this enthusiasm to the congregation. He had made little attempt to lead the congregation into a meaningful conception of what was involved in the word "missions."

The committee involved with this particular case had several objectives for the Mission Board Member. They were:

- (1) To help such a member realize that he has a particular duty to give his congregation a "mission complex."

- (2) To realize that the above "mission complex" cannot be developed in a short period of time.

- (3) To allow the Mission Board Member to keep his sense of responsibility for developing such a congregational outlook without developing guilt feelings because a set goal could not be immediately realized.

- (4) To recognize that a mission-consciousness is not to be equated with the raising of a set sum of money.

- (5) To recognize that a goal could be temporarily set aside and realized at a later date.

The patient responded well to this therapy. With the committee he worked out a series of steps whereby he could better communicate to his established congregation the specific needs of the smaller congregation in his district, as well as the wider needs of the world at large. The points of this mission communication were as follows:

- (1) To actively relate his mature congregation to one or more emerging churches in the district.

- (2) To share General Mission Board news releases with his fellow members.

- (3) To encourage the use of *Gospel Herald* and *Gospel*

Robert J. Baker is a public school teacher and regular writer for a number of periodicals.

Evangel as teaching media for missions.

(4) To provide Sunday evening meetings that are mission-oriented.

(5) To make available other mission offering opportunities during the year besides an annual offering in November.

(6) To send "ambassadors" from his congregation to mission churches in the Indiana-Michigan Mennonite Conference.

(7) To make use of slides, films, and special speakers available through the Mennonite Board of Missions and Charities.

(8) To go back over the Missions Week Folder, "My Partners in Mission," with his congregation and make the distribution of next year's folder more meaningful than it was this year.

(9) To arrange attractive bulletin boards during the year that would foster a mission-consciousness.

(10) To use at least one prayer meeting quarterly to pray for missionaries and workers on the field.—Reprinted from *The Gospel Evangel*.

Welcome to Our Service

By R. E. Freeland

Hi—you're a stranger, I see. From out of town? Good of you to drop into our church. Boy, we've the best church in town—fantastic organization—a real peppy minister—good for the young people, you know. By the way, we don't have too many young people just now, but wait till our new "Enrollment, Enlistment, and Challenge" program gets rolling. We'll have to put chairs in the aisle then. You've never heard of that program? It's the newest idea from Headquarters. Boy, those fellows dream up the most wonderful programs you've ever seen. Last one we had was "Industry and Church Together." We were supposed to go into the local factories and get permission to talk to the men at noon-time. A few of us volunteered, but the managers never cooperated. We had to drop the program. Wasn't suited to our area, you know. But I hear the Trinity Church (at the other end of nowhere) had wonderful success with it. I wonder when Headquarters is ever going to adapt a program just for us. They don't realize that we're just ordinary, hardworking folk, and, in some ways, we're different from other congregations—our heritage and tradition, I suppose. But we have our own ways of doing things and Headquarters has never bothered to find out much about us. It's too bad when one's denominational Headquarters becomes so out of touch with the churches. You know, we haven't had a denominational official in our church for three years. I can't understand it. We support the budget, we try to get delegates to all the conferences, but they don't seem to appreciate what we're doing here.

You like that organ music! Well—I suppose it has some merits. But I wish the organist would play some simple pieces (simple things for simple folk, I always say) more often. That's the trouble with organists. They take a few lessons and then they forget they were once one of us. And I heard by the grapevine the other day that he's agitating for a new organ. We don't need a new organ. No one ever complained about it before. Anyway, it's kind of a tradition around here. It was given to the church 25 years ago by a well-known family around here (I just forget the name), and we wouldn't want to insult them by changing organs. No, I don't think that family comes here

anymore. Probably went to First Church! That's the prestige church in our town, you know. But I always say someone has to serve in the smaller churches to keep the work going. Sure, I'd like to go to First Church—it would be better for my family—but I feel I have a calling to serve here.

Like the bulletin, do you? You can tell that we're an active church. Yes, we have a Brotherhood. I don't attend; can't go to everything, you know. Besides, it's not wise to spread one's activities too thinly. Get one activity and concentrate on it, I always say. Oh, yes, I used to go to Brotherhood—but confidentially, they got a new president, see, and he thought he knew all the answers. One of these "smart boys." He couldn't see that we old-timers knew a thing or two. Well, I attended for a while, but when they never asked me to do anything, I dropped out. Yes, I guess the Brotherhood's doing well. But a younger element has taken over, and it hasn't been the same since.

What about our minister? Fine chap! This is his second church, you know, since graduating. Stayed in the other one about three years and then came to us. Mind you, we were a step up for him. No, no; I'm not thinking he's using us as a ladder to the top, but lately I've wondered about him. He seems a bit restless. I don't blame him though. Finances are down a bit this year, and the spiritual tone of the church is not as high as it used to be. Oh, I'm not blaming him, but when he came we expected a great many things—too many, I guess. Oh, well—he's human, like the rest of us. And he's young, with a lot to learn. Give him time. We pray for him at our home every day. Possibly he doesn't even know that.

Say, I've got to apologize for the cracks in the ceiling. I've been after the property committee to look after it, but they keep saying the funds aren't available. I'll bet when the ceiling falls in they'll find the funds somewhere!

You know, what this church needs is a complete renovation job. You simply can't invite people who live in nice homes to a church where the ceiling is cracked and the paint is peeling. I always say: "Nothing's too good for the house of the Lord." Oh, yes, we have a finance committee. I was

asked to serve on it last year, but when I found that they were going to use pledges, I gave them an emphatic "no!" I don't believe in pledges. I think when the Lord's people know of a need they'll respond without being tied down by pledges. Besides, doesn't the Bible somewhere speak about voluntary giving? That's what I believe in. If everybody in this church practiced that like I do, we'd have no problems.

I wonder what the choir's going to sing this morning. I'm in the choir, you know. Yes. I feel that God has given me a voice and I must use it to His glory. We practiced a piece at rehearsal the other day with a solo part for me. But there's no use of my sitting in the choir this morning—not with this throat of mine. I cheered so loudly at the game yesterday I almost came down with laryngitis. What will

the choir director do? Oh, when he sees I'm not there, he'll pick out an old standby and use that. He often does that when people are too lazy to get to choir. He's pretty good at making last-minute changes. So I never worry; he'll probably have an "oldie" this morning.

Say, have you moved into this area? You have! Boy, I sure hope you join our church. We need new blood in this place. I was just telling our minister the other day that we need a good visitation program to bring in all the new people moving to our neighborhood. I'll get him to call on you.

What's that? Oh—you don't think you'll be attending here? . . . (Hmm . . . don't know why I wasted all my time on him—but he sure *looked* like a good prospect.) —From *Insight*. Used by permission.

Part III

Gleanings from Galatians

By Norman Derstine

We Gain Deliverance Through Faith

A. Gained Salvation by Faith. 3:1-14

Paul gives these believers the benefit of the doubt by suggesting that maybe they were "bewitched" or brought under a spell by these false teachers. In effect he is saying, "Do you really know what you are doing?" It is as though he would convince them of error by this one argument: "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" These are key questions in understanding the epistle and the problem. They started right but became sidetracked. It was as foolish as starting to cross the ocean in the *Queen Mary* and deciding to finish the trip in a row-boat.

"The doctrine of works has always appealed to newly saved persons, since their hearts have become fired with a desire to attain to holy living. Thus the Galatians were led in a very subtle way back to the law and to trusting their own works to commend them to God. One of the tragedies in church history has been the blight of the Galatian error in the life of the church. A belief in salvation by faith and works is not uncommon in our day."¹ We are generally clear in our teaching that salvation is by faith alone, but are we just as clear that sanctification is by faith alone—apart from good works? Griffith Thomas helps us to see our helplessness if we want to see it. "We are as helpless for sanctification as we were for justification. If one is a gift, so is the other. Christ *for* us is our justification; Christ *in* us is

our sanctification and both are by faith."

Paul now introduces the great man of faith, Abraham, to further clinch his point. Since he became righteous by faith and maintained his righteousness by faith, and since the promise was that in him all the nations would be blessed, what right do we have to try to find another way to gain a righteous standing in the sight of God? The law which followed Abraham never produced righteousness but rather a curse. Christ took that curse upon Himself when He hung on the cross so that we now receive the promise of the Spirit through faith.

B. Gained Like the Faith of Abraham. 3:15-22

Paul pushed further the argument about Abraham. Its promise was not through "seeds, as of many; but as of one, And to thy seed, which is Christ." Christ through Abraham and Isaac is the fulfillment of this promise and the law-covenant which came four hundred and thirty years later. So, the law of Moses did not set aside the covenant to Abraham. It was a gift to Abraham by promise. The law was added—it was never meant to supplant the promise—till Christ would come who fulfilled the promise and the law.

"Is the law then against the promises of God?" No! Each has a different function. The law was like a mirror which God let down from heaven to show us our sinful condition and our need of a Saviour. Life never came from law. It takes life to produce life. "If there had been a law given which could make alive, verily righteousness would have been of the law." Someone said, "In terms of spiritual biology, the Christian life must begin with a life substance. In physical life we call it protoplasm but in the spiritual realm it is Christ's life."

Norman Derstine is pastor of the Roanoke congregation, Eureka, Ill.

Do this and live, the law commands,
But gives me neither feet nor hands;
A better word the Gospel brings,
It bids me fly and gives me wings.

Worthy Invitation

By Norma F. Martin

C. Gained Through the Law Leading Us to Faith. 3:23-4:7

While we cannot be saved by the law, the law had a functional purpose. It is described as a "schoolmaster." A tutor teaches, disciplines, and guides. The law taught us that we are sinful; it disciplined us by trying to curb our sinful desires; it became our guide to lead us to Christ, for it could not "deliver us" from the bondage to sin. We could only be delivered by faith in Christ! "Now that faith is come, we are no longer under a tutor" or guardian. We have become mature "sons of God, through faith, in Christ Jesus." We are truly Abraham's seed and heirs of the promise by faith.

God the Father, when the fullness of time came for the world to receive the revelation, sent forth His Son, who was born under the law "that he might redeem them that were under the law, that we might receive the adoption of sons." "Now instead of a 'law-transgressor-relationship' which was true of the old covenant, we now have a 'Father-Son-relationship' under the new covenant. And since we are sons, we are also heirs. The purpose of the revelation of the law even on Sinai 'was not to *give*, but to *guide* life.'"¹² "The eternal moral law of God is binding on believer and unbeliever alike. To the believer, this is not a predicament of terror for the sole reason that the Saviour has met the full demand of the law and is the ground of his salvation. But believer and unbeliever alike are answerable to the divine moral demand. God condemns one because the law's demands are not met by him; He spares the other because they are met in a substitute."¹³ So this verse that sparked the Reformation must continue to resound in our teaching and living if we are to be free in Christ. "The just shall live by faith"—not law. Here—the emphasis is on the words "shall live." We live the saved life by faith—we do not drift into a works-program for sanctification. Having begun in the Spirit let us also "live in the Spirit."

1. Lehman Strauss, *Galatians and Ephesians*.

2. Fairburn, *The Revelation of Law in Scripture*.

3. C. F. H. Henry, *Christian Personal Ethics*.

MEET GLADNESS

*Kindness
Opens the door
To joy and hope,
Smothering men's hatred,
Cementing broken friendships
With God's love!*

—Eva R. Hartley

"Betty, when you work night duty, how are you able to go to church every Sunday? Doesn't it sort of wreck your week? I tell myself that Sunday is to be a day of rest, and that is what I need most after working hard on 3:00-11:30. I just can hardly get out of bed on Sunday mornings. It's so hard."

Betty listened quietly and smilingly while I stated the above mundane excuse. It sounded justifiable to me.

"Well," she said, "the Lord invites us to His house. I know of no other invitation more thrilling, and proper. Sunday after Sunday He invites us back. I'm delighted to be His guest."

Now she was serious. She wasn't smiling. Her face was beaming! She seemed to experience some kind of rapture. Me? I was stunned, as if a bee had stung me all over my inner being.

It really wasn't a bee that stung me. It was God who spoke to me through Betty. He presented Himself to me as One who yearns for and desires our fellowship, as One who is disappointed that we don't miss Him, and as One who is lonely without our presence in church.

Where will I be on Sunday? I know!

Is Your God Too Small?

By Barbara Risser

For years many writers and speakers have written and talked as if God were the God only of their particular cultural group, their race, or their language. Who are we to say that He thus confines Himself? And now with space exploration at hand and the possibility of finding another inhabited planet, we must further expand our concept of God. His love and mercy not only encircle the globe—they fill the universe!

Perhaps many have been the times when God wanted to lead us into greener pastures, to something finer and deeper in spiritual living. But we balked and drew our own boundaries. Just as the children of Israel refused to enter into the land of blessing, we refuse to trust God for the future.

Go out—view the majestic mountains, study the heavens, ride upon the restless ocean expanse, or observe the beauty of a delicate blossom. Then ask yourself where you fit into God's vast plan.

Pray Him to fill you with His Spirit of love and understanding. Tell others what He has done for you. He will reward you with an overwhelming sense of His presence and power. What He has done for me and millions through the centuries, He will surely do for you. Why not give Him a chance?

Board of Education Meets at Goshen

By James Burkholder

"The Board somehow must find a way to walk the razor edge—to fulfill its responsibility for the overall picture and yet not intrude itself into situations which would cause misunderstanding or even alienation." So stated Paul M. Lederach in his first report as president of the Board of Education at its annual meeting at Goshen College, Oct. 21, 22.

Lederach then reported a series of policy issues requiring Board decisions, which included: (1) Education of ministers. Since the Board is responsible for the Goshen College Biblical Seminary, it has a significant function, especially because of the changing role and training of the minister. (2) Relationships with Mennonite education institutions outside of Board control. How can we relate to such institutions and still carry out our responsibility to provide general guidance and coordination of the school program of the church? Our relationship with EMC is an illustration of this. (3) Solicitation of students and finances. This has been based largely on "gentlemen's agreements" among college administrators in the past. The Board should give guidance in this area since changes in administrations in our institutions may upset well-laid plans, and since all three colleges are drawing many students from an increasingly wide area.

The Colleges Report

President Tilman Smith of Hesston reported the groundbreaking for the Milo Kauffman Court, which includes a men's dormitory and administration building. An Associate in Arts Nursing Program has been inaugurated. Hesston's enrollment is up 10 percent. There is continued interest in the Church Ministries Program, which is an attempt to meet the special needs of church workers. A successor to President Smith has not yet been found.

President Paul Mininger described the past year at Goshen as one of "reappraisal and growth." Six proposals for modifying the present program have been presented. These possibilities include year-round operation with three terms per year, and a term of study abroad. The newly completed Orie O. Miller Residence Hall is now occupied, and the enrollment increase of 6 percent this year points to the need for another dormitory which will likely be built in 1968 or 1969. A reappraisal of chapel services and attendance led to a new plan which includes both convocations and chapels. The college recently received a grant of \$75,000 from the Lilly Endowment to find new and creative approaches to Christian higher education.

Ross Bender, dean of the Goshen College Bible Seminary, expressed concern over the continued decline of enrollment, outlined the factors which contribute to this, and gave a progress report on recruitment. He also proposed a series of workshops on the theme: "A Model for Theological Education in the Mennonite Church." This model

will be an effort to carve out a distinctive approach to theological education based upon the best of our heritage and aimed at the future mission of preparing ministers and in being a center for theological reflection. The seminary has just received a \$60,000 grant from Lilly to make this study possible.

The relationship between the seminaries at Goshen and Elkhart has continued to deepen. There are four full days of joint work each week. Mutual trust and confidence has grown for students and faculty alike, and along with this an increasing impatience with the limitations of the present structure. The Board acted to approve the establishment of a Seminary Planning Committee which will study issues and make recommendation concerning the future of the seminary.

Dean Ira Miller brought the courtesy report of EMC which indicated that a Nursing Program and a Summer Institute on Evangelism have been inaugurated. A major development project at EMC is the new Science Center. He reported also that Irvin Horst has been elected to the Seminary and University of Amsterdam. The seminary at EMC is undergoing a basic study to determine whether it should separate from the college or develop as a graduate level program in the college structure.

John Snyder, in giving the Conrad Grebel courtesy report, stressed the importance this college achieves by its "presence" as an affiliate with the University of Waterloo.

Evening Session on Education of Ministers

Friday evening the Board and its guests went to Miller's Country Restaurant where there was input and discussion of education of ministers. Peter Wiebe in presenting "The Emerging Role of the Ministry" expressed the need to communicate to the grass roots that the minister is trained to be a minister of the Word, and not merely to pass a test of statistics. Dean Ross Bender related "The Training of the Pastor" to the importance of Bible study, of putting ideas to work, and of helping the congregation to discover and exercise gifts. The discussion which followed emphasized the local congregation as the focal point of our total program.

Freshman Enrollment Nearly the Same

Paul Bender, Education Coordinator, noted that Hesston had 221 freshmen, EMC 256, and Goshen 318. All colleges expressed appreciation to the church for increased support. The Board acted to develop policies in the area of solicitation of students and finances and other areas of overlapping interest in the field of higher education. Appreciation was expressed to Nelson Kauffman and Orie O. Miller for their services to the Board. Orie Miller was declared elected to honorary membership. Peter Wiebe was elected as vice-president and Norman Derstine as member-at-large. Re-elected were J. Forrest Kanagy, secretary; and Winston Weaver, financial agent.

CHURCH NEWS



Left to right—front row—Peter Dyck, MCC director in Europe and North Africa; Donald Jacobs, Tanzania; Daniel Troyer, Luxembourg; S. M. Mudenda, Zambia; S. Djojodihardjo, Indonesia; Paul Nganga, Congo; David Shank, Belgium; Samuel Gerber, Switzerland.

Second row—David Augsburg, USA; Elio Milazzo, Italy; Henry Ginder, USA; Daniel Nuesch, Argentina; Zedekiah Kisare, Tanzania; Arthur Climenhaga, USA; John Drescher, USA.

Third row—John Friesen, Germany; Elmer Klassen, Germany; Leroy Walters, Germany; Aaron Friesen, Germany; Myron Augsburg, USA; Elmo H. Warkentin, USA; Philemon M. Kumalo, Rhodesia; Andrew M. Rupp, Dominican Republic.

Fourth row—Louis Overholt, Germany; George R. Brunk, USA; Erich Schultz, Germany.

Absent from picture—Eugene Witmer, USA; Cliff N. Ratzlaff, Rhodesia; and Mrs. Arno Thimm, Germany.

Meeting at Menno-Heim

Mennonite, Mennonite Brethren, Evangelical Mennonite, and Brethren in Christ delegates and observers to the World Congress on Evangelism in Berlin met for an afternoon discussion and evening meal at Menno-Heim, Nov. 2. Menno-Heim is the home of Pastor John Friesen and church center for Berlin Mennonites. Bro. Friesen ministers each week to Mennonite congregations in West and East Berlin. He makes one or more trips to East Berlin each week. There are about 5,000 Mennonites in Germany.

The Berlin Mennonite Church celebrates its 80th anniversary this year. Its history, however, goes back much further, to the time when Berlin was part of West Prussia. Although there was a worshiping group in Berlin previously, the first building for worship was purchased in 1958.

Discussion by the group centered on what was being expressed and experienced at the World Congress on Evangelism. Because the group felt so greatly helped and challenged by the Congress it was decided to send an expression of deep appreciation to the Congress leaders for their vision under God and for the privilege and joy of sharing in the Congress as delegates and observers.

Conclusions of the group seemed to say clearly that evangelism is the one great common ground which we have as Christians and in which we ought to do all we can to work together. Also we need, as Mennonite groups, to rediscover the note

of authority of the Bible and deep conviction. We are too often defensive or apologetic. We need honesty and openness to what others have to offer. The Anabaptists were the evangelists of the sixteenth century. This is not true today. Today we need to look and listen to others. We can portray our sense of inferiority by condemning others and their methods.

Mennonites, the group said, must strengthen concern for the whole man, spiritually and socially, not minimizing either one. God has placed us today where we can become the center of evangelism in many lands. The thing which we must return to is a personal zeal for the communication of the Gospel. "Unless people who are sent are personal evangelists, we really cannot use them," said Peter Dyck, MCC director in Europe and North Africa.

Announce New Program

By Henry Weaver, Jr.

A new service program open to men and women and providing a year of college credit is slated to begin in the summer of 1967. The new program has been called a major breakthrough on the American educational scene. The well-established Pax program of the Mennonite Central Committee in the Congo and in Latin America will allow college students to pursue

courses related to the area of the world in which they are working.

Pax, which began in 1951, has in the past assigned men to needy areas of the world on two- or three-year assignments. They have been provided with maintenance and a small monthly allowance. The original programs involved the men in rebuilding war damage in Europe.

At present men are working in Europe, Africa, Asia, and Latin America in such diverse jobs as assisting in poultry production in Haiti and bookkeeping in the Congo.

Two parts of the extensive Pax program have been selected for inauguration of the Pax Education Program (PEP). The program in the Congo will be open to 15 men or women beginning in June, 1967, and continuing for 27 months until mid-August, 1969. In June, 1968, a similar program will be started in Latin America.

Students from any Mennonite college will be admitted after at least one year of college. For the Congo they will need the equivalent of one year of college French and in Latin America the equivalent of one year of college Spanish.

At the beginning of the Congo program students will take intensive work in French and then three courses on Africa. These courses will be offered on an intensive basis of three weeks for each course.

First they will study **African History** up through the colonial period. The next course will be **Contemporary Africa**, which will introduce them to the present political situation. The third course will be **African Cultures**.

Following this period of orientation and study, which will be given at the Free University of the Congo, each student will be assigned somewhere in the Congo. During the time he is assigned for service he will continue working with a tutor on his French and carry on an individual study project.

At the end of the first year he will return to the Free University and take two additional courses in **Economic Development of Africa and Religions of Africa**. He will again return to work until shortly before he returns home. The last two weeks of the program will be spent in writing final papers on his individual project.

This represents the first program of this kind in the United States in which a group of colleges and a service agency have outlined a closely integrated program, although two other colleges have developed educational programs for participants in the Peace Corps. It is of interest, however, that required periods of service are included in the educational program of Tel Aviv University in Israel and at Haile Selassie University in Ethiopia.

Students will pay about the same for the educational part of the program as a

year in residence at one of the colleges would cost, and the expense of the service part of the program will continue to be financed by gifts from the churches.

Ten Mennonite and Brethren in Christ colleges involved comprise the Council of Mennonite Colleges. They are Bethel College, North Newton, Kans.; Bluffton College, Bluffton, Ohio; Canadian Mennonite Bible College, Winnipeg, Man.; Conrad Grebel College, Waterloo, Ont.; Eastern Mennonite College, Harrisonburg, Va.; Freeman Junior College, Freeman, S. Dak.; Goshen College, Goshen, Ind.; Hesston College, Hesston, Kans.; Messiah College, Grantham, Pa.; and Tabor College, Hillsboro, Kans.—Weaver is Secretary for International Education Services Council of Mennonite Colleges.

Earning VS-ers: Unsung Heroes

Many voluntary service efforts in underdeveloped areas such as Appalachia and Kentucky, among Cee Indians in Alberta, and other community improvement projects probably wouldn't be possible if it weren't for the many VS-ers in earning units. Ray Horst pointed out recently. Horst, who is secretary for relief and service, mentioned those who do the more mundane tasks, the hospital orderly, for example. The orderly and others in earning units support a major share of the entire VS program of Mennonite Board of Missions.

Last year's budget for total VS operation was just under \$400,000. Ninety percent was provided by VS-ers in earning positions. The remaining ten percent comes from church contributions.

This method of working, the VS-er receiving \$15 a month and living expenses and the remainder of what he earns going to VS, expanded in 1954, although it began with the first unit in 1948 in Kansas City. In 1954, Horst said, VS was in financial difficulty. There were 150 VS-ers in the program, and it appeared that the work would have to be cut back because of a lack of funds.

Increasing the number of earning units and plowing the earnings back into the program has taken care of all that. Now there are more than 300 VS-ers working in nearly 50 locations. Horst said that VS earnings are the lifeblood of the program and the only basis for expansion. "I don't know how it would be possible to raise \$400,000 a year for VS in the church," he stated.

Earning units do not exist of course simply to support other units where community service and witness can be carried on. The service of volunteers in employ-

ing institutions is itself a significant contribution to the work of the institution. In Good Samaritan Hospital in Portland, Oreg., for example, the nursing service director pointed out that VS and I-W work in the hospital had upgraded the quality of patient care in a very significant way.

At the same time the work of earning units in many places has supported the work and witness of local congregations in a significant way. Recently congregational boards or business meetings at Pueblo, Colo., and Albuquerque, N. Mex., told VS administrators that the VS units in these communities were fundamental to their outreach in their communities. At the same time an earning unit is beginning in Carlsbad, N. Mex., which will also help the work of the new fellowship which is emerging there. The Portland unit has assisted the work of the Portland congregation and also operated club programs and a Sunday school in their own community.

Horst said that he is not aware of any discontent VS-ers have with this way of operating, and that a number of units like to see how much they can make above the amount needed to operate the unit. The more they do, the wider the impact of VS.

Eashes Join Staff

Joe and Fannie Eash of Middlebury, Ind., joined the staff of the Mennonite Board of Missions in Elkhart this fall. Joe is in charge of custodial and maintenance work, and Fannie takes care of the general housekeeping and cleaning at the Board.

One of Joe's first jobs this fall was putting in new sidewalks at Board offices. However, this was interrupted by an early snowfall. The Eashes plan to stay at the Board for at least a year on a voluntary service basis.

Prior to coming to the Board, Joe drove bus for the Shoup Bus Lines. He drove



Joe and Fannie Eash

primarily on charter trips, which took him to all parts of the country. Persons who went on the trips were mainly school and church groups and clubs.

The Eashes have three sons and a daughter, all married and living in Elkhart County. The Eashes' address in Elkhart is 119 West Cleveland Avenue.

New Secretary

Mrs. Alvin Kauffman, formerly of Hesston, Kans., assumed the duties of executive secretary of the Women's Missionary and Service Auxiliary of the Mennonite Board of Missions this fall.

Mrs. Kauffman succeeds Mrs. Don McCammon, who was the executive secretary for seven years. Mrs. McCammon is now teaching at Jefferson School near Goshen.

Mrs. Kauffman's duties include giving overall coordination and direction to WMSA activities, planning for the annual meeting which meets in conjunction with that of the Board, and maintaining correspondence with local WMSA organizations.

The Kauffmans reside at 711 Fremont Avenue in Elkhart. Mr. Kauffman teaches mathematics at Osolo Township Junior High School near Elkhart. He held a similar position near Hutchinson, Kans., before they moved. Mrs. Kauffman was secretary for Tilman Smith, president of Hesston College, for two years.

Beulah Kauffman



Hesston College

Final plans for the renovation of the Administration Building on the Hesston College campus are being drawn by architects Carmichael-Wheatcroft and Associates of Wichita.

Second floor of the building will be completely renovated. Public relations, personnel, and business offices are on this floor. A large area for secretaries, with private offices around the area, is included in the plan. Just off the newly planned lobby, the receptionist's desk will be located.

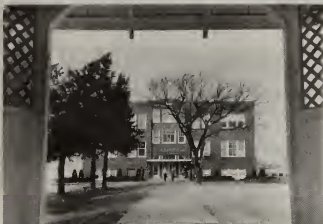
It is hoped that work can be started in the spring with the largest part of the work to be done in the summer.

An application is being made for a federal grant. Gifts from interested per-

sons and some funds on hand will help make the renovation possible.

Authorization for the project was given at the 63rd annual meeting of the Mennonite Board of Education at Goshen, Ind., Oct. 20-22.

At the same meeting, the college was given permission to plan for a new women's dormitory, housing 175. The tentative date for completion is the fall of 1968. Authorization was also given to conduct a study of expansion possibilities for the music department facilities.



New Dormitory

The new men's dormitory on the Hesston College campus, Kauffman Court, has been a place of bustling activity during the month of October, as workmen did "finishing work," and students moved from temporary quarters into the new building.

Ground-breaking for the concrete block and brick structure was held Jan. 18. It was hoped that the dormitory would be ready for complete occupancy at the opening of the current school year, but the goal was not reached.

The H-shaped two-story structure is actually a complex of three buildings. Two of the buildings are alike, with rooms for 72 men in each. The smaller center building houses 16 men on the second floor, making a total of 160 men in the dormitory. On first floor there is an apartment for the houseparents, two guest rooms, and a lounge. A recreation area is located on the ground floor.

A \$100,000 gift to the school, a low-interest loan from the U.S. government, and money from school alumni and the

Mennonite Church made the dormitory possible. Cost of the building was approximately \$560,000.

Kauffman Court is named after Milo F. Kauffman of Hesston. Kauffman served as president of Hesston College for 19 years and is presently serving as a part-time faculty member.

International Club

The International Club at Hesston College has been organized for the current school year.

Officers are: Eugene Hershey, Aibonito, Puerto Rico, president; Phinehas Nyang'oro, Tarime, Tanzania, vice-president; Esther Martin, Floradale, Ont., secretary-treasurer; Galen Greaser, Aibonito, Puerto Rico, representative to student council.

Orpha Zimmerly, dean of women, and Ray Showalter, director of nursing education, are cosponsors of the club.

There are 18 members enrolled. They come from Puerto Rico, the United States, and five foreign countries—Tanzania, Canada, Haiti, Argentina, and India.

Activities at the monthly meetings include programs, projects, and social times.

In Witness Workshop

Eighteen Hesston College students participated in a "witness worship" the weekend of Oct. 29 under the direction of Nelson Kauffman, secretary for home missions of the Mennonite Board of Missions, and Ivan Lind, Hesston College professor.

The workshop met in Wichita from Friday evening to Sunday and culminated with a Sunday evening program at Hesston Mennonite Church. It was the first witness workshop for college students, although Kauffman has directed a number for other groups.

Nine boys and nine girls participated, the girls going out in pairs and the fellows individually. Students contacted persons in downtown Wichita, primarily in restaurants and other public places.

As they began, students expressed some apprehension, according to Kauffman. Many felt that they did not know

enough or were not good enough to witness, he said.

Surprisingly they found persons who were more than willing to talk about their faith and open in conversation with them. One student noted particularly that he felt divine guidance in contacts that he made.

Lind said that he hoped this type of witnessing could be continued with the 18 persons who participated in the Wichita workshop encouraging others to take part. Large attendance at the Sunday evening service in the Hesston church indicated a good deal of interest in the project.



Lalita Bachan, Dhamtari, India, joined the faculty at Rockway Mennonite School

Rockway

In September Lalita Bachan from Dhamtari, India, joined the faculty at Rockway Mennonite School, Kitchener, Ont., as a science teacher. Miss Bachan received her bachelor of science degree from the University of Lucknow and her master of science degree from the University of Saugar. She also taught for one year at the Salem Girls' Higher Secondary School at Raipur, India.

While her father, Eliazar Bachan, a lecturer in geography at the Mennonite Higher Secondary School in Dhamtari, visited Canada and the United States in 1965, this is Miss Bachan's first experience in North America.

Miss Bachan has come to Canada because she is interested in knowing about other countries and other ways of life. She prefers to teach at Rockway rather than in a government school because it is a school operated by her church.



New Dormitory at Hesston

Helps Train Personnel

The Ford Scholarship Training program sponsored by Valley View Hospital in Glenwood Springs is assisting in training local persons, according to Samuel Janzen, hospital administrator. The hospital is operated by the General Mission Board.

The scholarship program began originally with a \$2,000 gift from Ford Foundation. Since then hospital auxiliary and private donors have added to the fund until it has reached a balance of more than \$4,000.

Grants become outright gifts to persons who return to work at the hospital. Those who do not return pay the loans back to the fund so that others can receive this assistance.

Mrs. Donna Datema recently completed training as an accredited record technician. This is a two-year correspondence course under the supervision of a registered record librarian. Mrs. Datema has been in charge of the department for more than a year.

Mrs. Virginia Lucero, formerly of Glenwood Springs, took a course in practical nursing at Denver General Hospital. She completed her studies in September and will be employed at the Denver City Hospital.

The program also has a number of nurse trainees in several hospitals. Ann Wassenaar of New Castle is at Mesa College; Francis Otto of Leonard, Mo., is at a Kansas City hospital, and Esther Wiens of Albany, Oreg., and Mary King of Casselton, N. Dak., are at Hesston

College. The hospital hopes these students will come to Glenwood Springs to nurse after they finish training.

Coleen Duffy of the hospital dietary department is presently taking a one-year correspondence course through the American Dietetic Association to qualify as a food service supervisor.

Plan New Building

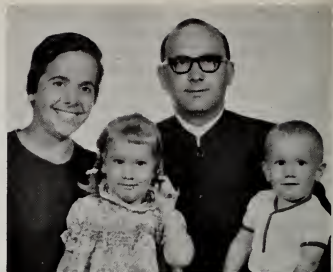
Preliminary talks between representatives of the University-Euclid Mennonite Church in Cleveland and the architects for a new church building began in October.

Talk centered on plans for multi-use room, the first stage of the proposed building. Architects are to submit a proposal to the congregation in the near future.

Chairman of the church building committee is Charles McDowell and pastor is Warner Jackson. The congregation has been meeting in a school auditorium for 2 1/2 years and hopes to get construction under way in the next two.

Site of the new building is at East 85th Street and Chester Avenue in the University-Euclid area of the city. It was purchased this year by the Ohio and Eastern and General Mission boards.

The congregation plans to sell bonds to pay for the new church. It is also hoping for grants from individuals and organizations. Jackson said that the school is inadequate for church purposes. The church is also able to use the school only on Sunday.



Missionaries of the Week

J. Allen and Erma (Shirk) Brubaker arrived in Somalia for teacher-evangelism service on July 27, 1966. The Brubakers are members of the Stauffer congregation at Hershey, Pa. Allen had been in Pax service in Somalia for a previous three-year term.

He is a teacher and received his degree from Eastern Mennonite College last spring, while Erma is a licensed practical nurse. Their parents are Mr. and Mrs. Warren Shirk, Atmore, Ala., and Mr. and Mrs. Charles E. Brubaker, Elizabethtown, Pa.

The children are Martha Mae born in 1963 and J. Myron born in 1965.

Ministers' Course and Ministers' Week

The two-week Special Ministers' Course and the Ministers' Week which have been traditional features on the EMC campus have been planned for January, 1967. Linden M. Wenger, Acting Dean of the Seminary, has released the plans for these two features of the winter program, prepared especially for the benefit of men in the pastorate who wish to profit from a refresher in Bible study and sharing of insights on current items with their fellow ministers.

The two-week Special Ministers' Course begins on Jan. 9 and runs through Jan. 20. Roy D. Kiser, Field Worker for the Virginia Mission Board, will be guest lecturer for the first week. Bro. Kiser will lecture on "The North American Mission Field" and "Recruitment for Church Vocations." During the second week J. Otis Yoder will lecture on "The Gentile Nations in Prophecy" and J. P. Jacobson on "Theology and Life of the European Mennonites." Running through the entire two-week period will be "Bible Study—The Sermon on the Mount" by Chester K. Lehman and "The Preacher and His Sermon" by John R. Mumaw.

The Ministers' Week will follow on Jan. 23-27. The theme for this week will be,

FIELD NOTES

Bishop D. Stoner Krady, Philadelphia, Pa., died Nov. 25. Obituary will follow.

Pray for the vacation Bible school that is being held in Puebla, Mexico, Dec. 5-10. Remember the teachers as they prepare the Bible lessons and the pupils as they receive the truths of God's Word.

Abram Baer was installed as pastor and **Adam Martin** was ordained as pastor Nov. 13, at the Mt. Zion Church, Myerstown, Pa. Both these brethren will serve in pastoral oversight of the three churches, Dargan, Mt. Zion, and Mt. Lena, in Southern Washington County, Md. Howard Witmer preached the message and H. Raymond Charles gave the charge. Adam Martin's address is Maugansville, Md. 21767.

Landis Sangrey was ordained to the ministry at Chestnut Hill, Columbia, Pa., Nov. 12. His address is R. 2, Columbia, Pa. 17512. Raymond Charles was officiating bishop. Donald Jacobs preached

the ordination sermon.

Hubert Swartzentruber, St. Louis, Mo., was elected assistant moderator of South Central Conference. John Koppenhaver was elected as an associate member of the executive committee.

Monterey Church, Leola, Pa., is a new member of Every-Home-Plan for Gospel Herald.

Change of addresses: C. F. Yake from Scottdale, Pa., to 3710 Iroquois Ave., Sarasota, Fla. 33580. **Marvin Yoder** from Tokyo, Japan, to Hiragishi 2-jo 10-chome, Sapporo, Japan. **Urie Bender** from Elkhart, Ind., to Box 25, Three Rivers, Mich. 49093.

New members by baptism: Six at Holly Grove, Westover, Md.; one at Rocky Ford, Colo.; one at Waldo, Flanagan, Ill.

Special meetings: **William R. Miller**, North Liberty, Ind., at Strawberry Lake, White Earth, Minn., Dec. 4-11.

"The Prophetic Role of the Ministry." The morning program will consist of Bible study, with lecture and discussion on current issues. The afternoon will feature workshops, and in the evening the current Conrad Grebel lectures will be given by Melvin Gingerich on the theme, "The Christian and Revolution."

These programs are designed with the aim of giving pastors a refresher in Bible study and sermon preparation, with the opportunity for sharing a discussion of current issues with their fellow ministers. The Ministers' Course provides time for serious study. The Ministers' Week is more of a conference type program of fellowship and sharing.

Program details and arrangements may be obtained by writing Linden M. Wenger, Acting Dean of the Seminary, Eastern Mennonite College, Harrisonburg, Va.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 2-13.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
General Mission Board meeting, Hesston, Kans., June 22-24.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I've been meaning to fulfill this obligation for some time now—the obligation of informing you how we like your publication. I realize you can publish best only after you know what your subscribers want or need.

We like the format of the *Gospel Herald*. It is such that makes you want to read it, whereas the old format rather discouraged one from picking it up and reading much.

I think the article, "Pseudo-Psychology in the Church," in the Oct. 4 issue, a particularly timely one. We, along with the world, have become very psychology conscious. Psychology is a very valuable and useful tool, but like all valuable tools should be employed by a person skilled in its use. This does not include the indiscriminate use of it by the laity.

I am an RN and have had some courses in psychology both in training and on a college level since training. I have also worked in a psychiatric hospital and had in-service classes in the same. All this has convinced me that you are no budding psychologist simply by listening to a brief radio program aimed at "enabling you to bet-

ter deal with their own or others' problems." If a problem is serious enough for help, it is serious enough to deserve professional help. And no ethical psychiatrist or psychologist attempts to deal with an emotional problem by means of radio or even the mail.

The list of five guidelines as set down in the article would be a good and necessary test to evaluate any psychological program. There are some popular psychology programs today violating every one of these guidelines, and the sooner we as a church realize this and take our psychological problems to more reputable practitioners the better.

May you continue to publish this organ, vital to the life of our church, in the comprehensive and meaningful way you have been doing.—R. Weaver, Lebanon, Pa.

* * *

Have you ever sat in church and heard a child running a small car on the back of the bench you are seated on? His mother thinks he is being such a good boy playing so nicely like that, but he is not buzzing the motor in her ear; it happens to be yours.

One mother told me one time that she could keep her own child quiet, but the mothers with babies caused her trouble. This often happens. This is an example of a two-year-old who was being trained to sit on the bench between his parents and look at a book. They didn't allow him to stand up on the bench or look back. But the child back of them leaned over the bench and begged loudly for the book. Instead of pulling him back, his mother passed toys up to them, implying that they should make their child give up his book. Maybe he would have given it up quietly and maybe not. I've always found babies to be very unpredictable.

A mother may feel that if she gets through a service without having to take the baby out, it has been a successful day for her. Stop and think a minute. She has had to entertain him almost constantly and all the people behind her have been watching her. How can she worship, and those around her, if she is busy feeding the baby, showing him a book, or drawing pictures for him?

We have had a supervised nursery now for seven years where the babies are cared for during Sunday school and church. The mothers with babies on the cradle roll are on duty only once every eight weeks. Since the nursery actually benefits the whole congregation, we ask for two helpers from a rotating list. We have had wonderful cooperation, from the grandmothers to the teenage girls. Some enjoy working in the nursery so much that they want to help regularly.

We also have a mothers' room with a one-way glass where mothers can sit and listen to the service. This is ideal for visiting mothers if they have children that would be afraid in the nursery.

Night meetings are a different story. It is impossible to keep a group of sleepy, fussy babies happy for one to two hours. They are tired and want their own beds. In those families where there are two or three preschool children to think about, most parents have solved this problem by taking turns going to the evening meetings.—Mildred B. Kraus, Newport News, Va.

* * *

The recent article by Franklin H. Littell and the editorial, "Guidelines for Action" (Nov. 1), reflect the present confusion on the church-and-state issue which has been noted now for some time in *Gospel Herald* articles. Governor Hatfield's idea of the state's restructuring institutions of society to correct injustices, and Littell's proposal of a partnership between church and state are both illustrations of what Niebuhr calls the new "transformationism" currently affecting the church-and-state theology of many denominations. The idea involves the "maturity principle," in which the modern democratic state, said to be a

far cry from the old Roman police state because of its welfare emphasis, has reached a point of maturity where it is no longer hostile to the purposes of the church. "Keepers of the wall" are ridiculed for their effete views on church and state and are urged to bring their concepts in line with contemporary reality. Associated with this is the new use of the term "secularism." Completely out of keeping with the traditional (dictionary) use of the term as Harkness, Spann, and a hundred others have used it—as an enemy of "every form of religious faith and worship"—Littell makes it mean a "higher level of human attainment." The idea of church and state working together suggests a kind of church-state ministerium emerging in the future where heads of church and state will sit down together to work out the details of the new partnership. Interestingly, in spite of all maturity of the American democracy, we cannot forget that it is this same benevolent democracy that is currently waging war in Vietnam, a matter decried constantly on these pages.

There is certainly no progressive improvement theory set forth in the Bible, indicating a changing character in the state in some post-New Testament period. Verduin, Hersherberger, Bender, Wenger, and others have indicated clearly that church and state are not coterminous structures, regardless of any "obscene aspects of those who would deny our pluralistic situation in American democracy." Is Littell calling for a reestablishment of Luther's *Volkskirche* or of Calvin's theocratic state? Wenger reminds us in *Introduction to Theology* that there are no "two plans of salvation," one for the state and one for the church. Edward Yoder wrote: "There is an inevitable state of tension between the Christian and non-Christian spheres (church and state) which can never be wholly and permanently resolved." Jesus said, "My kingdom is not of this world," indicating a certain natural hostility between the two structures. This has been the historical position of Anabaptism. A benevolent state, championing humanistic concerns, is not necessarily good in terms of producing a virile church, as history clearly shows. The Johnstown Statement of the 1961 General Conference says, "The friendly state protecting the church today can tomorrow be the beast of Revelation seeking to destroy the church." Certainly this silent method of the state gradually taking over the work of the church, which Smith recognizes as a "tragic retreat" on the part of the church, can well be the greatest enemy the church has ever faced.—Paul G. Landis, Salunga, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Earl and Esther (Gingrich), Elmira, Ont., first child, Jennifer Dawn, Oct. 20, 1966.

Bontrager, Mr. and Mrs. Leroy, Sarasota, Fla., a son, Neil Jay, Oct. 19, 1966.

Brooks, Allen and Sharon (Nunemaker), Goshen, Ind., first child, David Lynn, Oct. 30, 1966.

Cressman, Irvin and Elaine (Schmucker), Kitchener, Ont., fifth child, second son, Bradley James, Oct. 17, 1966.

Dietz, Curtis and Amy (Smith), Kalispell, Mont., second child, first son, Derek Arthur, March 13, 1966.

Dombach, John S. and Doris (Mellinger), Williamsport, Md., second son, Brian Keith, Oct. 28, 1966.

Eby, John and Ella Mae (Landis), Lancaster, Pa., second child, first daughter, Ann Marie, Nov. 8, 1966.

Hartman, Melvin and Mable (Mable), Wooster, Ohio, fifth child, second son, Roger Keith, Oct. 4, 1966.

Helmuth, Mr. and Mrs. Edward, Sarasota, Fla., a daughter, Patricia Ann, Aug. 13, 1966.

Hertzler, James and Alta (Martin), Goshen, Ind., second child, first son, Randall Jay, Oct. 9, 1966.

Hollinger, Aaron and Marian (Hershey), Blue Bell, Pa., third child, second daughter, Carla Sue, Oct. 25, 1966.

Hollinger, Paul S. and Eunice (Mack), Reinholds, Pa., sixth child, fifth daughter, Lois Marie, Nov. 4, 1966.

Horst, Alton and Dorothy (Mann), Fisher, Ill., fifth child, fourth son, Paul Stanley, Nov. 9, 1966.

Kearbey, Douglas and Carolyn (Kreider), Hannibal, Mo., first child, Donna Kaye, Nov. 5, 1966.

Loeffler, Adolf R. and Eileen M. (Zimmerly), Edmont, Alta., first child, Valerie Adeoleen, Oct. 19, 1966.

Marnier, Clair and Juanita (Miller), Williamsburg, Iowa, fourth child, third daughter, Debra Diane, Oct. 30, 1966.

Mast, Roy and Olive (Schrock), second son, Daniel Carl, born Nov. 3, 1966; received for adoption, Oct. 10, 1966.

Miller, Duane and Sharon (Wyse), Wellman, Iowa, first child, Annette Marie, Aug. 14, 1966.

Miller, Lloyd and Lois (Barkey), Slave Lake, Alta., first child, Joleen Kay, Oct. 30, 1966.

Miller, Marvin and Fannie (Herschberger), Arthur, Ill., second child, first son, Kenneth William, Oct. 29, 1966.

Nesselrodt, Stanley and Ruby (Good), Newport News, Va., first child, Larry Neil, Nov. 4, 1966.

Nighswander, Joseph and Elsie (Drudge), Claremont, Ont., fourth child, third daughter, Lisa Joanne, Oct. 25, 1966.

Oswald, Sammie, Jr., and Dorothy (Erb), Oakland, Nebr., fourth child, third daughter, Lisa Jean, Oct. 9, 1966.

Ovando, Carlos and Lila (Moser), Goshen, Ind., first child, David Carlos, Aug. 9, 1966.

Ramseyer, Woodrow and Lois (Kuhns), Goshen, Ind., third child, second daughter, Sharon Rose (adopted), born Dec. 6, 1955.

Schrock, Mr. and Mrs. Abe, Sarasota, Fla., a daughter, Pamela Jean, Sept. 29, 1966.

Sensenig, James L. and Deloris (Martin), Hanover, Pa., second son, James Lamar, Oct. 27, 1966.

Stahl, John and Susan (Leaman), Hollisport, Pa., second child; first daughter, Aletha Dawn, Oct. 21, 1966.

Weaver, Clarence and Rhoda (Martin), Ephrata, Pa., fourth child, third daughter, Linda Jean, Nov. 8, 1966.

Witmer, Harold K. and Nyla (Ebersole), Mannheim, Pa., fourth son, Rodney Keith.

Yoder, Darrell and Marcile (Smeltzer), Miamisburg, Ohio, third child, second son, Darrell Dean, Jr., June 22, 1966.

Yoder, Mr. and Mrs. Don, Sarasota, Fla., a son, Mark Bradley, May 26, 1966.

Zook, Mervin and Joan (King), Goshen, Ind., third daughter, Wendy Ann, Oct. 31, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beyeler—Williams—Lester Beyeler, Wooster, Ohio, Goshen College cong., and Delores Williams, Orrville, Ohio, Lutheran Church, by Clyde Xander, Sept. 17, 1966.

Burkholder—Cullen.—Edward Burkholder, Springdale cong., Waynesboro, Va., and Patsy Cullen, Stuarts Draft (Va.) cong., by Paul L. Wenger, Oct. 1, 1966.

Campbell—Wenger.—Glenn Campbell, Mt. View cong., Lyndhurst, Va., and Ann Wenger, Springdale cong., Waynesboro, Va., by Paul L. Wenger, July 9, 1966.

Ebersole—Witmer.—A. David Ebersole, Lancaster, Pa., Chestnut Hill cong., and Mary Ann Witmer, Lititz, Pa., Hess cong., by Mahlon Zimmerman, Oct. 1, 1966.

High—Reiff.—Leonard High, Myerstown (Pa.) cong., and Lena Mae Reiff, New Holland, Pa., Weaverland cong., by J. Paul Graybill, Oct. 1, 1966.

Landis—Souder.—Dennis L. Landis, Telford, Pa., Steel City cong., and Eileen Souder, Skippack, Pa., Upper Skippack cong., by Robert G. Walters, Nov. 5, 1966.

Long—Kolb.—Alton Long, Norristown, Pa., Brethren Church, and Emily Kolb, Spring City, Pa., Vincent cong., by John L. Ruth, Oct. 15, 1966.

Musselman—Brace.—Roy Musselman, Telford, Pa., Plains cong., and Nancy Brace, Telford, Pa., by Henry P. Yoder, Nov. 5, 1966.

Sherck—Mast.—William Sherck, Goshen, Ind., Church of the Brethren, and Betty Mast, Elkhart, Ind., Goshen College cong., by Vernon Miller, Oct. 22, 1966.

Schrock—Kropf.—Jason Burdette Schrock, Tangent (Oreg.) cong., and Marilyn Jean Kropf, Harisburg (Oreg.) cong., by Wilbert Kropf, Oct. 14, 1966.

Schrock—Tennefoss.—Marlin Schrock, Greenwood (Del.) cong., and Janice Tennefoss, Greenwood, Del., Tressler cong., by Millard A. Benner, Sept. 3, 1966.

Yoder—Schwartz.—Richard Yoder, Mendon, Mich., and Esther Schwartz, Sturgis, Mich., both of South Colon cong., by Ora D. Schrock, Nov. 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birmingham, Ira Dennis, son of Millard F. and Emma (Scudder) Birmingham, was born near Shepardsville, Mich., April 24, 1879, died April 17, 1966, one week before his 87th birthday. He resided most of his life on the farm of his birth. On Nov. 15, 1932, he was married to Johanna Mahanke, who survives. Also surviving are one brother (Charles) and one sister (Mrs. Amy B. Smith). Two infant sons and one sister (Mrs. Lillie B. McLeod) preceded him in death. He was a member of the Bethel Church, near Ashley, Mich. Funeral services were held at the Duplain Church of Christ, April 20, with J. Kore Zook, Lehman Longenecker, and Ralph Woodard officiating.

Delp, Henry K., son of Samuel C. and Maggie K. Delp, was born in Hatfield Twp., Pa., Aug. 16, 1883; died at Line Lexington, Pa., Oct. 22, 1966; aged 83 y., 2 m. 6 d. On March 14, 1911, he was married to Margaret K. Ruth, who survives. Also surviving are 2 sons (Earl and Herbert). One son (Wilmer) preceded him in death. He was a member of the Line Lexington Church, where funeral services were held Oct. 26, with Erwin Ruth, Floyd Hackman, and Claude Meyers officiating.

Gardner, Jesse E., son of Frank and Mary (Nusbaum) Gardner, was born in Elkhart Co., Ind., July 22, 1887; died at his home in Goshen, Ind., Aug. 17, 1966; aged 79 y., 26 d. On Jan. 1, 1912, he was married to Dora Miller, who survives. Also surviving are 3 sons (Charles, Frank, and Victor), 4 daughters (Ellen—Mrs. Samuel S. Miller, Verda—Mrs. Robert Ewing, Mary—Mrs. Merle Neuhouser, and Olene—Mrs. Robert Garber), 26 grandchildren, 15 great-grandchildren, and one sister (Mrs. Irva Mishler). He was a member of the Clinton Brick Church, where funeral services were held Aug. 19, with John J. Yoder and Amsa Kauffman officiating; interment in Forest Grove Cemetery.

Grieser, Clarence, son of Simon and Lizzie (Nofziger) Grieser, was born in Fulton Co., Ohio, Dec. 12, 1903; died at Detwiler Memorial Hospital, Wauseon, Ohio, Nov. 2, 1966; aged 62 y., 10 m., 20 d. Surviving are 2 brothers (Elmer and Raymond) and one sister (Irene—Mrs. Clarence Nafziger). Funeral services were held at the Central Church, Nov. 5, with Charles H. Gautsche, Dale Wyse, and Roy Sauder officiating; interment in Eckley Cemetery.

Hauder, Martha (Steider), was born in Illinois, May 11, 1884; died at Downey, Calif., Oct. 19, 1966; aged 82 y., 5 m. 8 d. On April 24, 1904, she was married to Joseph B. Hauder, who preceded her in death in 1963. Surviving are 5 sons (Floyd, Lester, William, Harry, and Clayton), 6 daughters (Wilda, Velma—Mrs. Ethan Engle, Elda—Mrs. Chad Stanford, Hazel—Mrs. Joseph Dickinson, Myrtle—Mrs. Walter Rediger, and Lois—Mrs. Amos Drawbond), 31 grandchildren, and 16 great-grandchildren. One infant daughter preceded her in death. She was a member of the Faith Church, Downey. Funeral services were held at the Downey Mortuary Chapel, Oct. 24, with George Beare in charge; interment in Inglewood Park Cemetery.

Kornbau, Rebecca Elmira, daughter of Hiram and Sarah Smith, was born at Brodocks, Pa., March 1, 1878; died at Salem (Ohio) City Hospital, Nov. 8, 1966; aged 88 y., 8 m. 7 d. On Nov. 8, 1897, she was married to Charlie Kornbau, who survives. Other survivors are 2 daughters (Mrs. Elsie M. Barnes and Mrs. Edna V. Culp), 3 sons (Joseph I., Charles F., and Norman), one sister (Mrs. Salome Randolph), 25 grandchildren, 37 great-grandchildren, and 9 great-great-grandchildren. She was a member of the Leontonia Church, where funeral services were held Nov. 11, with Allen Ebersole officiating; interment in Oakdale Cemetery.

Kramer, Eli D., son of Daniel J. and Mary Ann (Schlabach) Kramer, was born at West Liberty, Ohio, Dec. 26, 1889; died Oct. 23, 1966; aged 66 y., 9 m., 27 d. On Nov. 16, 1922, he was married to Mary Ann Miller, who survives. In 1933 he was ordained deacon at Plain City, Ohio. In 1937 he and his family were sent as workers to the Mennonite mission in Meadville, Pa. In 1946 he was ordained to the ministry at the congregation at Deep Creek, Va., where he served as pastor. On June 6, 1948, he was ordained bishop of the Norfolk district of the Virginia Conference. He served widely as an evangelist and Bible conference speaker and as a personal counselor to young and old. Besides his wife, surviving are one son (Daniel) and 2 daughters (LaVina—Mrs. Richard P. Nicholas and Martha—Mrs. Milan Hochstetler). He was preceded in death by his eldest son, Raymond.

Milne, Almeda, daughter of Aaron C. and Sarah (Bricker) Bowman, was born near Mannheim, Ont., May 27, 1890; died at K-W Hospital, Kitchener, Ont., Oct. 8, 1966; aged 76 y., 4 m., 11 d. On March 13, 1912, she was married to George Milne, who survives. Also surviving are one son (Robert), 4 daughters (Alice—Mrs. Lloyd Cressman, Edith—Mrs. Earl Cressman, Jessie—Mrs. Howard Bearinger, and Gladys—Mrs. Donald Feick), one brother (Walter), 3 sisters (Mrs. Ward Mann, Mrs. Leslie Musselman, and Mrs. Eldon Musselman), and 27 grandchildren. One son (Donald) predeceased her in 1915. She was a member of the Mannheim Church, where funeral services were held Oct. 11, with Donald Wenger officiating.

Ruth, Isaac L., son of Allen and Sallie Ruth, was born in Bucks Co., Pa., Oct. 14, 1896; died at Grand View Hospital, Sellersville, Pa., Aug. 29, 1966; aged 69 y., 10 m., 15 d. On Nov. 10, 1917, he was married to Maggie Fulmer, who survives. Also surviving are 3 daughters (Naomi, Esther—Mrs. Ezra Moyer, and Dorothy—Mrs. Clarence Beller), 2 sons (Clarence and Ernest), 4 brothers, and one sister. He was a member of the Line Lexington Church, where funeral services were held Sept. 1, with Arthur Ruth and Floyd Hackman officiating.

Torkelson, Violet Nadine, daughter of Kenneth and Grace (Lauver) Torkelson, was born at Brooks, Alta., April 6, 1966; died at the Brooks Hospital, after a short illness of acute gastroenteritis, Oct. 27, 1966; aged 6 m. 21 d. Surviving are her parents, 3 sisters (Betty Ann, Phyllis, and Charlene), 3 brothers (Earl, Kelvin, and Allen), grandparents (Mrs. Jake Gingerich and Emil Torkelson), and one great-grandmother (Mrs. Anna Balderson). She was predeceased by one sister (Arlene). Funeral services were held at the Duchess Bethel Church, with John Hofer officiating.

Yousey, Katie C., daughter of Philip and Katie (Roggie) Moser, was born in New Bremen, N.Y., Nov. 29, 1886; died at Lewis County Hospital, Oct. 28, 1966; aged 79 y. 10 m. 30 d. On June 1, 1911, she was married to Chris B. Yousey, who died July 29, 1943. Surviving are 3 sons (Sterling, Daniel, and Ira), 5 daughters (Alta—Mrs. Ralph Steria, Cleo—Mrs. Kenneth Lehman, Gladys—Mrs. Elmer Natziger, Ellen, and Arlene), 3 sisters (Martha—Mrs. Chris Zehr, Christina—Mrs. Emanuel Lehman, and Veronica), 3 brothers (Jacob, John, and Menno), and 16 grandchildren. She was a member of the Croghan Conservative Church, where funeral services were held Oct. 31, with Richard Zehr officiating.

Items and Comments

Failure to identify with unbelievers was described in Berlin as the major fault in contemporary Christian evangelism. John R. W. Stott, rector of All Souls Anglican Church, London, and a noted evangelical figure, told delegates to the World Congress on Evangelism that Christians tend to remain aloof.

"We sometimes appear like people who shout advice to drowning men from the safety of the seashore," he said. "We do not dive in to rescue them. We are afraid of getting wet and indeed of greater perils than this."

Mr. Stott urged the 1,200 churchmen gathered for the Congress to heed the words of Jesus: "As the Father sent me into the world, so send I you."

"I personally believe," Mr. Stott said,

"that our failure to obey the implications of this command is the greatest weakness of evangelical Christians in the field of evangelism today."

"Jesus Christ did not broadcast salvation from the sky," he added. "He visited us in great humility."

About 250 Protestant clergymen from various parts of West Germany, members of a pacifist group, staged a silent march through streets of Bonn, Germany, on Reformation Day in support of peace in Vietnam. The march was led by eight ministers carrying a huge poster reading: "Whoever morally supports the Vietnam war betrays the Gospel."

Later the group presented petitions at offices of West Germany's Chancellor, and at

BOOKS ARE WONDERFUL GIFTS

WELFARE KID

by Dave Hill
Illustrated by Allan Eitzen

The story of a welfare child growing up with all the escapades and family relationships accompanying this kind of social situation. Written to help youth understand the feelings of one who doesn't have the security they experience. Adults will learn much from this boy who reveals his side of the picture and his feelings. This book is for anyone who wants to grow in his understanding of human relationships. Whether he is nine or ninety years old makes no difference. One hundred and ninety-two pages of insight into the world of another. The author also wrote *Ramon's World* published by Herald Press last year. \$3.00

TOMORROW, TOMORROW,

TOMORROW

by Elaine Rich

Here is an inside view of the day-by-day experiences of a worker in a mental hospital. The book is based upon the author's own experience plus the experiences of other college youth of the author's generation. A book for young people and adults. Required reading for those going into Voluntary Service. \$2.00

MENNONITE COMMUNITY COOKBOOK

by Mary Emma Showalter

Old and new favorite recipes from hundreds of Mennonite kitchens. Beautifully illustrated with color photographs and drawings. A gift from which the whole family will benefit. \$5.50

HURT IN THE HEART

by Urie A. Bender

Are you looking for a good book to give to two friends of yours who are courting? One is a Catholic, the other a Protestant. You don't want to hurt them, but you want them to become aware of problems which can develop in such a relationship. *Hurt in the Heart* is the book for you. You can give it to either friend without the fear of losing either as a friend. The author presents in story form problems every Protestant-Catholic marriage will have to face. He deals with the problem without condemning their faith. In paperback only. \$1.50

KATIE

by Clara Bernice Miller

Finding a new faith often makes the one whose eyes were opened critical of those who cannot see. Spiritual growth becomes a painful thing for Katie, an Amish girl, as she tries to apply that which she learns. This is the second novel by Mrs. Miller. Her first was *The Crying Heart*. \$3.75

THERE HAVE TO BE SIX

by Amelia Mueller

There Have to Be Six is the true story of Papa, Mamma, and their six children pioneering in the Midwest. The author, one of this family, writes from firsthand experience. The reader will find himself involved almost as a member of the family. He shares in the many and varied experiences, both happy and sad. The story portrays a way of life that no longer exists. However, the basic conflicts are still with us. Very fascinating reading. \$3.50



At Your Favorite PROVIDENT BOOKSTORE

the United States and Soviet Embassies in Bonn requesting negotiations to end the war "in the interest of the suffering Vietnamese people."

One of the dangers of living in North America is the teaching of "the American Way of Life" as a religion, four theologians said in Chatham, Ont.

Two Roman Catholic priests, an Anglican priest, and a United Church of Canada minister submitted an "ecumenical" brief to Ontario's Committee on Religious Education in the Public Schools. They warned:

"Two of the most vigorous and militant faiths in the world today—faiths which conflict periodically and exhibit all the viciousness and bigotry that marks the great wars of religion—are communism and the American Way of Life.

"Are money, economic power, financial security the most important things in life? Are these the gods we would offer our children? Is there not a danger of indoctrinating our children in a faith which our higher instincts would repudiate?"

A visit to Moscow by a seven-member U.S. and Canadian delegation of churchmen as guests of the All-Union Council of Evangelical Christian Baptists coincided with the funeral for the Council's longtime chairman.

The delegation participated in services for the late Dr. Jacob I Zhidkov held in Moscow's Baptist church and at his home. The veteran Russian Baptist leader died Oct. 27 at the age of 81.

Heading the delegation was Dr. Josef Nordenhaug of Washington, D.C., general secretary of the Baptist World Alliance, of which Dr. Zhidkov was a former vice-president and executive committee member. The visitors also included three other Baptists and three Mennonites. Besides participating in the memorial rites, they also attended midweek prayer services and special services for the annual Russian Baptist "Day of Fasting and Prayer." Some of the visitors also spoke at the services.

In his Thanksgiving Day Proclamation President Johnson called upon Americans to share their abundance with the needy abroad.

"... it behooves a grateful America," he said, "to share its blessings with our brothers abroad, with those who have so little of the abundance that is ours.

"Simple justice," the president continued, "and a concern for our fellowman require that we be ready to offer what we can of our food, our resources, our talents, our energies, our skills, and our knowledge to help others build a better life for themselves. We should thank God that we are able."

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Pious Jingle Bells and the Coming of Christ

By William Robert Miller

Christmas carols are the oldest form of congregational hymnody. In the days of William the Conqueror, church music was reserved to the choir except for the carols, which depicted the events of the Nativity in the language of the people. Even after the Reformation, they occupied a unique position, for in the English-speaking world it was not till the eighteenth century that songs other than psalms and carols were sung.

The heyday of the English carol was probably the fifteenth century, when its cousin, the ballad, came into prominence, but the "old favorites" that we know today are nearly all products of the nineteenth century. *Veni Emmanuel* and *In Dulci Jubilo* come to us in mid-Victorian translations by John Mason Neale. Both words and music for *We Three Kings of Orient Are* and *O Little Town of Bethlehem* date from the 1860's.

It is hard to avoid the feeling that our notion of what Christmas is all about owes more to the era of Charles Dickens than to serious Christian theology, Biblical or otherwise.

Most of the carols we have inherited are pictorial, and they fall into two basic categories. First, what we might call the Sunday-school pictures: shepherds, the star of Bethlehem, angels, the cozy manger, the journey of the kings or Magi, the holy infant or newborn king—in short, the elements of a pious fairy tale. The Bible provides us with a slim excuse for this, and we inflate it to the proportions of a grand wallow in irrelevant sentimentality.

The transfiguration of the historic Saint Nicholas, bishop of Myra, into the jovial elf with the sleigh is nothing by comparison with the way in which God, the Son, the Incarnate Word, has been reduced to a cute little doll. And it doesn't help matters to shower this little doll with glittering tinsel.

We Americans of today don't believe in kings or in angels or in astrology. These things are dead for us in an age of astronauts, and it is simply *bad faith*—pious dishonesty—to obscure the reality of Jesus Christ by celebrating His birthday in this way. Why is it that we show greater respect for Abraham Lincoln and George Washington? We don't commemorate *their* birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the interest that Jesus has, as an inert object, we are in a bad way.

The second type of carol is secular, typified by *The Holly and the Ivy*, *The Twelve Days of Christmas*, and these lines from a popular German carol translated by Joseph W. Clokey:

O tell me, children dear,
What you like to see Christmas Eve.
Oh, a wreath of holly by my bed,
With its leaves so green and its berries red,
Christmas Eve.

Now we are in the world of the yule log, the *Tannenbaum*, plum puddings, and snowflakes—the world of Tchaikovsky's *The Nutcracker*, and of *Jingle Bells*. This is the world, too, of Irving Berlin's *White Christmas*, which is far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin, and others. Other songs like it, such as the *Merry Christmas* sung by the late Nat "King" Cole, with its "chestnuts roasting on an open fire," or *I'll Be Home for Christmas*, one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The Christmas spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has "made it" to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded *White Christmas*, as reported in *Billboard*:

- 1949: *All I Want for Christmas Is My Two Front Teeth* (Spike Jones)
- 1949: *I Yust Go Nuts at Christmas* (Yogi Yorgeson)
- 1950: *Rudolph, the Red-Nosed Reindeer* (Gene Autry)
- 1952: *I Saw Mommy Kissing Santa Claus* (Jimmy Boyd)
- 1955: *Nuttin' for Christmas* (Barry Gordon)

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christian sentimentality before the punch-drunk binge of pagan Season's Greetings under the office mistletoe. As between obsolescent angels sweetly singing back there in the nineteenth century and the banal pleasantries of today's Christmas comedy, there is not much room for Christ.

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take

William Robert Miller is author of *The World of Pop Music and Culture* and scholarly study, *Nonviolence*. His latest book is an anthology, *The New Christianity*, which is to be published early in 1967 by the Delacorte Press.

our faith seriously enough to assume responsibility for what has happened—time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan, and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

Instead of clutching at straws, groping for a way to restore the lost world of shepherds and kings and angels, let us begin by accepting the fact that this particular brand of religiosity is no better than the pre-Christian trappings of the winter solstice—the holly and mistletoe of the Druids—which are still with us.

"Christmas" means "the festival of the Saviour." The Saviour is not an inarticulate infant but a Man who laid down His life for His fellowmen. Easter is meant to celebrate the final triumph, His victory over sin and death. Pentecost commemorates the founding of the church in His name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. "Prince of Peace" and the greeting, "Peace on earth to men of good will," suggest the Man who bade His followers "Love one another as I have loved you."

Why don't we sing about *this* every December instead of making idols in His name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf in which magical powers are believed to reside. The stereotype infant king of our Christian fairyland may invite such adulation, but what has he to do with the Word made flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. It is a miracle beyond magic and angelic gewgaws. The miracle of the incarnation is miraculous in its very simplicity, for in this man Jesus the whole meaning of human existence was manifested. God is love, and Jesus is the living proof, the definitive testimony of what this means.

Christmas is about the coming of Christ, the incarnation of holy love in human history. Here is a real basis for joy and hope—let our carols and hymns reflect this. We may feebly defend the attention given by the traditional carols to His place of birth or to His "kingship" at birth, but what does it profit us? Isn't this like crying "Lord, Lord"? We might just as well attempt to develop a theology of Santa Claus.

Where did the traditional carols go wrong? Why are they now outmoded? We must, I think, come to terms with the fact that in certain important ways there is a continuity of human experience from the time of Jesus to the time of Isaac Watts and Charles Wesley which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France. The turning point came not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's "Christendom" has become a citadel of technology in which there is little room for shepherds and kings, and to speak

of the significance of Christ in terms of the latter is to imply that there is little room for Him either.

One thing is sure: Whatever has been happening in theology during the past hundreds years, our hymnody remains stalled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original words written by the light of an electric lamp. They are all "old-fashioned," all somewhat superannuated specimens of a bygone age.

And the point is that Christ is *not* bygone and should not be treated as if He were. We have to make up our minds: are we committed to Him or to "that old-time religion" that "went out with buttoned shoes"?

All right, then, shall we substitute white-collar workers for shepherds and executives or astronauts for kings? How about the Superego appearing to Mary? Some of the more simple-minded hack writers of hymns would be only too glad to oblige. But there simply aren't any modern equivalents for most of the images found in the old carols.

We have to begin anew. Let's not strain for a "relevance" that will become irrelevant by next year, but seek out what is central and permanently valid in the incarnation. When modern poets address themselves to this task, they will have little to say about Bethlehem or even about the Nativity as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ. Like many of the better popular songs of today, the new Christmas carols will refer not to the pictorial themes but to the qualities of human relationships. They will be, in a sense, love songs—not sentimental ballads to a Man in the Sky or a divine Daddy Warbucks, but carols celebrating the kind of love which the incarnation represents.

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the incarnation signifies—a serious joy and a real hope, in contrast to the senseless mirth and quaint grandeur of the tunes and lyrics of the "old favorites."

Christmas should be celebrated in song as a time of renewal and futurity—yes, of "joy to the world," to cite one of the most durable of the old Christmas hymns, now 247 years in service. But let us move on from the regal savior of Watts' monarchical age to an image of Christ strong and valid in a world of industrialized republics—not blandly "modernized" or watered down, but rendered convincingly for a world come of age.

I am frankly not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy love. Yet Luther, Wesley, and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and with an even more courageous vision adequate to the present world, the church must proclaim its stance: "We can do no other!"

If we would be faithful to the spirit of Christ without

which Christmas is a pagan charade, we must get up off our calloused knees and throw away our Palestinian tourist brochures and sing of the Christ who comes, who has come and will come—now and forever.

Let us sing of the Way and the Truth and the Life, of love everlasting and transforming. Let us really be "fools for Christ" in the wisdom of that love, and set it in competition with all the merry gentlemen and red-nosed reindeer and all the rest of the irrelevant folderol, whether ancient or recent. Let us begin not by calculating the consequences but by being true to the reality. We may never make the hit parade, but the integrity we may attain will not be lost in the calculus of eternity.

Who knows? We may strike a nerve in twentieth-century man, touch something alive and real and Christ-shaped in the subconscious of post-religious man. We may even, "good

Christian men" that we are, turn from a drowsy and fatigued faith to astonishing newness of life as we confront the spirit of Christ behind the nebulous Victorian "spirit of Christmas."

Our choice, we shall find, is not defined by Bob Cratchit and Ebenezer Scrooge, but by a far larger concept which pits the Incarnate Word against the petty verbiage of sentiment. Our calling as Christians is to discern that Word and to proclaim it with joy and gusto. We can do this only as we face Christ with honesty and sing with our own voices as carolers of the nineteen-sixties, not the eighteen-sixties. Are we ready to make the attempt? The cards are stacked against us, each printed with a grinning "Season's Greetings." There are no easy answers, but we had better come up with something better than "Merry Christmas."

The Long Road to Christmas in Somalia

By David W. Shenk

Mr. Average Somali in downtown Johar knows exactly what Christmas is. The very thought gives him a shudder of horror and he feels like spitting a curse.

Christmas is "Festo o Gaul." A lot is bound up in that term. Gauls' Festo—it makes me shudder too. The feast for God-haters . . . the holiday for the drunkard . . . the festival of the God-blasphemers . . . license . . . the "holy day" for crusading Muslim killers of a thousand years ago who laughed in glee when the blood in Jerusalem got so deep that the horses nearly drowned in it. Christmas . . . Gauls' Festo . . . all that is pagan and evil and degrading and revolting . . . that's the Christian West and that's Christmas.

"No sir," he says with steel in his eyes, and pride, "no one here celebrates Christmas!"

The evening is warm. It is Christmas week. There is the crispy feeling of excitement in the air. Thirteen of us believers have gathered quietly to honor the Saviour's birth. There is deep joy as we lift our voices in song. Now the testimonies. One after another tells of why he is glad and proud, in the humble sense of the word, to celebrate Christmas.

Listen! Jolly Daud is talking first! "Three gods! I always hated Christians for believing this. Then one day I heard a friend who believes talk about Moses as though he accepted his teachings. Moses was one of my prophets too! That got me interested. My friend spoke of one God and thought of Him as a friend. I investigated some more. Then I began to believe a little bit. Now I don't care what happens. I will always believe because I know this is the Way."

Tall Hassan is speaking now: "It was in 1962 at 5:30

p.m. on Tuesday, April . . ." (My mind drifted a bit. I had heard that one before.) Now the next fellow is talking: "Shirk . . . Wesselhoeft . . . Miller . . . Lind . . . Jama . . . Eby . . . Hassan . . . many, many people led me to decide." (That was a 26-minute testimony. Conversions certainly don't take place overnight for these fellows and testimonies describing what led up to decision can be equally long; but how fascinating!)

Now squat Omar is speaking with slow precision: "In Hargeisa I met Yusuf. . . . In Djibuti I met Catholics. . . . In Shebelli School in the Mennonite Mission I met you. I have taken a second look and now I know that this is really the True Way. (Even the Catholics and fanatics in Hargeisa driving people to believe!) I have believed for two weeks. I have been thinking a long, long time. I just couldn't sleep anymore. I would just lie awake and think and think and think. I would just think and think. Now I have decided."

(Now it's my turn. They expect me to say something. But I'm not worthy to testify in front of these fellows. My parents were Christian. I just could hardly help becoming one too. Believing didn't cost me anything. It hasn't cost me a thing.)

The next fellow is talking now: "I have no home to go to now because I have believed. Pray that God will provide a place."

And then we sing some more. A few simple gifts shared all around. Then out comes the pop and cookies and happy, free give-and-take. Warm handshakes with everyone. It's over.

This was the happiest Christmas ever. I know it will live in my heart forever. These fellows have traveled so far and I have just begun.

Is This Evangelism?

We are told at times that church growth in the U.S. is just about keeping abreast of the population increase. But that's hardly successful evangelism. If the early church had done only this, it would likely have died out in the first generation.

Present-day denominations in the main were born in mighty evangelistic movements. It is too easy to forget first works. Too often we become satisfied with nice plans and nice programs and nice people! It is difficult to believe that God's people are really obedient to the Holy Spirit today in light of the few who come in repentance and faith.

Few faces are stained by tears of repentance either in the church or in the world. Of course it is always true that Christians must cry out in repentance before lost souls realize what repentance is. And we in general, although it hurts to say it, are not really concerned for wayward souls. We are just embarrassed sometimes at the little we have to show.

If the church is to excel in evangelism and have a basic change of attitude, we will need to face up to some common problems.

We will need to stop excusing ourselves. We try to explain our lack of winning others in many ways. We explain that few people will follow a demanding discipleship. While we mutter this excuse to ourselves, we find people following the demanding discipleship of communism and other isms. We say that we are small and not well-known. It was true of the first disciple band.

As long as we seek to excuse ourselves, we won't come in confession and repentance as we ought. Further, we won't see how empty the lives of people are. Neither will we sense their hunger for the Christ who satisfies.

If we must be serious about evangelism, we will need to stop criticizing others who may be using a different method than we are at the moment. We need more of the attitude of the Apostle Paul in Philippians where he says that, though some may preach the Gospel in different ways and even with wrong motives at times, he glories in the fact that the Gospel is being preached.

It always sounds rather hollow to hear persons criticize Billy Graham and other methods of evangelism because often these same critics cannot or will not point us to a method they are using effectively. A man told Moody he didn't like his method of evangelism. "What method are you using?" Moody asked. The man had to admit he wasn't doing much of anything. "Well," said Moody, "then I like my method better than yours."

Sure, radio evangelism is only one method. So also is mass evangelism, revival meetings, personal evangelism, etc. And usually when I speak to people engaged effectively in any one method, I find these people the first to point out

that theirs is only one method God would use. I find such also praying that God would use every other method more and more.

If we are to really be evangelistic, we will need to give it greater priority in the church. We will need to bring all the activities of the church which we call "evangelism" to the bar of judgment and really ask whether these activities have any real evangelistic function. How many souls have been won? We need to be a lot more honest here.

Perhaps most important, if we want to practice Biblical evangelism, we will need to stop placing the blame for any lack elsewhere. We will need to point the finger of indifference, coldness, self-centeredness, and smugness at our own souls. We will have to include ourselves in the "we" of witnessing rather than speaking of "they" or the preacher or the young people or the elders or the Sunday-school teachers. Jesus still intends that each Christian be a witness by both life and word.—D.

Christmas Sharing

The fourth annual Christmas Sharing appeal is being made by three agencies of the church, with the receipts to be divided among them for expanded services. The agencies involved are the Mennonite Board of Missions, Mennonite General Conference, and the three Mennonite Church colleges, Goshen, Eastern Mennonite, and Hesston.

The Christmas Sharing idea came about a few years ago when it was felt that it would be worthwhile to include the church in the "extra" expense we go to at Christmastime. The belief was that if we go to this extra expense to give to our families and friends, perhaps we could do the same for the church.

The appeal has continued each year since that time and the receipts from it have increased with each year. Money that is received is shared equally by the three church agencies mentioned above, and the funds go for expanded services of the agencies, not for their regular programs.

Money that is donated should be mailed before Christmas to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514. Bennett receives the money on behalf of the three agencies.

The Dec. 13 and 20 issues of *Gospel Herald* have coupons for the Christmas Sharing to facilitate your giving. See the back cover. Is the church included on your Christmas list? This may be one way to put it there.—N.

Peace Wanted

Someone said Teddy Roosevelt was always in favor of peace, provided it didn't interfere with the fighting. Everyone wants peace. It is the price of peace we're not prepared to pay. The price of peace is righteousness. It is much easier to hate war than it is to recognize and hate in ourselves the attitude and sins that make for war.—J. Wallace Hamilton in *Serendipity* (Fleming H. Revell Company).

Christmas All the Year

By Ella May Miller

Once upon a time a little boy had nightmares about bears. He'd wake up crying, and calling, "Mommy, Mommy!"

"Then I would go," says his mother, Eleanor K. Felder, "and sit on the edge of his bed . . . and try to calm him. But whenever I'd get up to leave he would insist. 'Don't go! I'm still afraid.'"

Then she would sit down again, and talk some more.

One night she suggested, "Let's talk about something pleasant, so you'll forget your frightening dreams."

He was quiet for a moment, then said, "Let's talk about Christmas." That, to him, was the most pleasant subject he could think of—a subject filled with comfort and reassurance.

Christmas Memories

Family Christmas memories are happy ones. We think back to Christmas at home with tenderness and warmth, remembering loved ones no longer with us. And for our own children we try hard to recreate the same spirit of joy, of love, of hospitality, of giving, of worship. Just like the old-time spirit which made the season a memorable one for us.

Naturally, like recipes for fruit cake, holiday traditions are different in every family. And in our own homes we may change some childhood customs. But we are creating in the child's memory album deep attitudes and feelings. These, not mere toys and tinsel, fill their minds with comfort and reassurance.

One man described a present that was in his stocking each Christmas morn of his childhood: "It was a candy potato, like an all-day sucker. I would lick only a little of it on Christmas day. Then I would put it away. Whenever my spirits were low, I would lick it a little. Sometimes I could make it last as long as August."

If only we could make all the Christmas sweetness last until August!

Christmas Is:

Let's think now just what Christmas is:

Christmas is a time for *remembering*—remembering those happy satisfying celebrations of the past. Remembering loved ones—near or far away.

It's a time of remembering Jesus Christ's birth—God's love gift to mankind. Also remembering His purpose for coming as accomplished by His life and teachings . . . by His death . . . His resurrection . . . His intercession for you and me.

Christmas is a time for *adoration* . . . for worship. T. N. Tiemeyer says, "If you had not worshiped with others, if you did not see the beauties within sanctuary walls, if you had not heard the carols, organs, and majestic music, if you have never felt the impulse to put your Christmas spirit into prayer and praise, then your season would mean nothing more lasting to you than a string of tinsel, a handful of crepe paper, and the empty tinkling of bells. The spirit of the Christ child will not last any longer than your decorations, unless you have it anchored in eternal truths."

Christmas is a time for *sharing* ourselves . . . our abundance with the needy . . . the neglected . . . the lonely . . . the neighbor . . . the friend . . . or foe . . . as we give with our hearts.

Christmas is a time for *peace*: God said, "Peace on earth," on that first Christmas morn. We repeat it. We listen to messages about the Prince of Peace. We pray for peace. We see little signs with these words on car windows, on highways, in literature. It's stamped on envelopes. But how much do we really do, each day, to promote peace?

We can't be content with rehearsals of peace at Christmas-time. We must begin answering our own prayers by actual performance of peace. We can't continue the armament races, bomb tests, and massive retaliation . . . and at the same time expect peace!

Dr. Edwin T. Dahlberg suggests, "We need a new kind of intercontinental Christmas Missile: loaves of bread for the hungry, hope for the poor, work for the jobless, medical care for the sick, education for the illiterate, release for the prisoners, compassion for the brokenhearted. Above all, the Gospel of Jesus Christ for the lost—the good news of a God who loves us and wants us for His own!"

What a different world we would have if we would send such a Christmas missile into a war-torn world! . . . And give them Christmas for many days!

All Year

Christmas is more than a date; it's a state of mind . . . a spirit that should reach out into everything we do and say . . . every day.

Rev. Wm. Park defines: "Christmas is not just a day, an event to be observed and speedily forgotten. It is a spirit which should permeate every part of our lives."

An unknown author says:

The Whole Year Through

"So remember while December
Brings the only Christmas day,
In the year let there be Christmas
In the things you do and say.

Ella May Miller, Harrisonburg, Va., is speaker on the Heart to Heart radio broadcast.

Wouldn't life be worth the living,
Wouldn't dreams be coming true
If we kept the Christmas spirit
All the whole year through?"

And since we can't pack this spirit into jars and open one every month, let's think of some simple ways to celebrate after the twenty-fifth of December.

Ways to Celebrate

One woman decided to make every shopping trip an experience of Christmas friendliness, regardless of seasons. She finds some good reason for complimenting every salesgirl for the most ordinary service.

The whole year has been a very happy one for this Christmas experimenter. She plans ahead, and does much of her Christmas shopping in the gift shops along the highway . . . during her summer vacation. She even makes her Christmas cookies weeks ahead, and stores them in the deepfreeze. Then, when Christmas actually arrives, she has more time to reflect on its real meaning. She doesn't have to shop by midnight phone the last night!

A Meaningful Christmas

Children don't understand the true spirit of Christmas as we adults do. But making Christmas a very special holiday does emphasize its importance. It helps them in later years to grasp its true significance.

You don't need a plush Christmas in order to do this either. A newspaper clipping I ran across in my files recently, expresses this better than I can say in my own words:

"One legacy that any of us can leave our sons and daughters is the memory of happy Christmas days at home as children.

"Even if we lack money, Christmas can still be a day of joy. (Here's the recipe):

"Teach your youngsters to do things for others, and to prepare gifts, however inexpensive.

"Do everything you can so that they will have a happy day. Teach them as early as possible the true significance of the occasion, and take them to a religious service.

"There are many small inexpensive gifts that delight children. It does not take as much to please them as you might think.

"Your home should be attractively decorated—with the children's help.

"Cook lots of good things to eat and, again, let the children do what they can.

"Have their friends in during the holidays.

"Above all, see that a happy spirit prevails in your home during the holiday.

"You can go a long ways toward achieving this by planning in advance so that chores do not pile up on you, and by being relaxed and cheerful yourself."

Then Christmas will not go when you turn off the Christmas lights. It will not be only one single day of generosity. Henry Van Dyke says, "If every gift is a token of personal thought, a friendly feeling, an unselfish interest in the joy of

others, then the thought, the feeling, the interest may remain after the gift is made."

I think Dale Evans Rogers so beautifully sums up Christmas:

Christmas Is Always

Christmas was not just a starlit night in Bethlehem: it has been behind the star forever. There was Christmas in the heart of God when He made the earth, and then gave it away—to us. When He sent us His prophets, that was Christmas too. And it was the most magnificent Christmas of all, that night in Bethlehem when He gave us His own Son.

As Jesus grew up, Christmas was everywhere He went, giving food, giving sight, giving life. For Christmas is giving.

But Christmas is also receiving. In the Bible it says: "As many as received him, to them gave he power to become the sons of God. . . ."

As many as received Him! When we understand that, we understand that receiving can be even more important than giving—at Christmas! When we receive Christ, we experience completely the gift that is Christmas.

Then, for us, Christmas is truly always, for Jesus said, "Lo, I am with you alway. . . ."

And Christmas is Jesus!

That's why you can celebrate Christmas . . . all the year!

Christmas Lights

By Paul Showalter

It is right that there should be lots of lights at Christmas-time.

It is also right that there should be lights of extraordinary character during this time; lights that because of color, arrangement, or location have a particular significance.

Nothing, however, can or should try to outshine the True Light that the celebration of Christmas brings to the attention of the world.

This Light gives understanding to the mind to illumine the path of life. It pierces the fog of the earthly to give a glimpse of the eternal. It fathoms a deeper depth of soul than anything else can reach. This Light is the Son of God, Jesus Christ, God's greatest gift to man.

Have you seen this Christmas light shining above the tinsel of earth? Did the prophet foretell of you when he wrote centuries before Christ, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2)?

Christmas, Who Can Stand It?

By David Augsburg

"Help yourself to the sugar," my friend said, shoving the sugar bowl next to my coffee cup . . . but there was no spoon on the table.

"Tip it over and pour a little in," he suggested, noticing my puzzled look.

So I did. The first bit came off OK. I shook it a little more . . . and splash, a sugary avalanche emptied a half cup of granules into my coffee. . . .

Now my sweet tooth is almost a tusk, but that was more than I could stand. A bit of sugar takes the bitter edge off coffee, but too much makes it even more bitter. Who can stand it?

Yes, a "teaspoonful of sugar makes the medicine go down," but for most of us . . . a tablespoon of sugar is worse than taking the medicine straight.

The sandy-sweetness of Christmas is suspiciously like this.

It seems to me that we've been over-sugaring Christmas to cover something. We've poured the sugar on so heavily that the syrupy taste (with more than a hint of saccharin) is revolting. We've candied the celebration, sung sweet songs, sent greetings with honeyed words—glucose greetings—until even our sleep is disturbed by visions of sugar plums.

Who can stand it?

But why all the sugar?

What are we covering up?

Is Christmas so desperately bitter . . . that the only way we can take it is with "a teaspoonful of sugar"?

Before you shout "no" in quick defense, think a bit more deeply. It is true, isn't it? Christmas is bitter—so unbearably bitter that no one can stand it.

Christmas is the most bitter pill man has ever needed to swallow. That's why we've tried to make it a day of "sweetness and light."

The bitter pill? It's this . . . the coming of God into what we thought was man's world. That's Christmas!

The Bible asks: "But who can face the day of his arrival, who can stand when he appears" (Mal. 3:2, Moffatt)? The answer?

No one! It's too bitter for man to stand!

Hold on there, What's bitter about it?

Do I dare answer that question? Can you stand it? I'll just need to run the risk of your tuning me out when the going gets tough. But here it is straight from the shoulder.

Christmas says something unbearably bitter . . . about you!

It says something's wrong. Desperately wrong!

Something so serious that you can't help yourself at all. None of your religion, your do-it-yourself reforms, your "turning over a new leaf" attempts will even touch the trouble.

It's too deep for that.

If there were some simple solution, God wouldn't have gone to all the pains . . . all the *pain* of Christmas.

The pain of lowering Himself to the level of human society.

But He did.

He knew we were helplessly caught . . . and hopelessly doomed in our own evil choices.

That's why He came at Christmas . . . on a rescue operation. Nothing less. He came to "save his people from their sins" (Matt. 1:21).

But see what that says about you?

"You are a hopeless sinner needing His work in your life." Those are bitter words! It'll take more than "a teaspoonful of sugar" to make that go down. That's why we shy away from thinking about the real meaning of His coming.

It hurts too much!

God came in all of His purity to show us how we were meant to live. And we men couldn't take it. We still don't want to admit that we are sinful . . . and powerless to do anything about it.

Let's not kid ourselves. We are sinners . . . you and I . . . Christmas is right. We did . . . we do need help . . . God's help!

That's why God stooped so low to become a man. He came to show us honestly what we are . . . and to make it possible that we could become what He is.

But the humiliation of having to face ourselves and our sinfulness was too bitter . . . we men couldn't stand it. We struck back . . . and killed Him.

Now we just sing those charming carols about the lovely baby Jesus to cover up what we did to Him later.

Rather than face the bitter truth about Christmas . . . we fight it with gobs of "sweet-but-oh-so-phony Christmas spirit."

We can't stand God's invading our private little world. We'd rather He'd stay in His heaven.

But since we can't shut our eyes and wish God out of existence, we try the next best. We sugar things up so that the real meaning is glazed over with the icing of songs, and sentiment.

We stop at nothing to forget that God invaded our world. Why do we try so hard? Because underneath we are afraid, we are terrified that God might do it again!

David Augsburg is speaker on The Mennonite Hour radio broadcast and pastor of the Trissels congregation, Broadway, Va.

And He will!

The fact that He came once is the undeniable guarantee that the Christ of Christmas will come again. History holds the final evidence that God has once stepped from eternity into our times.

The God who has done it once will do it again!

"But who can live when He appears? Who can endure His coming? For He is like a blazing fire . . . like a refiner of silver. He will sit and closely watch as the dross is burned away. He will purify (men) . . . that they will do their work for God with pure hearts" (Mal. 3:2, 3).*

Are you ready to face the fire of His coming?

At His first coming, Christ was Himself consumed by that refiner's fire.

The Judge bore on Himself the wrath of our sentence, for only so He could save us from our sins!

When He comes again, only those who have been trans-

formed by His love . . . into the new life in Christ . . . will endure the flames of His brightness.

All others will be lost. . . .

Who can stand when He appears?

Can you?

Can you stand Christmas . . . and the bitterness and heat of its burning flames?

You can . . . if you let God enter your life this Christmas . . . if you will give Him complete control of yourself . . . now and forever!

Then, by His power you will stand at Christmas now . . . and at the coming of the King . . . our Lord Christ.

Are you ready?

Turn to Him now!

*From *Living Prophecies*, by Kenneth N. Taylor. Copyright 1962 by Tyndale House, Publishers. Used by permission.

'Tis the Season to Be Militant

By Arthur Hoppe

Formation of the Christian Anti-Pacifist Crusade was announced at a press conference by the Reverend Billie J. (Holy) Toledo. Purpose of the Crusade, said the noted evangelist, will be "to restore the true meaning of Christmas."

"Over the years," he said, "the international pacifist conspiracy has all but taken over this Christian celebration. Covertly and overtly, by devious propaganda techniques, these unscrupulous agents of international pacifism have done their best to brainwash Christian Americans."

"As proof, friends, I have here in my hand 85 Christmas cards purchased in a supposedly American department store—displayed right on the rack where any innocent schoolchild could see them. Here's one with a typical message: 'Peace to the world; good will to all men.'"

"Not 'Peace to the Free World' or 'Good will to all our Allies,' mind you. But peace and good will to our enemies, too. If that isn't pacifist propaganda, I say, what is it?"

The reverend was asked what steps the Christian Anti-Pacifist Crusade would take to combat pacifism.

To begin with, he said, Crusade members were launching a letter-writing campaign demanding a Congressional investigation of the greeting card industry. "We say that every Christian American," he said, "has the right to know who's behind putting these pacifist messages on Christmas cards and why."

At the same time, he said, the Crusade leadership would make "a vigorous effort" to do away with pacifist Christmas cards.

"We're not saying that all Christmas carolers are pacifists," he said. "In fairness many may be mere pacifist dupes. But we do say that if you go around singing words like 'peace on earth and mercy mild' long enough, you're going to start believing them."

The reverend said there are "lots of other songs" carolers could sing that carried no pacifist propaganda, such as "patriotic medleys, military marches, or old favorites like 'Praise the Lord and Pass the Ammunition.'" These songs and others on the Crusade's approved list would not, he said, "sap our will to resist."

In addition, the reverend said, Crusade members would be alerted "to keep a close watch" on sermons preached in the nation's churches, "particularly during the holiday season."

"There can be no doubt," he said, "that a large number of ministers in the National Council of Churches have definite pacifist leanings. And while they may represent only a small minority, the damage these so-called men of God can do with their talk of being meek and turning the other cheek is incalculable."

A young reporter asked who was behind the international pacifist conspiracy.

"That's exactly what we want to know," said the reverend frowning. "If we are to preserve our Christian way of life, we must expose the power-mad puppet master who hatched the insidious plot of creeping pacifism."

"A subversive like that! He ought to be crucified."

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"First—KILL the Missionaries!"

By Nelda Rhodes

It was Bible study night in East Harlem. The Scripture for consideration was Acts 19:21-41. When the leader asked what thoughts and questions the group members had concerning this story, there were few responses. Even though this particular Scripture said nothing to most of the participants, it had spoken to a few; so the discussion was launched.



Nelda Rhodes

As usual, we were soon talking about civil rights, "black power," evils of structure, and how to gain freedom. Always this freedom issue appeared. In conclusion one of the members, who had said very little before, voiced her opinion as to the solution: "First—kill the missionaries."

Of course, I became defensive and began to question within myself. What did she mean by this? Does she *know* how much good the missionaries have done, and are doing? What do these people mean by freedom? What are they trying to accomplish with their freedom rallies and marches? What do they really want when they sing, "I wish I knew how it does feel to be free. I wish I could break all these chains holding me. I wish I could say what I'm longing to say—say it aloud, say it clear for the whole world to hear"?

Are they searching for the political freedom found in civil rights and independence—the freedom to live how and where one wishes and to govern oneself? Our country is presently vibrating with giving and receiving this kind of freedom. Why do some rebel against structure? If there were no structure, would everyone then be free?

Perhaps they are searching for a kind of psychological freedom—the freedom to be an individual, a person. Slavery is common in our American society. Children may be enslaved by one or both parents. One marriage partner can be shackled to another. Teachers can bind their students. Ministers chain their congregations and vice versa.

These are painful and subversive situations. Can one be free within these relationships or is the only solution to fight, and, if unable to overcome, to withdraw? It is impossible to measure the personal damage to an individual and the loss to society of contributing free persons which result from such subtle shackles.

There is yet another kind of freedom of which my associates in the Bible study group spoke. This is a freedom within oneself—from fetters of fear, hate, lust, jealousy, selfishness, etc. We have all experienced these chains and even as Christians we are not always free from them.

We may be enslaved by desires to stay where we are—in the status quo, the "Great Society," the quiet, peaceful life. We forget that Christ was always on the move. He preached change, a new way, a new life. He was a friend of fishermen, publicans, harlots. For these things He was put to death as a rebel, a menace to society. Today He might be labeled communist.

As Christian missionaries we are often bound by preconceived ideas of people with whom we live or by fear of what people in other countries or at home will think of us and our programs. Even these programs and plans "tie us down" so that we neglect the greater matters such as our relationship with God and other people. We can be chained to such an extent that we cannot freely and naturally express our doubts and human weaknesses even to ourselves. We are not free to ask for forgiveness from another or to forgive ourselves.

Who can release us from these chains? Is it true, as Paul said, that Christ can do so? How? I am grateful to my friend in East Harlem for an answer. First—I must die. It is only through identification with Christ in His death that I can truly experience the freedom of His resurrection.

This kind of death is often more difficult than physical dying because it is continuous. Besides that—we like our chains. They make us feel comfortable and secure. In fact, we may not be aware of our bondage until we are faced with decisions, difficulties, or doubts. The full knowledge of our fetters comes when we renew our spiritual death through total commitment to Jesus Christ. Then not only do we realize the extent of our previous bondage, but we experience the joy of release and freedom—freedom from self, freedom to be an individual, a person, even within a binding structure.

Nelda Rhodes is a missionary nurse-midwife teaching midwifery at Abiriba Akahaba Hospital in Nigeria.

Our Daily Bread

Told by Caroline Nebel to Norma F. Martin

Today was a good day. It was not a mountaintop experience. Nor was it one of those days when I felt as if someone had dropped his whole world on my shoulders. As I locked the clinic door, I was still thinking about my patients. There hadn't been many today. Perhaps that was why I felt so satisfied. I had been able to take time to really know them as people; people whom God loved and for whom He died.



Caroline Nebel

My hands gripped the bike handles. I turned it around in position for my grand takeoff to home. As was my custom, I looked to see what kind of face the sky was wearing today. It was a beautiful blue with a few of those faraway clouds. Ice clouds, I noted mentally. I could see those ice clouds way up there and still feel the heat of the afternoon sun. Never had God's world seemed more wonderful!

I brought myself back to earth. I wasn't getting home, nor getting supper ready. Tonight was prayer meeting. I needed to get going. . . .

Just as I adjusted my medical bags on the handlebars, one of my patients came around the corner and greeted me with the words: "I'm leaving tomorrow."

Crash! In place of the satisfied feeling, I was feeling horribly frustrated. How am I to ever help these people get well when they don't stay long enough for me to treat them correctly? How wonderful it would be if I had a miracle shot that would cure all with one dose! But medicines just aren't that way, I told myself.

This particular man had a parasite that was transmitted by the bite of a fly. Much of his nose tissue had fallen away. I knew it would get much worse if the disease continued without treatment. Treatment consists of a minimum of 20 injections at least every other day, or depending on the reaction of the patient.

This man had started treatment with us and then had gone back home when his brother died. I had been a bit surprised when he came back for the rest of his treatment. Now he was going to leave again! I felt compelled to impress on his mind the importance of finishing the treatment. So I began to question him.

"When are you leaving?"

"Early tomorrow."

Caroline Nebel is a nurse at the Araguacema, Brazil, mission clinic where Norma Martin visited in early 1966. Norma Martin is staff nurse at Elkhart, Ind., General Hospital.

"It's very important that you finish the injections."

"But I've been two days without eating and I need to go back home to get food."

Two whole days? I felt shock! And he is planning to ride home on a horse!

"You haven't eaten anything at all?" I questioned.

"No."

Somehow my shocked mind refused to accept what he said. Then a happy thought came. Surely he could "arrange" for some food. Brazilians are great arrangers. If they need money, they arrange for some from a friend. If they are out of rice, they arrange for some rice. Many of our patients from the surrounding farms arranged for a place to stay while we treated them.

"Can you arrange for some food?" I asked hopefully.

"I don't know anyone in town, and there aren't any jobs so that I can work," he replied.

Two whole days? My mind seemed unable to conceive this reality. What was my responsibility as far as his health was concerned? I rebelled at the thought of sending the shots home with him. I had treated too many abscesses because of dirty needles! Yet that seemed better than not having the shots at all. Maybe they wouldn't abscess this time!

"Is there someone who can give you the shots?"

"Yes."

I retraced my steps to the clinic and got the required medicine. I tried to impress on my patient the importance of taking one injection each day.

At home, in the kitchen, I searched in the refrigerator for something I could prepare quickly for supper. Well, it looks like soup again, I thought as I grimly took out the leftovers. I dumped a bit of corn, cold meat, a small piece of fish, and potatoes into the kettle. The kettle had taken on the appearance of the famous Friday soup.

Then my mind did a playback . . . two days . . . no food . . . no work . . . empty stomach. . . .

All at once my Friday soup took on dignity! It was wonderful to have soup! And a refrigerator in which to keep the leftovers! And a gas stove to cook the soup! Araguacemans have no refrigerators nor stoves.

I looked thoughtfully at the leftover soup . . . then quietly said: "Thank you, God, . . . for supplying my needs . . . health . . . this soup . . . daily bread. . . ."



Making the Most of Luke-Acts

I have mentioned the upcoming Luke-Acts Uniform Sunday-school lessons a number of times in this column. But I am still a little uneasy. I am wondering, Do people know why this material is unique? Will they be able to use the quarters to the best advantage? How can we help congregations make the most of Luke-Acts?

First let me remind you that your congregation need not make a special decision to use Luke-Acts. If you are using the Herald Press Sunday-school lesson materials for youth and adult classes, then you will be getting the Luke-Acts quarters. These are based on the regular Uniform lesson outlines. So in many ways they are similar to what most congregations have been using. Layout and format will look very much the same. Some of the writers' names will be familiar.

Two things are different. One is that the study covers two entire New Testament books in nine consecutive months. That's three whole quarters. Actually it is a little more because the study of Luke begins already on Dec. 18 with the Christmas story. The second thing that is different is the approach in preparing the writers. Persons from various church committees, like Mutual Aid, Stewardship, Peace and Social Concerns, MCCE, etc., sat with writers and editors to see where today's burning questions could be dealt with in the very passages people would be discussing. So your class can expect to meet the issues head on in the Luke-Acts series. These books are especially well fitted for congregations attempting to sense the shape of their mission because Luke deals with the mission of Jesus and Acts with the mission of the early church.

But how make the most of these studies? The best idea I've heard is this. Have the preacher expound the Sunday-school lesson. Let him work at lesson input. He would sharpen the issues raised in the particular passage. He would lay out the pros and cons of the day's concern by giving a carefully prepared message from the section of the Bible to be studied that day. Teachers, in the second hour of the Sunday morning two-hour block, would move right into discussion. They would not lecture. They would be discussion leaders basing the discussion on what the class just heard from the preacher.

This approach would do many things. It would make "church" and Sunday school a single unit. It would make preacher and Sunday-school teachers a team. It would give much more time for class discussion and progress toward class decision. It would give more of a Biblical base for action. Not least, the congregation could anticipate the sermon. They could all prepare for it by studying the passage themselves.

—Arnold W. Cressman.

*O God,
I confess
I am not sure
I can always see the right.
In my best moments
My desire is to do the right.
For my comfort,
And to clear my commitment,
Come to me,
Your child,
Not only in commandment
But in companionship.
For all life is different
When you are close.
I am not satisfied
To seek for you
In the distant groping
Of thought alone.
I need you
In the nearness
Of your living presence.
Within sight of my sin
And shortcomings
Show me yourself
And your sufficiency—
Else I despair.*

Amen.



Rockhill, Telford, Pa.

According to statistics, the Rockhill congregation, Telford, Pa., Franco-nia Conference, is about 225 years old. The first English preacher, William Landis, was ordained in 1909. The last German preacher, Mahlon D. Souder, died in 1924. In 1901 the Sunday school began to operate throughout the year. In 1924, Bishop John Wenger was baptized in the 1838 stone building, which was torn down and replaced by the present brick building. Serving at present are Clinton Landis, bishop, his son, Merrill, minister, and Alvin Detweiler, deacon. Membership is 227.

Gleanings from Galatians

By Norman Derstine

We Lose Deliverance Through False Emphasis

A. Lost Through Trusting in the Past. 4:9-11

Just how far had the Galatians been influenced by the false teachers? Were they willing to forget completely what they were taught by the Apostle Paul and surrender their freedom in Christ for the bondage of the past? These verses seem to suggest that they had gone so far as to again pick up certain observances that were kept under the law but had been fulfilled in Christ. Paul was shocked by this! He was so concerned that he was afraid his former labors might perchance be in vain! Martin Luther said, "These words of Paul breathe tears."

"What happened to the Galatian Christians under Judaizing influences can easily happen to us under the influences of formalism, legalism, or mere disregard for the liberating power of the cross and the principle of justification by faith alone. We are all subject to self-esteem. Unconsciously and unwarily we slip back from His Side with its provisions of grace and all-sufficiency, back to Our Side—back to dependence upon self-effort and various forms of self-commendation. We return to 'the elements,' suggesting that which is elementary, or the mere 'rudiments of the world.' That is, as the Greek word means, we are going back to first principles, back to our ABC's, back to the things we learned as children. Which means this: we are giving up our position as sons and all the privileges of our majority, to place ourselves once more as mere children under a pedagogue, under a child trainer, subject to rules and regulations. How foolish!"¹

B. Lost Through Following False Teachers. 4:12-20

Paul moves at this point from a theological appeal to a personal appeal. He speaks to them in real tenderness—"Brethren" and "My little children." He was in travail of soul until Christ would again be in evidence in their lives so that his past labors for them would not have been futile. They had actually received him the first time as an "angel of God, even as Christ Jesus." If only now they would receive his rebuke and his correction with the same counsel, with the same affection and love they had in their first relationship together. Their bond of love was so great that the proverbial expression, "you would have plucked out your eyes and given them to me," tells how deep and how meaningful it was.

Now, he wants to know by way of contrast, will I become your enemy by telling you the truth? He exposes

then the selfish interests of the false teachers. They did not have the good of the Christians at heart. They are zealous, but not for a good cause. Paul was both jealous and zealous but for a different reason than the false teachers. He wanted Christ to be formed in them. Will they dare turn their back on their spiritual father who brought them true freedom in Christ and become subject to the bondage of the law? So, he takes another appeal from the Old Testament to settle this matter completely. "Tell me, ye that desire to be under the law, do ye not hear the law?" This story will help us to hear and understand the law. Listen!

C. Lost Through Bondage to the Old Covenant. 4:21-31

He had just appealed to their affection and love in trying to keep them from reverting to bondage under the law—now he appeals to their intelligence by taking the story of the two sons of Abraham and their mothers to illustrate and illuminate the doctrine of justification by faith. This historical incident contains an allegory.

"Hagar stands for the old covenant of the law, made on Mount Sinai, which is in fact in Arabia, the land of Hagar's descendants. Hagar herself was a slave and all her children were born into slavery. And that covenant whose basis is the law turns men into slaves of the law. Hagar's child was born from merely human impulses; and legalism is the best that man can do. On the other hand, Sarah stands for the new covenant in Jesus Christ, God's new way of dealing with men not by law but by grace. Her child was born free and all his descendants must be free; and he was born not from any human impulse but by the promise of God. In the old story the child of the slave girl persecuted the child of the free woman; that is reenacted in the way in which the Jews persecute the Christians, the children of law persecute the children of grace and promise. But in the end, in the old story, the child of the slave girl is cast out and has no share in the inheritance; so in the end those who are legalists will be cast out from God and cannot share in the inheritance of grace."²

We who are true followers of Jesus Christ have been supernaturally born into God's family by the operation of the Holy Spirit just as Isaac was. The Christian life is supernatural too. It must be lived on this level and must not descend to the law-works level of self-effort. There is no room in our family relationship for both law and grace, bondage and freedom. One must be cast out. "We are either under law or under grace. God's children are children of promise. There is no place in the church for legalism. The expulsion of Ishmael from Abraham's house is God's condemnation upon all who

¹ Norman Derstine is pastor of the Roanoke congregation, Eureka, Ill.

seek heaven by the legalistic principle of law-works; and those who take pride in their denominational birthright and the performance of religious duties may be missing the inheritance that can come only through Jesus Christ.”³

The law and the Gospel are like oil and water; they will not mix. He who wants to trust in his own merits for salvation will find himself cast out. With this incident Paul summarizes the doctrinal section of this epistle dealing with the matter of justification and sanctification by faith and now turns to the practical outworking in the life of the believer who is free from the bondage of the law and also free from sin.

1. Norman Harrison, *His Side Versus Our Side*.
2. William Barclay, *The Letters of Galatians and Ephesians*.
3. Lehman Strauss, *Galatians and Ephesians*.

Is It Right or Wrong?

“Shall I go or not?”

“Would it really be wrong to do what almost all my classmates will be doing?”

Questions like these face young Christians often. Sometimes they are extremely puzzling too. It has been suggested that most such questions can be settled by the application of one or more of 9 “tests” listed below:

The Personal Test: Will doing it make me a better or worse Christian?

The Social Test: Will my doing it probably influence others to be stronger or weaker Christians?

The Practical Test: Will doing it likely bring desirable or undesirable results?

The Universal Test: Suppose everyone did it? What then?

The Scriptural Test: Is it clearly and expressly forbidden in the Word of God?

The Stewardship Test: Will doing it involve a waste of the talents God invested in me?

The Family Test: Will doing it bring credit or dishonor to my family?

The Missionary Test: Will doing it likely help or hinder the progress of the Gospel message on earth?

The Commonsense Test: Is it good, plain, everyday, ordinary common sense?

—Selected.

Prayer Requests

The church building in Bath, N.Y., which was destroyed by fire, has been rebuilt. Pray for Pastor Irvin Weaver and those associated with him.

Pray that missionary children in schools in Sapporo and Tokyo, Japan, may experience Christ as their daily joy and strength.

Remember Eugene and Louella Blosser, houseparents in the Sapporo Hostel in Japan, that they may be given daily strength and wisdom for their responsibilities.

My Christmas Gift List

By J. D. Graber

God gave me an unspeakable gift on the first Christmas. He keeps giving me liberally of “his riches in glory by Christ Jesus.” So, you see, I am heavily indebted to Him. In fact, I could never begin to repay even the merest fraction of what He gave and continues to give me.

The size of my debt staggers me. It has a tendency to paralyze me. I am reminded of Andrew when he brought the lad's lunch and looked at the five thousand hungry people. “What is this tiny bit of food among this vast and hungry multitude?” he said. He did not think it was worthwhile even to have the boy bring his lunch. The magnitude of the problem and the meagerness of the resources in hand paralyzed Andrew. So he would have done nothing.

The church cannot feed a hungry world. All we can do seems but a drop in the bucket. Only the combined resources of the nations can hope to meet the world's food crisis. Spiritual needs are just as great and what the church can do in bringing the vast unbelieving multitudes of the world to Christ likewise seems insignificant. So what is the use to try to do anything?

This conclusion is wrong. Sometimes we say, “When in doubt do nothing.” But this is generally wrong advice. In many situations doing nothing, when we ought to be doing something, becomes the most serious error. We are not responsible for results, nor are we responsible for everything. But we are responsible to do what we can. We simply need to bring what we have to Christ and leave the rest to Him.

Include Christ in your Christmas list. This is a very practical, down-to-earth suggestion for the current Christmas season. We buy gifts for family and friends. This is good. But how much better, still, if we then bring a gift also to our Master. Let us not forget Him when we plan our Christmas giving.

Send your Christmas gift to H. Ernest Bennett, Box 370, Elkhart, Ind. Elsewhere in this issue you will read further explanations and instructions. The total amount thus received will be allocated three ways equally to the General Mission Board, to our General Conference, and to our three colleges. In order for this really to be a Christmas gift it needs to be an above budget amount, given in excess of our regular giving. Let us see whether we cannot swell the Christmas chest and thus express in a small way our gratitude for Christ's unspeakable gift.

Responding to God Together

By Levi C. Hartzler

Insincerity in worship has plagued the human race ever since Cain offered his unacceptable sacrifice. God through the prophets continually warned His people that their worship failed to reach heaven. In Isaiah 58 God's people complain that He does not respond to their worship. He replies that their worship practices result from selfish considerations rather than sincere love for God. They bow down their heads like bulrushes, which can respond only to outside influences such as the wind. God's people were worshiping because worship brought them some personal advantage.

How many people go to church today out of habit or because they want the friendship of or business from others who attend? How many worshippers (?) spend their time in God's house making plans for the coming week or ruminating over their successes or failures of the previous week? How can such persons be helped to worship God in spirit and truth? What aids to worship should be used? How can corporate worship best be conducted in a Mennonite setting?

Worship is such an important factor in any Christian's life and in the life of the church that the Mennonite General Conference supports a standing Worship Committee. This committee was established in 1963 as successor to the Music Committee and charged with the task of studying, promoting, and guiding the various aspects of church worship. The "Speaking Out" article in the Aug. 27, 1966, *Saturday Evening Post* about the phoniness of many Christians' prayers underscores again the need for constant alertness to the way we worship.

The Worship Committee has outlined some general responsibilities for itself: (1) to study and clarify the idea embodied in the words *Christian worship*; (2) to study the character of Mennonite worship; (3) to help our church discover its theology of corporate worship; (4) to understand patterns of Mennonite worship in the past, changes in those patterns through the centuries, and emerging developments in our worship at the present time; (5) to seek ways of relating formal worship to other areas of Christian experience and church life; (6) to share counsel in the preparation of literature related to worship; and (7) to study and work in specialized areas directly related to worship such as music and church building architecture.

To carry out the study aspect of its assignment, the Worship Committee has established several subcommittees. One of these is trying to discover what true Christian worship is. What is Christian worship in the Mennonite tradition? In the New Testament tradition? We have a theology regarding war and peace. What do we believe about worshipping God together? What are the best forms? What

are the appropriate aids? Someone has said that the mimeograph machine which has made possible the church bulletin has caused pastors and congregations to become more sensitive to the forms and progressions of congregational worship. This subcommittee is trying to define what Mennonites believe about worship.

Another subcommittee is working on a church calendar. The need for such a study was highlighted when the Peace and Social Concerns Committee of General Conference wanted to change Peace Sunday from the first Sunday in July to the second Sunday in November so that it would be near Veterans Day. However, the second Sunday in November has been used as Fall Missionary Day for a number of years. When is the best time for these two emphases?

Should a worship calendar include only the holy days: Christmas, Easter, Ascension, Pentecost, etc.? Or should it also include Mother's Day, Church School Day, Missions Sunday, Peace Sunday, Brotherhood Week, Family Week, etc.? The Worship Committee is trying to find answers for some of these questions.

At the request of the General Council of General Conference, the Worship Committee is also making a study of "The Place and Use of Musical Instruments in Worship." This study is most certainly prompted by what is happening in most sections of the church. What is the Biblical approach to the use of instruments in worship? Certainly the church today must take a fresh look at this method of worship.

Perhaps the most significant worship project now in process is the hymnal revision begun by the Music Committee in 1957 in cooperation with the General Conference Mennonites' Music Committee and scheduled for completion in 1969. When the Worship Committee was appointed in 1963, the Music Committee was retained as a special committee to complete the hymnal project.

About 650 hymns have been selected and will go to the printer this year. They include hymns and songs from a number of different traditions: Anabaptist, German, English, American, Reformation, and Early Church. There are in the total selection American folk hymns like "Amazing Grace" and "How Firm a Foundation," Gospel songs, choral hymns, children's hymns, and about twelve German hymns. The committee consciously tried to select tunes that can be used in our congregations, tunes that are not too difficult for the ordinary congregation. Hymns have been chosen so that the rural churches, urban churches, large congregations, and small congregations can all use the hymnal.

Each hymn has been researched back to its source to discover its original form and the changes that have developed with usage. The committee has under consideration a handbook which would make the results of the research available to pastors, choristers, and other interested persons.

Levi C. Hartzler is presently a public school teacher at Elkhart, Ind.

The hymnal will also contain both musical and nonmusical worship aids. Nonmusical aids include Scripture readings, affirmations of faith, congregational responses, and perhaps a few prayers. The main purpose of the worship aids is to increase the opportunities for individual participation in the worship experience. Should the sermon be the main item of worship, or should the worshipers be given more opportunities to participate? The new hymnal will make the latter possible. For example, it will include congregation responses

for such occasions as the preparatory service for communion, the reception of new members, the dedication of children, and the commissioning of new workers.

Thus Mennonite General Conference through its Music and Worship committees continues to give counsel and guidance to the church in congregational worship experiences. These committees are trying to help the church remain faithful to the Biblical tradition of worship in a Mennonite background.

Remembering Christ at Christmas

By Howard J. Zehr

We remember Christ as we celebrate Christmas. We are not pagans. To us the essence of Christmas is Christ. It is the celebration of His birth. But how do we really celebrate? To what extent is our observance of Christmas different from that of pagans living around us?

Imagine celebrating the birthday of a friend as many of us celebrate the birth of Jesus! Could you conceive of holding a gathering of family and friends without the presence of the one whose birthday called for the occasion? Is it possible that there could be an abundance of gifts without anything of significance for the one who is to be especially honored?

How would you like to have those who love you celebrate your birthday, the occasion of your coming into the world? Would you appreciate their getting some baby clothes and dressing up a doll, attempting to dramatize the events as they were to have taken place in connection with your birth? Of course you wouldn't. Neither would I. I would hope that my friends would see me and accept me for the person I am at the moment. If they want to honor me, I would think they would accent those things about me which have meaning to them, rather than place the emphasis upon my deep humility.

Our manner of celebrating Christmas reveals much about ourselves. It speaks to the measure of our acquaintance with Jesus Christ. It tells the degree of our love and devotion to Him. But the pressures of Christmas activities—the programs, the Christmas shopping, the festivities—tend to militate against concentration upon the real essence of Christmas. Merchants provide such beautiful displays to tempt us to buy more things than we can really afford.

How can we make our observance meaningful and truly Christian? Only by making Christ central. It is the responsibility of the church to help us maintain a Christ-centered celebration.

Your church presents to you the challenge of honoring Christ at this season. Since Christmas has much to do with giving, you are urged to give your most significant gift

to Christ. Giving to the church is giving to Christ. In reality Christ and His church are inseparable. The church is but the continuation of the incarnation.

You are invited therefore to participate in the special Christmas Sharing Fund. The Mennonite Board of Missions and Charities, the Mennonite Board of Education, and Mennonite General Conference again this year sponsor this project.

The Mennonite Board of Missions and Charities is the agency of the church which attempts to unite our forces for mission advance. An urgency confronts us. The population of our world is growing at a rapid rate. Inflation absorbs most of any increase in our giving for missions making it impossible to meet the challenge of all the opportune doors which open before us. Should our mission leaders give a negative answer to the call to mission? It will make a difference if you place Christ first on your Christmas list.

If today's challenge to the church's mission in the world is to be met, we must do our best in preparing our youth. The Mennonite Board of Education carries the responsibility for the training of hundreds of our young people who are being trained for a variety of vocations. It is the church's intention that they will then penetrate the world with a Christian witness. Your gifts will be a participation in the continuing work of Christ through investing in our young people.

Mennonite General Conference, through its various agencies, assists district conferences and local congregations in carrying out their Christ-assigned mission. Your gifts help carry forth the work of Christ by joining our forces for ministry.

The church, through the three above-named agencies—the Board of Missions and Charities, the Board of Education, and General Conference—invites you to participate in this Christmas sharing. Honor Christ at Christmas by making a special gift to Him through His church. You may send your gift to the Mennonite Board of Missions and Charities at Elkhart, Ind. Designate it for the "Special Christmas Sharing." It will then be distributed equally between the three church agencies.

Howard J. Zehr is executive secretary of General Conference.

CHURCH NEWS



MBMC November Orientation Group

Pass 300 Mark

The number of General Mission Board VS-ers in service passed the 300 mark for the first time with the 25 who completed orientation in Elkhart in November. Including four senior VS-ers, the total now in service is 305.

That figure compares with 242 serving at this time last year. Delvin Nussbaum, VS personnel director, says that "100 more people" could be used.

Oriented Nov. 8-18 (listed along with their assignments) were:

Warren Ehrisman, Beemer, Nebr., recreation and club leader assigned to Kansas City, Mo.; Rosanna Miller, Smithville, Ohio, relief child-care worker for Kansas City, Kans.; Sandra Kauffman, Orrville, Ohio, nurse aide for Pueblo, Colo.; Jean Clay, Portland, Ore., general assistance at the Teen Challenge Center in Chicago, Ill.; Emma and Bernard Rediger, Kalona, Iowa, secretary and youth worker in Bronx, N.Y.

Nathan Kauffman, Condon, Mont., psychiatric aide at London, Ont.; Robert Glick, Belleville, Pa., child-care worker at Woodland Park, Colo.; James Bardell, Freeport, Ill., orderly and maintenance man at Maumee, Ohio; Duane and Cheryl Gusler, Midland, Mich., unit leader and hostess at Richmond, Va.

Charles and Jennie Kauffman, Goshen, Ind., unit leader and hostess at Portland, Ore.; Rachel Yoder, Goshen, Ind., child-care worker at Berwyn, Pa.; Martha Yoder, Kokomo, Ind., child-care worker at Berwyn, Pa.; James Cutrell, Scottsdale, Pa., orderly at Claremont, N.H.; Virginia Burkholder, Wooster, Ohio, at a day care center in Chicago, Ill.

Daniel and Judy Coffman, Ft. Wayne, Ind., bookkeeper and secretary at Mantua, Ohio; Loyal Schloneger, Louisville,

Ohio, recreation leader at Botijas, P.R.; William Pidgeon, Stockton, N.J., orderly at Claremont, N.H.; Ronald Detwiler, West Chester, Pa., orderly at Carlsbad, N. Mex.; John and Edith Garber, Elmira, Ont., maintenance and child-care assistant and cook at Denver, Colo.; Wyman Miller, Sturgis, Mich., boys' club leader at Buckeye, Ariz.

The New Acting Stewardship Secretary

The executive committee of Mennonite General Conference announces the appointment of Arnold Cressman as Acting Secretary of Stewardship on a part-time basis. He will succeed Daniel Kauffman who has served since the establishment of the office in 1961. During this five-year period, Daniel Kauffman has given his dedicated skills and experience to the church in the interests of Christian stewardship. He has led us to a new understanding of Christian stewardship, and has given us new insights as to its implications. We have learned to understand stewardship as a stewardship of the Gospel. All of our various resources are now seen as a means of fulfilling the stewardship of the Gospel entrusted to us. The life of the church has been greatly influenced through a deepened conviction about our stewardship of the Gospel.

Bro. Kauffman has sensed a call to serve and witness through the Southmoreland School System (Scottsdale area) at this time. He found a real sense of fulfillment in the Stewardship Office. He gave of himself sacrificially because he loves his Lord and the church, and because he

enjoyed the work assigned to him. Because of persistent confrontation to consider the position offered in the school system, Dan made diligent search to know the will of God for him at this time. He counseled with members of the church and some of its leaders. After continued search and much prayer, and with great reluctance, he concluded that this step seemed to be of the Lord. It was challenging to share with him in his pilgrimage as he was going through the process of making this decision.

Arnold Cressman will bring to the office his unique gifts. He is well qualified to carry on the stewardship emphasis effectively. His work as Field Secretary of the Commission for Christian Education will enable him to coordinate Christian education and Stewardship education in a good way.

Working arrangements are being made for Arnold to give a portion of his time in the office of Stewardship Secretary by delegating to others some of the load which he carried. Office secretaries will assist by handling the administrative details of the office.

On behalf of the church, we extend a welcome to Arnold and pledge to him our prayer support. To Dan Kauffman we say, Thank you and God bless you for the good work you have done. He, too, will appreciate the continued prayers of the brotherhood.

For the remainder of the calendar year, Bro. Kauffman continues the work of stewardship on a part-time basis. After Jan. 1, address your stewardship concerns to Arnold Cressman, Mennonite Building, Scottsdale.



Daniel Kauffman
Thank You!



Arnold Cressman
Welcome!

Drought in Palamau

By John Beachy

The almost total crop failure in the Palamau District of Bihar, India, due to lack of monsoon rains has become a major concern of the Indian government administration. Congress Party president, Mr. Kamaraj, and other officials have toured the area.

A Royal Reception in Moscow

By Frank C. Peters

Part I

In place of green plants and branches, the usual welcome arches were decorated with dried paddy plants. Officials wore garlands made of dried rice plants. The prime minister, Mrs. Indira Gandhi, also visited Daltonganj to get firsthand information.

The Committee on Relief and Gift Supplies (CORAGS), a Christian organization from Delhi sent representatives to Bihar to assess the needs and begin relief distribution. The deputy commissioner of Palamau, the highest official of the district, met with them in our home to present the needs as he sees them. He explained the large-scale measures his government is taking to avoid starvation deaths.

In addition to food, the commissioner is deeply concerned about water supplies for people, as well as for domestic animals and wildlife. He contends that unless large-scale drinking water arrangements can be made, there will be a shifting of the population, something he wants to avoid.

Palamau District is situated on a watershed and a high plateau, which makes it unique in its needs. In spite of agitation against cow slaughter, which triggered riots in Delhi, people are begging butchers to take their cattle. There is no other market.

The government is developing hard labor schemes to provide work. Each person is to have a ration card, and it is hoped grains can be made available at fair-price shops. The schemes include digging open, temporary wells in the next six weeks to save some rice that is still green and to plant truck gardens and winter crops.

Other work includes building roads, digging water tanks for future water storage, digging permanent open wells, and sinking tube wells on a large scale.

The Delhi representative of CORAGS is trying to move one or two of the fast well-drilling units now operating in India into this area. The deputy commissioner is very eager to receive these.

The Bihar Mennonite Mission has decided to launch a program of Food for Work under CORAGS in cooperation with the government. The government will give us certain projects within their plans which we will supervise, and, in return for labor, we will give food furnished by CORAGS.

We are also beginning a feeding program with Mennonite Central Committee. Vernon Reimer, MCC relief director from Calcutta, spent a few days in the area. With the help of the Mennonite Christian Service Fellowship of India, we are opening four feeding centers for children up to 12 years of age and mothers with babies. We will provide 900 children with one cooked meal a day.—John Beachy has served with the Mennonite Board of Missions in India since 1949.

Report of Mennonite Delegation to Soviet Union

Moscow—It was raining in Warsaw, where we stopped for 45 minutes. The airplane had to make an instrument landing because the visibility was almost zero. The Warsaw airport is a makeshift affair and the waiting room for transit passengers would be havoc for those suffering claustrophobia.

Two hours after we left Warsaw we were in Moscow. The Russian brethren, at least a dozen of them, were at the airport to meet us. We were overwhelmed by the smoothness of operations. Passport controls were cleared almost on the run. Our luggage wasn't checked at all but was promptly brought to waiting taxis. From the airport we went directly to the Leningrad kaya Hotel, a beautiful building with first-class accommodations.

While on the way to the hotel we debated whether we could take another meal without actually doing permanent damage to our constitutions. KLM had positively gone the second mile in trying to exterminate us through overfeeding. After a few minutes of washing and getting ready, the inevitable happened—we had to eat again.

The fish, salad, and other meats were tasty and we felt we had done a heroic job of showing our appreciation for their fine hospitality. Imagine our dismay when we found out that this was the first course of a full-course meal. This was our official reception and tomorrow we shall be wiser and heavier.

At the airport we had met Victor Krueger, a Mennonite Brethren man who works with the All Union Council of Evangelical Christians—Baptists. Two of us were able to discuss many things with him in Low German and our time just passed by without our noticing it.

The brethren told us of a great revival in Orenburg, where some eighty people had accepted Christ recently. Delegates from Orenburg had visited Moscow and had brought 2,000 rubles for the central treasury, which supports the work of the Council. Krueger is one of these. Other Mennonite communities report similar blessings.

The first part of our visit was given to official sight-seeing. We were taken to the University of Moscow where they record a total enrollment of 40,000 students. The university, founded by Lomnosov, consists of one massive building. The central part is used for classroom facilities and offices and the outside wings constitute the dor-

mitories. About 18,000 students live in residence. Almost all the students study under some government grant. Medical and engineering faculties are found elsewhere in the city.

Near the university stands a quaint Orthodox church in which the general who opposed Napoleon reportedly, prayed before the encounter. It is still used for worship.

The Russian people are proud of their exhibition grounds. Here we could see the symbols of their accomplishments in space travel. Miniature copies of the spaceships were displayed and a film of the first man to walk in space was shown. The whole story is certainly impressive.

Next came cercorama, a round room where eleven movie projectors, perfectly synchronized, give you the impression of being in a vehicle which is moving through the USSR. We went through the Ukraine, Siberia, Caucasus, and spent some time in the Crimea—all by film. This was an experience never to be forgotten.

The Tretyakov art gallery in Moscow contains 10,000 works by Russian painters of various eras. Two religious paintings were especially impressive: Jesus meeting John the Baptist at the Jordan and Pilate asking Jesus, What is truth? The Christians call these paintings the silent preachers.

Institutes of World Evangelism

A growing group of American Mennonites is scattered throughout the world and their training becomes a matter of urgent concern. In this country, also, the concern for evangelism in the context of sociological changes is driving many people to search more deeply for effective Biblical understandings. An intelligent awareness of today's rapid social change must be combined with a deep understanding of the Scripture.

A new dimension of missionary training is being projected in the planning of three Institutes of World Evangelism to be sponsored by the Council of Mennonite Seminaries in consultation with the Council of Mission Board Secretaries (COMBS).

For many years the Mennonite and Brethren in Christ mission board secretaries have been in discussion with the

colleges and seminaries searching for new patterns of training. There is a growing need to coordinate the disciplines of anthropology, sociology, linguistics, and area studies in a theological context. There is a desire to find new ways to communicate the Gospel in other cultures.

Mission boards are challenged with the task of assisting churches in other areas to develop Biblical patterns and expressions that are more than transplants of American theological patterns. The tools of the anthropologist and sociologist must be made available to the missionary in his church-centered context to develop an effective witness that has meaning in that culture.

An Evangelism Institute at Eastern Mennonite College in 1966 revealed the possibilities of accomplishing some of these goals in a small way in a two-week institute program. Three persons, Don Jacobs, Myron Augsburg, and Rufus Jones, led in a combined lecture and seminar program.

Out of this experience have grown the plans for three such institutes during the summer of 1967 as follows:

June 5-16, Mennonite Brethren Biblical Seminary, Fresno, Calif.

June 19-30, Eastern Mennonite Seminary, Harrisonburg, Va.

July 3-14, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Don Jacobs, Eastern Board missionary in East Africa, is being released by his board to serve as director of these three institutes. Additional resource persons will be named in the areas of theology, sociology, the inner city, etc.

The institutes are designed to fit the needs of newly appointed missionaries, service workers, pastors, home mission workers, evangelists, and furloughed missionaries.

Each institute will yield two semester hours of academic credit. There will be a uniform fee of \$15 per hour. The Schowalter Foundation has authorized a grant to assist in the travel cost for Don Jacobs from Africa and to cover other administrative and travel expenses involved in launching this new project.

A descriptive brochure will be issued later. In the meantime, further information is available from the dean of each school.

New Manager

Kermit Roth has been appointed to the newly created post of General Services Manager for Provident Bookstores. For the past three years Mr. Roth has managed the Provident Bookstore in Bloomington, Ill. Previous to this, he also served in the Lancaster, Pa., store.

Ida G. Miller has been named to succeed Mr. Roth at Bloomington. Miss Miller served for several years at the company's headquarters in Scottsdale, Pa., and holds both a BA in Business Administration and an MA in Library Science.

For 12 years he has been employed as a carpenter and trucker at the Needy Brick and Tile Company in Hubbard.

Dewayne Johns is a businessman from Goshen, Ind. He is a member of the Goshen College Mennonite Church.

Peter Toews farms and works in a service station at Homewood, Man. Toews is a member of the Berghaler Mennonite Church in Homewood.

Levi Wingert comes from Chambersburg, Pa. He farms and works as a carpenter. His home congregation is the Antrim Brethren in Christ Church in Greencastle.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

Behold That Star, A Christmas Anthology, edited by the Society of Brothers; Plough Publishing House; 1966; 352 pp.; \$5.50.

Behold That Star is an English language version of an old European tradition: the Christmas story anthology, containing a variety of legends and allegories to be read aloud by father or one of the older children on Christmas Eve, or to be enjoyed leisurely and personally.

Behold That Star contains fifteen outstanding examples of old and contemporary stories from the Scandinavian countries, Germany, Spain, the British Isles, Holland, and the U.S.A. Some of the stories may be familiar to a reader, while others are published for the first time in English. In addition a number of carols in calligraphic script are included, music and all. The book shows meticulous care and concern in selection and translation and is a masterpiece.

The volume is illustrated with many charming and sensitive scratchboard drawings by Maria Maendel.

As you read the book, you will be moved by "The Legend of the Christmas Rose" by Selma Lagerlof, a Swedish classic, and J. B. Phillips will show you in an entirely new way the significance of God's gift to the world as he sees it in "The Angel's Point of View." You cannot help smiling at the antics of the naughty little angel Hallelu-nein, and you will learn to know the old hermit known to everyone as Forest-Bear and his obsession with the Christmas event. The story of "The Poor Children's Christmas" teaches a subtle lesson on the relation of peace to nonresistance. In yet another story we see how the young French child-laborer Hyacinthe was able to produce an incredible cabinet in sandalwood with the help of the Lord Himself. And how the hardened heart of a stubborn Frisian farmer, set even against his own offspring, was changed on Christmas Eve.

For \$5.50 this is an excellent buy in inspirational and enjoyable yuletide reading.—Jan Gleysteen.

MDS to Haiti

Five men left Akron, Pa., on Nov. 2 for a two-month disaster service assignment in Haiti. They are assisting in building approximately 30 homes in the Maragot community along Haiti's southern coast which was heavily damaged by Hurricane Inez.

The five men joined Randall Ratzlaff, current leader of the MCC voluntary service unit at Hospital Albert Schweitzer and project leader for the first few weeks, and Jacob Dyck, assistant project leader who left for the construction site a week earlier. Four experienced builders and a male cook from Haiti will accompany this team.

Ratzlaff reported that hundreds of coconut and palm trees in the Maragot area had fallen and other vegetation was stripped bare. The few stone buildings in Maragot were damaged least. Other homes, however, were partially or completely destroyed. Most sites were just a pile of wood and straw. Some had parts of their walls standing. Many schools and churches were completely destroyed.

Jacob Dyck, Plum Coulee, Man., has been in Haiti before, having served in VS there from 1963 to 1966. He speaks the Haitians' language, Creole.

John Eberly, Howe, Ind., left his job as assistant foreman at a mobile home company in Shipshewana to join MDS. He is a member of the Shore Mennonite Church in Shipshewana.

Lloyd Hooley is a member of the Zion Mennonite Church in Hubbard, Oreg.



Dewayne Johns

Lloyd Hooley

Peter Toews

Levi Wingert

John Eberly

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Arnold Cressman, Field Secretary for the Commission for Christian Education, will serve as part-time Secretary of Stewardship beginning Jan. 1. Daniel Kauffman will be terminating his services as Secretary of Stewardship as of that date. Bro. Kauffman continues to be available as a stewardship resource person. Note further details in an article found elsewhere in this issue. (See page 1089.)

The full size replica of the Old Testament tabernacle known as Moses' tabernacle in the wilderness is open for you to see at 2701 13th St. South, St. Petersburg, Fla. Paul M. Zehr is pastor of the First Mennonite Church in St. Petersburg and in charge of the tabernacle operated by the Virginia Mennonite Conference. The tabernacle opens daily 9:00 a.m. to 5:00 p.m., with the exception of Saturday. The tabernacle lecture is given daily at 3:00 p.m. from Dec. 20 to March 31. You will not want to miss this significant tourist attraction should you come to Florida this winter. Please pray for many tourists who are confronted with Christ in the tabernacle lecture.

New members by baptism: One at First Mennonite, St. Petersburg, Fla.; ten by baptism and two by confession of faith at Logsdon, Ore.; five at Tedrow, Wauseon, Ohio; two at Pinto, Md.; nine by baptism and one by confession of faith at Bethel, Gettysburg, Pa.

Change of addresses: John W. Horner from Kokomo, Ind., to P.O. Box 7307, Pinecraft Br., Sarasota, Fla. 33578. **Howard W. Stevanus** from Atmore, Ala., to R. 2, Reed Ave., Conneaut Lake, Pa. 16316.

Gerald Martin was licensed to the ministry for Central District of Virginia Conference. He will serve with Harold H. Lahman with the Elkton, Va., congregation.

Correction:

The new address for Kenneth L. Seitz printed in the Nov. 15 issue is incorrect. It should be Apdo. 8-923, Mexico 8, D.F.

C. Wilbert Loewen, Steinbach, Man., and **Kenneth B. Hoover**, Grantham, Pa., have been appointed to membership on the Mennonite Central Committee. They will represent the Evangelical Mennonite Brethren and the Brethren in Christ churches, respectively, succeeding E. J. Swalm, Duntroon, Ont., and Sam J. Schmidt, Marion, S. Dak.

Maddimadugu Bakkaiah Devadoss, Jadcheria, A.P., India, has volunteered for a two-year assignment with Mennonite Central Committee to become the first Asian

to serve with Vietnam Christian Service. **Vernon Reimer**, MCC director in India, handled negotiations. **Devadoss**, a lab technician, was on the staff at the Mennonite Brethren Medical Center in Jadcheria. The Mennonite Christian Service Fellowship of India endorsed his appointment.

Trainee rates will increase from \$60 to \$75 a month Feb. 20, 1967, the halfway point of the trainee year. At that time trainees transfer to different sponsors for six remaining months of work.

Two reasons cited by **Emma Schlichting**, director, were rising costs and increasing numbers of trainees from the Far East, which increases international travel expenses. The increase will not apply to families where the mother is not employed and the trainee helps with housekeeping and caring for the children. The \$15 allowance a trainee receives each month will also remain unchanged.

Don't miss "Christmas as It Happened," coming soon over 456 stations in the United States and Canada.

David Schroeder, author of **Learning to know the Bible**, the new leadership training course of the Mennonite Commission for Christian Education, will serve as resource leader at Laurelville Church Center, Jan. 20-22, 1967. The theme for the weekend will be the book, with an emphasis on teaching teachers. Laurelville welcomes congregations to send persons who might later serve in the congregation. All interested persons are invited. The \$3.50 registration fee should be sent at once to Laurelville, Route 2, Mt. Pleasant, Pa. 15666 (telephone: 412 423-2056). Additional costs for meals and lodging will vary from \$11.00 to \$15.00, depending on accommodations desired. The weekend event will begin at 8:00 p.m. Friday and conclude with the noon meal on Sunday.

A newly engaged couple in Indiana sent a \$50 gift recently to Mennonite Central Committee for its work in Vietnam. It took the place of an engagement gift a young man traditionally gives his fiancée.

"I wished to present her with a gift as a symbol of our mutual love," he wrote. "But on reflection, we decided that our Vietnam brothers were in far greater need of such a symbol than either of us."

"We hope and pray that this small gift will be a help in healing the wounds of body and spirit of one person in the world that God so loved."

Readers Say item in the Dec. 6 issue, commenting on Franklin H. Littell's article and attributed to Paul G. Landis, was written by Sanford C. Shetler, Hollsopple, Pa.

We think it is a very excellent idea to include the Missionary of the Week picture. At home, we have a large world map hung on a wall on which we pinhead the place of each missionary. On the border around the map, we place the pictures of the missionaries. What better way to be able to pray for our missionaries and to know where they are located and the type of work they are doing. —Vera and Vida Schlöngner, Akron, Ohio.

I appreciate your timely editorials, especially "Eternal Perspectives." Ray Brubaker's article on modesty was indeed much needed.

I was rather disappointed to see Mr. Fairfield take such a nonchalant approach to the ecumenical movement. "How long will we be halted between two opinions?" Ecumenism is either pro or anti-Christ. COCU when "weighed on the balances is found wanting." Ecumenism in America strives for organizational union rather than unity through the love of Christ. The avenue to achieve this union is compromise (to compromise one's beliefs is sin). The destination of this movement is one world (apostate) church under the rule of Catholicism, characterized by the woman (mother of harlots). Rev. 17.

I find here a great paradox. Our forefathers, the Anabaptists, would rather die than compromise or conform to the Catholics or even the Reformation churches. Now when many denominations are corrupted with all sorts of heresy, and their leaders denying or explaining away the doctrines of their founders, we are advised to consider a place in this false unity! "Come out from among them, and be ye separate" (II Cor. 6:17).

I pray that our leaders might study their Bibles and teach concerning our times. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." —Walter Keeler, Perkasee, Pa.

I would like to use this means to express my appreciation for your ministry as editor of the **Gospel Herald**. I especially appreciated the recent editorial, "God Supplies the Fire." I feel this speaks so well to a real need in our day. I also appreciated so much Nelson Kauffman's recent article, "What Does the Church Say?" and very timely one on modesty by Brubaker. —Joseph Esh, Lyndhurst, Va.

I appreciate the **Gospel Herald**—its many informative and warning articles. I was especially thankful an article came in print on modesty, by Ray Brubaker. The writer has very well covered the subject. It truly portrays this awful sin of immodesty, which has gripped our beloved church. What has happened that Christian women, who have named the name of Christ as Saviour, feel they must appear in Satan's attire to the extent it is very undesirable to sit in company of both sexes? One remark the writer has made—modest attire is that which does not call undue attention to itself.

In a booklet, **Adorned in His Fear**, I quote: "Christian women do not want to arouse sinful lustful thoughts of an evil man. This may be the purpose of bad women, but we cannot believe this is what a godly woman wants. Nevertheless, the evil man cannot tell the difference between them, and herein lies the great sin." Let us take warning. —Hattie Nolt, Ephrata, Pa.

Calendar

Milwood Winter Bible School, Gap, Pa., Jan. 2-13
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1
General Mission Board meeting Hesston, Kans., June 22-25
Mennonite World Conference, Amsterdam, Holland, July 23-30
Mennonite General Conference, Franconia Conference, Aug. 19-24
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alwine, Ernest M. and Emma May (Yoder), Hollisople, Pa., second child, first son, Ernest Merle, Jr., Oct. 24, 1966.
Baer, Adam and Trella (Bontrager), Perkaspie, Pa., second child, first daughter, Lisa Annette, July 5, 1966.
Beiler, George and Rhoda (Stoltzfus), New Providence, Pa., fifth child, second son, John Derrell, Oct. 30, 1966.
Bender, Earl and Ferne (Schumm), New Hamburg, Ont., fourth child, third son, Philip Earl, Oct. 24, 1966.
Bowman, John and Carol (Rohrer), Lancaster, Pa., fourth child, second daughter, Diane Sue, Nov. 14, 1966.
Brownberger, James and Carol (James), Elkhart, Ind., third daughter, Debra Kay, Oct. 15, 1966.
Chupp, Mervin D. and Edna R. (Eigist), Goshen, Ind., second child, first daughter, Lynette Kay, Nov. 17, 1966.
Danner, Walter J. and Mary Lois (Shank), Hanover, Pa., sixth child, fourth son, Ethan Melvin, Nov. 8, 1966.
Dombach, John and Doris (Mellinger), Williamsport, Md., second son, Brian Keith, Oct. 28, 1966.
Eash, Floyd L. and Jean (Eicher), Pinckney, Mich., sixth child, fourth son, David Lowell, Oct. 24, 1966.
Eichelberger, Ray and Madelyn (Good), Hebron, Ind., fifth child, fourth daughter, Marilyn Mae, Aug. 10, 1966.
Ferguson, Roy and Goldie (Yoder), Listowel, Ont., first child, Darren Roy, Nov. 7, 1966.
Fox, John and Kathleen (Felpel), Glenview, Ill., first child, Stephen Troy, Nov. 16, 1966.
Gingerich, Loren and Ruth (Delagrang), Hicksville, Ohio, second son, Elton Wade, Nov. 6, 1966.
Harnish, David M. and Florence (Rheinheimer), Philadelphia, Pa., third child, second daughter, Anne Elizabeth, Oct. 6, 1966.
Headings, Elton and Beulah (Yoder), Blountstown, Fla., second daughter, Dorothy Arlene, Oct. 24, 1966.
Heimbach, Elden and Carol (Burkholder), Selingsgrove, Pa., fourth daughter, Brenda Gay, Oct. 28, 1966.
Helm, Dennis and Sally (Yohn), Lancaster, Pa., first child, Randy Michael, Nov. 12, 1966.
Herr, Dr. John R., Jr., and Roberta (Lands), El Cerrito, Calif., first child, Kathleen Esther, Nov. 21, 1966.
Hertzler, Lester E. and Arlene (Witmer), Dillsburg, Pa., fourth child, third son, Stephen Henry, Nov. 2, 1966.
Keener, George S. and Rose Mary (Martin), Hagerstown, Md., third child, second daughter, Denise Renee, Sept. 30, 1966.
King, David S. and Martha (Spicher), Belleville, Pa., third child, second daughter, Marlene Joy.

Lapp, James M. and Nancy (Swartzentruber), Perkaspie, Pa., second child, first son, James Michel, Nov. 22, 1966.
Lehman, Harold E. and Beulah (Kinsey), Wellsville, N.Y., eighth living child, fourth daughter, Alma Catherine, Oct. 28, 1966.
Lichty, Richard and Mary (Mosemann), Kalona, Iowa, second child, first son, John Milton, Oct. 25, 1966.
Martin, Alson and Carol (Knechtel), Waterloo, Ont., second son, Darcy Lynn, July 16, 1966.
Metzler, Samuel and Mary Jane (Boll), Peach Bottom, Pa., second son, James Lester, Oct. 17, 1966.
Miller, David J. and Marian (Swartz), Alden, N.Y., second child, Regina Kay, Nov. 9, 1966. (First son deceased.)
Miller, Eugene and Myrtle (Stoltzfus), Goshen, Ind., second child, first son, Brian Lamar, Nov. 4, 1966.
Morhart, Ray and Mary (Yoder), Hicksville, Ohio, fifth child, fourth daughter, Rebecca Kay, Oct. 22, 1966.
Mumaw, James and Mae (Nitzsche), Olmsted Falls, Ohio, second child, first daughter, Julie Mae, Oct. 25, 1966.
Mumaw, Wayne and Wilma (Yutz), Andale, Kan., first child, Lisa Diane, Nov. 4, 1966.
Nussbaum, Herman and Marilyn (Gerber), Apache Creek, Ohio, third child, first child son, Kim LaMar, Nov. 5, 1966.
Pierantonio, David and Elaine (Zimmerman), Honey Brook, Pa., third child, second daughter, Doris Elaine, Oct. 16, 1966.
Rowe, Robert C. and Naomi (Brubaker), Jessup, Md., fourth child, third daughter, Rebecca Jean, Nov. 21, 1966.
Shelly, James and Gloria (Kreider), Mogadiscio, Somali Republic, second daughter, Joanne Marie, Nov. 15, 1966.
Shrock, Eugene and Lois (Deputy), Nappanee, Ind., first child, Jill Michelle, Oct. 4, 1966.
Stalter, Leland and Mary (Litwiller), Chenoa, Ill., fourth child, second daughter, Sharon Marie, Nov. 8, 1966.
Steckley, Harvey and Margaret (Yoder), Grabill, Ind., second child, first daughter, Lori Lynne, Sept. 1, 1966.
Stoltzfus, Stephen and Almeda (King), Myers-town, Pa., fifth living child, third daughter, Lily Rebekah, Nov. 18, 1966.
Stutzman, James and Beulah (Detweiler), Kutztown, Pa., sixth child, third daughter, Joan Louise, Nov. 9, 1966.
Yoder, Dale and Debbie (Silvers), Hicksville, Ohio, first child, Kristie Lynne, Nov. 9, 1966.
Yoder, Henry and Edna Mae (Yoder), Goshen, Ind., fourth child, second daughter, Denise Ann, Aug. 25, 1966.
Yoder, William W. and Erma (Zook), Bristol, Ind., second daughter, Barbara Lucille, Nov. 11, 1966.
Zeager, P. Thomas and Helen (Sauder), Elizabethtown, Pa., first child, Ruth Marie, Oct. 13, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Austen-Steckle.—Robert Grant Austen and Margaret Pauline Steckle, both of London, Ont., Valleyview cong., by Ephraim Gingerich, Nov. 5, 1966.
Clemmer-Moyer.—Joseph D. Clemmer, Schwenksville, Pa., Finland cong., and Marie Weyer, Souderton, Pa., Perkiomenville cong., by Winfield M. Ruth, Oct. 29, 1966.
Delp-Freed.—James H. Delp, Souderton, Pa., Perkaspie cong., and Ruth M. Freed, Schwenksville,

Pa., Hersteins cong., by Stanley R. Freed and James Lapp, Sept. 10, 1966.
Eisen-trout-Opel.—Sam Eisen-trout, Hazelton (W. Va.), Union Church, and Marie Opel, Accident, Md., Glade cong., by Melvin Nussbaum, Nov. 18, 1966.
Gascho-Widrick.—Clair Gascho, Lowville, N. Y., and Debora Widrick, Croghan, N.Y., both of Lowville Conservative Mennonite cong., by Richard Zehr, Nov. 5, 1966.
Graber-Stoll.—Alvis Graber, Indianapolis, Ind., First Mennonite cong., and Karen Stoll, Montgomery, Ind., Berea cong., by David J. Graber, Sept. 17, 1966.
Graber-Gaines.—Keith Eldon Graber, Montgomery, Ind., and Gwendolyn Suzetta Gaines, Washington, Ind., both of Berea cong., by David J. Graber, Nov. 12, 1966.
Graber-Sheochenko.—John David Graber, Elkhart, Ind., Berea cong., and Lucy Sheochenko, Goshen, Ind., Prairie Street cong., by David J. Graber, June 9, 1966.
Gusler-Birky.—Duane Gusler, Midland (Mich.) cong., and Cheryl Birky, Kouts, Ind., Hopewell cong., by John F. Murray, Oct. 1, 1966.
Hertzler-Graber.—C. Willard Hertzler, Bergton, Va., Mt. Hermon cong., and Dorothy June Graber, Broadway, Va., Morning View cong., by David J. Graber, Oct. 1, 1966.
Leatherman-Frederick.—Richard W. Leatherman, Pipersville, Pa., Deep Run cong., and Rachel Frederick, Souderton, Pa., Franconia cong., by Curtis Bergey, Nov. 12, 1966.
Martin-Martin.—Thomas Martin, Bally, Pa., Hereford cong., and Judith Martin, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers, Oct. 22, 1966.
Martin-Bearing.—Willard Martin, Elmira (Ont.) cong., and Karen Bearing, Petersburg, Ont., Mannheim (Latschar) cong., by Osiah Horst, Sept. 23, 1966.
Overholt-Birky.—David Overholt, Fredericktown, Ohio, Gilead cong., and Myrna Birky, Kouts, Ind., Hopewell cong., by Samuel S. Miller, Nov. 19, 1966.
Reigsecker-Kemp.—Melvin Reigsecker, Middleburg (Ind.) cong., and Violet June Kemp, Montgomery, Ind., Berea cong., by David J. Graber, Oct. 8, 1966.
Risser-Thomas.—Mark C. Risser, Holtwood, Pa., Willow Street cong., and Anna Mary Thomas, Lancaster, Pa., New Danville cong., by David N. Thomas, Oct. 29, 1966.
Byler, Elmer R., son of John and Penina (Zook) Byler, was born at Belleville, Pa., June 23, 1894; died of a heart attack at Allensville, Pa., Oct. 1, 1966; aged 72 y. 3 m. 8 d. On Feb. 9, 1919, he was married to Maggie Yoder, who survives. Also surviving are one daughter (Mrs. Thomas Block), one son (Elrose), 4 grandchildren, and one great-grandchild. He was a member of the Allensville Church, where funeral services were held Oct. 4, with Nelson Roth, Elrose Hartzler, and R. R. Peachey officiating.
Good, Baby Boy, son of Robert and Deitlind (Werner) Good, was stillborn Nov. 16, 1966. Surviving besides his parents are one brother (Stephen) and one sister (Regina). Graveside services were held Nov. 17, with John F. Murray officiating; interment in Hopewell Cemetery.
Graber, Mollie, daughter of Benjamin and Nancy (Lehman) Rohrer, was born in Medina Co., Ohio, July 3, 1890; died at her home in Wadsworth, Ohio, Nov. 4, 1966; aged 76 y. 4 m. 1 d. On June 19, 1919, she was married to Edward

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Graber, who survives. Also surviving are 2 foster sons (Raymon Rohrer and Eli Mathews) and 14 grandchildren. Four brothers and one sister preceded her in death. She was a member of the Bethel Church, where funeral services were held Nov. 6, with O. N. Johns and Aden Yoder officiating.

Helmuth, Lovina, daughter of Isaac and Elizabeth (Byers) Miller, was born in Illinois, Nov. 25, 1876; died in Howard Co., Ind., Oct. 29, 1966; aged 90 y. 5 m. 4 d. On Feb. 22, 1900, she was married to Joseph J. Helmuth, who died April 5, 1959. Surviving are 2 children (Dora—Mrs. Leo Mishler and Dewey), one sister (Dora Gingerich), and 4 grandchildren. She was a member of the Howard-Miami Church, where funeral services were held Nov. 1, with Harold Mast and Anson Horner officiating; interment in Crown Point Cemetery.

Hershey, Elizabeth S., daughter of David S. and Lydia (Senseng) Weber, was born at Farmersville, Pa., Nov. 1, 1878; died at Lancaster, Pa., Nov. 14, 1966; aged 88 y. 13 d. Surviving are 3 children (Esther—Mrs. Hayman Wenzel, Earl W., and Ethyle—Mrs. Raymond B. Herr), one brother (David S.), one sister (Mary—Mrs. Jacob Lowrey), 6 grandchildren, and 11 great-grandchildren. She was a member of the East Chestnut Street Church. Funeral services were held at the Young Funeral Home, Lancaster, Nov. 18, with James M. Shank officiating; interment in Hershey Cemetery.

Kempf, Barbara, daughter of John and Elizabeth (Swartzendruber) Schlabaugh, was born in Johnson Co., Iowa, July 28, 1888; died at Mercy Hospital, Iowa City, Iowa, Nov. 7, 1966; aged 78 y. 3 m. 9 d. On Aug. 31, 1910, she was married to Emma Kempf, who survives. Also surviving are 4 daughters (Alice, Orpha, Mrs. Vyril Justice, and Mrs. Wayne Eash), 6 sons (Russell, Walter, Warren, Lester, Wayne, and John), 4 brothers (Sam, Joel, Ed, and Joe), and one sister (Mrs. Jason Yoder). Preceding her in death were 5 children, 2 brothers, and one sister. She was a member of the West Union Church, Parnell. Funeral services were held at the First Mennonite Church, Iowa City, Nov. 9, with Wilbur Nachtigall and Herman Ropp officiating; interment in Lower Deer Creek Cemetery, Kalona.

Kraybill, Fannie L., daughter of the late Peter S. and Sarah (Lehman) Kraybill, was born in East Donegal Twp., April 11, 1884; died at Lancaster General Hospital, Oct. 24, 1966; aged 82 y. 6 m. 13 d. Surviving are 2 sisters (Elizabeth L. and Emily L.). Two brothers (Amos and B. Lehman) preceded her in death. She was a member of the Mt. Joy Church. Funeral services were held at the Nittley Funeral Home, with Amos Hess and Henry Frank officiating; interment in Kraybill's Cemetery.

Kurtz, John Esley, son of Jonathan and Mary (Yoder) Kurtz, was born at Belleville, Pa., March 10, 1891; died of a heart attack at Pantego, N.C., Nov. 7, 1966; aged 75 y. 7 m. 28 d. On May 20, 1920, he was married to Elizabeth Lehman, who survives. Also surviving are 5 daughters (Rosa Mae—Mrs. Keith Mullet, Mary—Mrs. Paul Landis, Ruth—Mrs. Cleatus Hobbs, Betty—Mrs. Byard Deputy, and Edith—Mrs. Raymond Himes). He was preceded in death by 2 brothers and 4 sisters. In 1938 he was ordained to the ministry and at the time of his death was pastor of the Pike congregation, where funeral services were held Nov. 10, with Lloyd S. Horst, Daniel A. Brubaker, Byard W. Shank, and Menno Bunk officiating.

Kurtz, Levi M., son of the late Isaac and Lizzie (Hertzler) Kurtz, was born Oct. 24, 1881; died at Narvon, Pa., Sept. 7, 1966; aged 84 y. 10 m. 14 d. He was married to Mary Kurtz, who survives. Also surviving are 4 children (Della—Mrs. Paul H. Weaver, Raymond, Miriam—Mrs. Dean Shoff, and Susie—Mrs. Melvin E. Shoff), 17 grandchildren, and one sister (Mrs. Barbara Kennel). One son and one granddaughter preceded him in death. He was a member of the Conestoga Church near Morgantown, Pa., where funeral

services were held, with Ira Kurtz in charge.

Landis, Dora Ella, daughter of the late Ammon and Ella (Shelley) Winey, was born at Thompson-town, Pa., March 15, 1901; died at her home near Lancaster, Pa., Oct. 1, 1966; aged 65 y. 6 m. 15 d. On Nov. 14, 1923, she was married to Elvin W. Landis, who survives. Also surviving are one son (Harold G.), one daughter (Marian E.—Mrs. Menno Eby), 6 grandchildren, 4 sisters (Mrs. Mabel Clymer, Mrs. Mary Eby, Mrs. Ernest Mast, and Esther Winey), and one brother (John R.). She was a member of Mellinger's Church, where funeral services were held Oct. 5, with Nelson B. Landis and Harry S. Lefever officiating.

Landis, Graybill C., son of Levi L. and Annie (Gravill) Landis, was born in Lancaster Co., Pa., April 3, 1881; died at Maple Farm Nursing Home, Akron, Pa., July 18, 1966; aged 85 y. 3 m. 15 d. He was married to Mary C. Gravill, who died March 16, 1959. Their home was blessed with two children. Funeral services were held at East Petersburg, conducted by Ira D. Landis, David N. Thomas, and H. Raymond Charles.

Lapp, Dale Samuel, son of Samuel S. and Susan (Glick) Lapp, was born near Paradise, Pa., July 12, 1947; was instantly killed by a falling log from a log truck Oct. 24, 1966; aged 19 y. 3 m. 12 d. In addition to his parents, he is survived by 3 brothers (Melvin G., Jacob R., and David G.) and 4 sisters (Anna Mary—Mrs. Kenneth Benner, Edna Fern—Mrs. Raymond Lapp, Barbara Ann—Mrs. Titus Kauffman, and Rhoda A.). He was a member of the Bart Church. Funeral services were held at the Weaverstown A.M. Church, with John Stoltz and Erie Renno officiating.

Lehman, Alma, daughter of Caleb and Fanny (Amstutz) Steiner, was born in Wayne Co., Ohio, April 3, 1904; died at her home in Kidron, Ohio, Nov. 19, 1966; aged 62 y. 7 m. 16 d. On Feb. 8, 1925, she was married to Ezra Lehman, who survives. Also surviving are 6 children (Wayne Vilas, Junior Ezra, Pearl Esther—Mrs. Dwayne Taylor, Melvin David, Mabel Martha—Mrs. Ted Warfel, and Gloria Jean), 7 grandchildren, 3 brothers (Homer, Phares, and Andrew), and 3 sisters (Minnie Steiner, Martha Steiner, and Ida Sommer). One brother preceded her in death. She was a member of the Kidron Church, where funeral services were held Nov. 23, in charge of Bill Deweller, Reuben Hofstetter, and Isaac Zuercher.

Maurer, David Elmer, son of John and Leah (Bender) Maurer, was born at Pulaski, Iowa, July 4, 1882; died at Tofield (Alta.) Municipal Hospital, Nov. 1, 1966; aged 84 y. 3 m. 29 d. On Oct. 20, 1912, he was married to Anna Clara Stauffer, who survives. Also surviving are 6 children (John, Lorene—Mrs. William Wideman, Freda—Mrs. Paul Voegtlin, Mildred—Mrs. Gordon Buschert, Edna—Mrs. Niel Good, and Mrs. Erma Mast), 22 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. N. E. Bishop and Amanda Maurer). One granddaughter and one brother preceded him in death. He was a member of the Salem Church, where funeral services were held Nov. 4, with Harold Boettger, J. B. Stauffer, and Milo Stutzman officiating.

Miller, John D., son of David J. and Mary (Yutzy) Miller, was born near Hutchinson, Kans., Feb. 25, 1899; died at Grace Hospital, Hutchinson, Oct. 16, 1966; from injuries sustaining from a construction accident on Oct. 11; aged 57 y. 7 m. 21 d. On Jan. 29, 1931, he was married to Emma Helmut, who died Sept. 4, 1948. Surviving from this union are 4 sons and one daughter (Albert J., David E., Eli J., Edward E., and Barbara). A daughter (Fannie) died in 1949. On Sept. 29, 1949, he was married to Emma Miller, who survives. Surviving from this union are 4 sons (Andrew, James, Nathanael, and Arno) and one daughter (Rebecca). Also surviving are his father, 4 brothers (Levi D., Dan D., Andrew D., and David M.), 2 sisters (Fannie—Mrs. Roman Kaufman and Mary—Mrs. Alvin Helmut), and 7 grandchildren. He was a member of the Center Amish Mennonite Church, where funeral services were held Oct. 18, with

Amos Nisly, W. W. Wagler, and David L. Miller officiating; interment in West Center Cemetery.

Moser, John B., son of Andrew and Anna (Roggie) Moser, was born at Kirscheneville, N.Y., Dec. 21, 1879; died at Lewis County General Hospital, Nov. 20, 1966; aged 86 y. 10 m. 30 d. On Nov. 28, 1907, he was married to Mary Yousey, who survives. Also surviving are 8 children (Vera—Mrs. Alvin Zehr, Elmer, Ernest, Arthur, Michael, Solomon, Ralph, and Clara—Mrs. Lewellyn Zehr) and one sister (Mrs. Fannie Widrick). He was a member of the Croghan Conservative Mennonite Church, where funeral services were held Nov. 23, with Lloyd Boshart and Elias Zehr officiating.

Rittenour, Bliss Elizabeth, was born near Mathias, W. Va., May 3, 1896; died at her home near Mathias, Nov. 11, 1966; aged 70 y. 6 m. 8 d. In March, 1935, she was married to Oliver J. Rittenour, who died in November, 1956. She is survived by 3 sons (Cleal, William, and Alton), 3 daughters (Mrs. Hazel Mongold, Mrs. Della Miller, and Ella), one brother (Jess Coulter), 3 sisters (Mrs. Majorie Biddison, Mrs. Nellie Marshall, and Katherine Fraley), and 20 grandchildren. She was a member of the Mennonite Church. Funeral services were held at the Rhodes Funeral Home, Nov. 14, with S. A. Shank and Lewis Shewalter officiating; interment in Cullers Cemetery.

Roth, Irvin L., son of Christian and Malinda (Esh) Roth, was born at Allensville, Pa., Nov. 15, 1910; died at his home near Belleville, Pa., Nov. 13, 1966, two days before his 56th birthday. On June 10, 1937, he was married to Lena Zook, who survives. Also surviving are 4 children (Leonard, Sara—Mrs. Reuel Detweiler, Jay, and Marjorie), one grandchild, one brother (Paul M.), one sister (Gladys—Mrs. Roy Payne), and a foster sister (Evelyn—Mrs. Randal Shilling). He was a member and deacon of the Rockville Church. Funeral services were held at the Allensville Church, Nov. 15, with Raymond Peachey, Chester Kanagy, Elrose Hartzler, Elam Glick, and John A. Lehman officiating.

Roth, Isaac Samuel, son of Harry and Ella (Burkhardt) Roth, was born at Pandora, Ohio, June 2, 1903; died at Memorial Hospital, South Bend, Ind., Nov. 3, 1966; aged 63 y. 5 m. 1 d. On June 14, 1931, he was married to Leta Phillips, who survives. Also surviving are 3 sons (Kermit, Steven, and Robert), one mother, 2 brothers (Dwight and Mark), and 3 sisters (Dula—Mrs. Glen Hershberger, Mabel, and Mary—Mrs. Perry Miller). He was a member of the Goshen College Church, where funeral services were held Nov. 5, with John Mosemann and Robert Detweiler officiating; interment in Elkhart Prairie Cemetery.

Smith, Paul, was born in Louisiana, Feb. 10, 1892; died at his home in Chicago, Ill., Nov. 11, 1966; aged 74 y. 9 m. 1 d. On Dec. 29, 1929, he was married to Mattie Smith. They had no children, but 35 children have been under their supervision in the home. His two brothers and one sister preceded him in death. He was a member of the Englewood Church, where memorial services were held Nov. 13, with Stanlee D. Kauffman in charge. His body was donated to medical research.

Stoltz, Philip Brent, son of Elam and Miriam (Yoder) Stoltz, was stillborn at Medical College of Virginia Hospital, Richmond, Va., Nov. 14, 1966. One sister preceded him in death. He is survived by his parents, one brother (John Michael), his grandparents (Mr. and Mrs. Samuel S. Yoder and Mr. and Mrs. Mast Stoltz), and a great-grandmother (Mrs. Barbara Petersen). Graveside services were held at Buffalo Cemetery, Lewisburg, Pa., Nov. 16, with John H. Erb officiating.

White, Elmer Jay, was born in Ohio; died at Wichita, Kans., Oct. 29, 1966; aged 83 y. On Dec. 23, 1906, he was married to Sadie Byler, who died in 1962. A son (Calvin R.) also preceded him in death. In February, 1964, he was married to Mrs. Maggie Williams, who survives. Also surviving are 5 sons (Warren B., Allen A., Clement E., Dale E., and James L.), 5 daughters (Gladys

—Mrs. George Zook, Mary—Mrs. Harry Wenger, Neva, Elsie, and Erna—Mrs. Melvin Jantz), 4 stepdaughters (Mrs. Cora Berger, Mrs. Alma Koernerman, Mrs. Dorothy Ratzlaff, and Mrs. Ruth Funk), one stepson (Harold D. Williams), 5 sisters (Mrs. Ella McFarlane, Mrs. Mary McFarlane, Mrs. Ada Royer, Mrs. Ida Zook, and Mrs. Esther Crumpeacker), 57 grandchildren, and 39 great-grandchildren. He was a member of the Cedar Chapel Methodist Church, where funeral services were held Nov. 2; graveside services were held at Pennsylvania Mennonite Cemetery, Zimmerdale, Kans.

Witmer, Wilbur, son of David and Elizabeth (Liechty) Witmer, was born at Brinsmade, N. Dak., March 12, 1915; died at Parkview Hospital, Ft. Wayne, Ind., Nov. 11, 1966; aged 51 y. 7 m. 30 d. On Nov. 4, 1939, he was married to Mildred McNamara, who survives. Also surviving are 2 children (Ellen Christine and James Arthur) and 4 sisters (Mrs. Dorothy King, Mrs. Gladys Harter, Mrs. Eldora Blosser, and Mrs. Myrtle Schmucker). He was a member of the North Leo Church, where funeral services were held Nov. 14, with Carl J. Rudy officiating.

GIFTS WITH A MESSAGE



Items and Comments

The dishonesty of the average citizen is shown in the fact that the Americana Hotel, New York, during its first ten months of operation lost 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots, 15,000 finger bowls—and 100 Bibles.

A suburb of Tel Aviv, Holong, has been selected by a group of United States investors as the site of a projected 50-acre "Bible Land," which will include an entertainment area and park depicting Biblical scenes. Total cost is estimated at \$7,000,000. It will be the largest recreation area in Israel.

Leaders of the so-called Christian Peace Conference met in Sofia, Bulgaria, to make plans for the third World All-Christian Peace Congress in Prague in 1968. Exact dates were not announced. According to the Bulgarian Radio, a series of these planning sessions will be held, with clergymen from various parts of the world, including the U.S., expected to participate.

A highly sympathetic analysis of the Pentecostal movement, some of whose followers "speak in tongues," was given by a Roman Catholic priest at an international ecumenical symposium in Collegeville, Minn.

In some South American countries and elsewhere, the Pentecostals are the fastest growing Christian denomination, it was reported by Father Kilian McDonnell, O.S.B., a scholar at St. John's Abbey and University. He said it is estimated that there are 10 million Pentecostals in the world, of whom about four million are in the United States.

McDonnell suggested that a reason for the rapid growth of Pentecostals in such countries as Chile is that the established churches do not meet the worship needs of the people there.

"Our liturgies have failed," he commented during a question period following his lecture. "No personal word was spoken to them (the Latin Americans) and there was no occasion for a personal response."

The "long, hot summer of discontent" which sparked race riots in Los Angeles and other cities was described by a Protestant theologian as part of the American crisis of too much leisure. In the keynote address at a Leisure Use Conference in Grand Rapids, Minn., Dr. Robert Lee, professor at San Francisco Theological Seminary, said the flare-up of social violence, the restlessness of teenagers, the boredom of housewives, and the anxiety and tensions of workmen are all related.

"People don't know how to use time," Dr. Lee said. By the year 2000, the work week will be down to 20 hours a week—"a terrifying prospect," he said, "unless we develop a new gospel of leisure."

Religious man's commitment to witness for peace and an obedience to a higher law than the state were stressed at San Francisco by two nationally known clergymen. Speaking before 250 delegates to the second annual meeting of the San Francisco Conference on Religion and Peace, Father Peter Riga, Catholic theologian, declared that "for a person to always declare that the state knows best in matters of war and peace is a blasphemy for the Christian conscience; it is to be a coward to the spirit of God."

"If the church itself is not ready to take risks in order to achieve God's justice, then it has enslaved itself to the world for the sake of security and comfort. The church that will be intimidated by its wealth and stand idly by the shedding of innocent blood will see its wealth gone in God's day."

Dr. Harold A. Bosley, minister of Christ Church (Methodist) of New York City, emphasized that the churches and synagogues must avoid trading security for immorality.

"With the world today always on the verge of making a mistake which could end the human enterprise," he said, "the clergy must learn how to articulate our major social issues to the people similar to those men who preached at the beginning of the American Revolution."

A FARTHING IN HER HAND

edited by Helen Alderfer

A book of stewardship for women. Every woman is a steward whether she wills it or not, and thus must come to a personal definition of stewardship. Here twelve women have put into words their search in the area of personal resources for stewardship. In light of the demands of society, and the temptations of self-centeredness, they ask one hard question: How does God want me to use my resources? A practical book. An excellent gift.

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GOD'S WORD WRITTEN

by J. C. Wenger

The author emphasizes the authority, reliability, and centrality of the Scriptures, and the role they play in God's dealings with man down through the ages. He documents his statements with illustrations from the Scripture which make the subject fascinating reading. A must for every minister and teacher in the church. \$3.50

SERVANT OF GOD'S SERVANTS

by Paul M. Miller

A book on the work of the Christian pastor. The author sees the minister not as one ordained to be a religious chore boy but as one who is called to serve the church, through preaching, counseling, and leading in the worship of God. This book should help many a minister shed the role of administrator and become in fact a minister of God to His church. \$4.50

RAMON'S WORLD

by Dave Hill

Illustrated by Allan Eitzen

What's it like to be a member of a migrant family? To always be on the move? To live in shacks and be hated for it? Here is migrant life as eleven-year-old Ramon saw it. Ramon was one of five children in the Martinez family of Mexican-Americans. This story shows that people are people even though they may have a different national background or a different color of skin. \$2.50

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by Ruth Unrau

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Christians Can Interpret Christmas

By Vernon Leis

Christmas is almost here! Again people are asking about the meaning of it all. There are numerous interpretations of Christmas. For the student Christmas may be primarily a holiday. It is a real heyday for the merchant. Sometimes children remember only the tinsel and holly that are associated with the day. To shoppers Christmas is often a time of worry and hurry. Others think of Christmas as the best time of the year "to get happy." Even among Christians there is uncertainty about the interpretation of Christmas. Karl Barth has deplored the tendency of Christians to celebrate Christmas as if it were a carnival.

As a Call to Worship

The hymn writers interpret Christmas for us. For them Christmas is a call to worship. One of them says: "O come, let us adore Him, O come, let us adore Him, O come, let us adore Him, Christ, the Lord." Another says: "Come and worship, come and worship, worship Christ, the newborn King." One is really not ready for Christmas unless he is prepared to worship.

In his account of the birth of Jesus, Luke stresses the fact that the advent of Christ was accompanied by singing. He records the worship responses of various people. The first words of Mary's great hymn are: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden." After Zechariah's tongue was loosed he too rejoiced in the goodness of God. He sang: "Blessed be the Lord God of Israel, for he has visited and redeemed his people. . . ." The heavenly host praised God by singing: "Glory to God in the highest. . . ." After their firsthand experience with Jesus the shepherds glorified and praised God for everything that had happened. So Simeon held the child Jesus, he sang a hymn of praise. Anna also responded in thanksgiving.

Worship was a primary concern of Jesus. He came to open heaven and to remove the hindrances to worship. Christ became angry when He saw the abuses of temple worship. He drove out the cattle, and He overturned the tables of the money changers. At Christmastime Christ would have us remove the things that hinder us in worship.

During the Christmas season we should remember the words of Jesus in Luke 10:41. They are, "But the Lord answered her, 'Martha, Martha, you are anxious and troubled about many things; one thing is needful.' " Perhaps many of us are Marthas at Christmas. To worship, to sit at Jesus' feet, is the one thing needful. Let us rejoice

in the "good tidings of great joy."

As a Call to Service

Christmas is a reminder that God's Son came to earth. J. B. Phillips' translation of the first part of John 1:14 is simple and to the point. It reads: "So the word of God became a human being and lived among us." Christ, the Son of God, shrank Himself down to our size. The thought of Him becoming one of us is incredible and absolutely unique.

The incarnation of our Lord tells us that God knows and cares about the unbearable circumstances of mankind. Jesus came to understand and to share in order that He could be of help to us. His attitude was not one of cold detachment, but one of genuine compassion. He came to be a comrade. Yes, He even spoke of Himself as a servant.

Jesus came to identify with men so that He could testify to them concerning the nature of God's grace. In Jesus, God spoke to men as He never spoke before. He had good news for the poor. He brought liberty to prisoners. He healed the sick and did away with injustice. By what He was and by what He did, Jesus told us that we have a God who is not afraid to come close to us.

Sometimes, we forget that the one who became flesh said: "As thou didst send me into the world, so I have sent them into the world." The word must become flesh in our lives. Because God cares, we care. One modern Christian has said, "Because I believe in the incarnation I must be interested in the report of the sewage board."

To love our neighbor is a Christmas concern. Too often we think only of our own interests and wants rather than concerning ourselves about the needs of our neighbors. We do calculated giving like the man who said, "I spend so much on my wife; then she goes out and spends the same amount on me. That is the way we do it." Quite obviously the person who is merely content to swap gifts has not comprehended or experienced the unselfish love which Christ revealed. Jesus questions the value of reciprocal giving in Luke 6:33 which says: "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same."

Luke 14:12-14 is a passage which Christians may find helpful in their interpretation of Christmas. Verse 13 could be paraphrased to say, "When you plan a Christmas dinner, invite low-income families, the friendless outcasts, the alcoholics, or legal offenders of various kinds to be your guests." Our guest lists habitually and exclusively concentrate on our friends and on those who belong to our own circle. The joys of togetherness become our preoccupation and we become insensitive to the loneliness and despair of our neediest neighbors.

Vernon Leis is pastor of the Elmira Mennonite Church, Elmira, Ont.

Will There Be Light This Christmas?

By B. Charles Hostetter

United Airlines pilot Dale Chapman blinked in disbelief. Flying at 33,000 feet the lights of New York looked like a lake of sparkling diamonds in the distance. Then there was only blackness. Just as if someone had pulled the plug of a Christmas tree.

Captain Chapman said later, "The whole city of New York was missing. It looked like the end of the world."

At that same moment, 5:28 p.m., Nov. 9, a subway train had just jolted to a stop. Then suddenly the lights fluttered and went out. Passengers climbed the dark stairs up to the lightless streets. . . . There was uneasiness and fear. Eyes climbed the walls of the city canyons. Darkness . . . everywhere.

A patrol car stopped. "What's happened?" a voice demanded. "Are the lights out all the way down the street?" "Yes, sir," said the policeman, "and everywhere else, too—Eastside, Westside, all around the town. . . ."

Darkness in a city of millions of lights! Neon lights, office lights, search lights, street lights, Broadway lights. . . . And not there alone . . . Boston, Albany, Toronto, Syracuse, Buffalo, Hamilton, Rochester, Hartford, all went black.

Within the space of a few minutes a silent avalanche of night had engulfed the Western Hemisphere's most heavily populated and power-dependent region. The great wire arteries of the Northeast lost power, blotting out the light of cities, crippling industry, stopping subways, stalling elevators, muting fire alarms, and snarling traffic. Thirty million people were forced to stumble as blind men.

After the initial fears passed, men found the darkness pleasant. They loved the darkness better than the light. They didn't realize that One wiser than men had long ago observed that men prefer darkness to light . . . because it fits their deeds, their affections, and their lusts a bit better. John 3:19.

In fact . . . the party spirit and excitement that developed in the darkness was enjoyed by so many that they were sorry to see the lights come back on. *Life Magazine* said, "A sort of gay, school's-out spirit prevailed."

What started it all?

Somewhere a broken connection, a snapped power control . . . or something (no one knew what) was to blame for the inky blackness that shrouded the Northeast. Everyone knew what was wrong (current off), though no

one knew why!

That blackout, affecting 30 million people . . . was a perfect symbol of another blackout which resulted in spiritual darkness for three billion people—all the people of the earth.

The lights are out all around the world. . . . Darkness blankets men everywhere with hopelessness.

What is that darkness? It is sin! The Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23), and that "the wages of sin is death" (Rom. 6:23).

All of us know that the darkness of human failure is everywhere, but only few pause to ask why the night of evil has no dawn.

The storm clouds of war, the mists of suspicion and hate, the smogs of anger and distrust, and the blanketing fogs of crime envelop us.

Worse than the darkness about us . . . is the cold darkness within. We've lost our way. The guiding light is missing . . . and mankind the world around is floundering and afraid.

Back in New York, in the height of the bewildering darkness, a blind man, tap-tap-tapping along the street with no hesitation, plowed through the floundering crowds like a fullback heading for a touchdown. The light of his cane guided him through a world unchanged by the power failure and untouched by the fear of darkness. He had a light within.

Stop! . . . my friend, right where you are in the darkness of a war-torn, hate-filled, sin-plunging world . . . stop . . . and look.

There is Light. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

Yes, . . . those are the words of the Bible. But what is that Light? And which way to the Light?

This way! Turn to Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

This Christmas can be filled with light and warmth for you. You were not meant for darkness and fear. That's why Jesus was born. He is the "true Light, which lighteth every man that cometh into the world" (John 1:9).

Spiritual blackout and power failure is experienced only by those who reject Jesus Christ, the Light of life. So yield to Him and live in the light—because "in him is no darkness at all" (1 John 1:5).

B. Charles Hostetter delivered this message over the Mennonite Hour radio broadcast.

What's Ahead?

Reports were heard at the fall meeting of the Mennonite Commission for Christian Education from each of its area secretaries. Some of the secretaries reported new materials in the process of being prepared for the local congregation. Also Paul Lederach's report from the Curriculum Development and Service Department of the Mennonite Publishing House suggested several items which were approved by MCCE. Congregations will be interested in what is being planned. Here are some of them.

1. Preschool Sunday-school materials for four- and five-year-olds are in the early stages of development. They will eventually replace the present Kindergarten I and II materials.

2. Outlines for the two remaining Christian service training courses have been revised. Arnold Roth is writing course number five on the program of the local congregation. Erland Waltner will write course number six on the mission of the congregation.

3. Missionary education courses on the junior and youth-adult levels are prepared annually. The committee met recently to project courses to follow *Becoming God's People Today*, by Willard and Alice Roth, and *Our City Neighbors*, by Esther Eby Glass.

4. A "Peace" quarterly is planned for youth and adults for the second quarter, 1968. It will replace the uniform lessons for that quarter. The group outlining these lessons met recently in Chicago.

5. *Program Guide* is written annually for Sunday evening meetings. Next steps will be to outline the 1969 and 1970 editions. Congregations having suggestions for the further improvement of this program tool should write to MCCE or Mennonite Publishing House.

6. Instruction materials for persons anticipating church membership are planned. The committee appointed to outline these courses has not yet met. MCCE accepted a proposal for a five-part curriculum. You will be hearing more about this in the future.

7. Adult materials to accompany "Project Consensus" are envisioned. These materials will help groups come to grips with current issues that are being faced in congregational missions.

8. Luke-Acts: Leadership Training workshops are in process all over the church. Hopefully these studies will make a notable contribution to quality of teaching in our congregations.

—Arnold W. Cressman.

*O God,
Give to me a grateful heart
For criticism.
You know I deserve
More blame than I receive.
Give to me that kind of spirit
Which allows the burning,
Of even a bitter word,
To melt the self
And separate the dross
From my soul.
May such meekness be mine
That all self-defense
Is turned to confession
And more complete
Commitment to Thee.*

Amen.



Pleasant View, Iowa

The Pleasant View Mennonite Church, located on Lucas Street, Mt. Pleasant, Iowa, was dedicated Nov. 9, 1958. There were 29 charter members. Present membership is 70, with an average attendance of 100. At the annual business meeting, the congregation decided to enlarge the present facilities. The pastor is Glen A. Richard.

Teach Us to Weep

To cry, I wish that I could cry again
 And let my tears run down to wash my pain;
 To cry in full, not half, but one big cry.
 A boy when late for school can weep and wail;
 A total cry will shake his soul. At six
 He fears his mother, teacher, schoolroom mates;
 The terror failure brings can shake his frame.
 At thirty-six, I cannot cry. I keep
 So stiff my upper lip. Clenched fists, false smiles—
 I face the world—my tears drip down in dark
 Upon my soul. Why can't I cry again
 And let my tears run down to wash my pain?

Once mothers cried in Bethlehem for babes
 Whose cries were still. Rachel in weeping voice
 Was heard. She found no comfort in Rama.
 Because the child was not. He cried no more.
 And while she wept, because she wept, a child
 In flight from Bethlehem could cry. Egypt
 Could hear His wail. That flesh of our own flesh;
 That bone of our own bone—He cried like us.
 And why? For all the pain that babies feel
 Who torn from warmth of womb face cold and loss.
 Painless childbirth there may be, but once robbed
 Of mother no wee babe finds ease except
 To weep. But we are those who cannot cry.

And then a voice said, "Cry." "What shall I cry?"
 "All flesh is grass, its beauty like the flower."
 "Yes, cry. The grass does wither; flowers fade."
 And so we cry, and so we fade. Dry tears
 Cannot erase the dry and ache of our
 Dark sin. We fail, we fall, we lose our way.
 We meant to show how smart we were; we showed
 Instead our meanness, smallness, pride, and fear.
 The flower fades, its beauty dries. A wind,
 A heat—we shake, we fall, but do not cry.
 Oh, Babe, oh, mothers, babes of Bethlehem!
 Oh, teach us how to cry, the proud young ones,
 The stiffly upper lipped who will not weep!

But Christ could cry. About a tomb He wept.
 He loved a friend and gave Himself to tears
 In shamelessness. Where others closed themselves—
 His tears fell out, not in—He showed His soul.
 And why? He had no fear of tears. He wept.
 No hiding man was He. And He bore wounds
 For our transgressions, bruised for our black sins.
 But His chastisement made us whole once more.
 Our sins fall out, not in; He bore my pain.
 So Jesus came that I could cry again.

—By Maynard Shelly, editor of *The Mennonite*.

There is a story coming out of the French and English wars which is a parable for many today. Admiral Phipps was in charge of the British fleet which was to anchor outside Quebec, await the coming of the British land forces, and then proceed against Quebec in a joint attack.

Phipps arrived early and, being an ardent nonconformist, was greatly irritated by the statues of the saints which adorned the roof and tower of the Catholic cathedral. So he spent his time shooting at them with the guns of his ship.

History does not record how many of the statues he hit and destroyed. However, history does record that when his infantry arrived and the signal for the attack was given, Admiral Phipps was without ammunition. He had used it up on the saints.

I think of this story sometimes when I hear some sniper let loose against the church or fellow Christians. Of course saints should always be ready to look squarely at their own sins and repent of them. Also saints should not seek to hide their sins or imagine everything is all right.

However, the person who spends his time shooting the saints will not be equipped to win over the real spiritual adversaries. Satan smiles when he sees one Christian condemn another Christian, or one church criticize another church. Yet it appears that this is the chief token of nonconformity on the part of some. They declare their difference by denouncing others. Yet Christ Himself came not to condemn but to save. And those who spend their resources and time shooting other saints are ill prepared to fight the real enemy of men's souls.—D

Wrong Use of Hymns

The very next time a boring master of ceremonies or a long-winded speaker tells an audience of which you are a part: "Let's get some air in our lungs now! Let's sing hymn—while we stand and turn around, and the ushers open the windows!" for hymnody's sake say or do something by way of protest.

The use of a prayer hymn, or of a stirring call to "Rise up, O men of God," of a hymn of faith and affirmation. "I love Thy kingdom, Lord," as a substitute for dumbbells or for some simple drills that every schoolboy knows—such use debases hymns—is a mockery of things of the faith, is an affront to God to whom most of them are addressed. It is as blasphemous to use a hymn for such nonreligious purposes as to use prayer in this same way. No leader would (I hope) use the Lord's Prayer, or the Apostles' Creed, just to make men's chests act as bellows—in rhythm. Why then so use a hymn?—W. W. Reed, in *Michigan Christian Advocate*.

Gleanings from Galatians

By Norman Derstine

IV. We Maintain Deliverance by Finding True Liberty

A. Maintain It as the Only Way. 5:1-12

The simple but profound words of Christ summarize what Paul is describing in this epistle. "I am the way," said Christ. Some wanted to change this to say, "The law is the way" or "Good works is the way." But it is completely by *faith*—faith in Him who is the way. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." "The mesh of legalism in any form, Jewish or Gentile, tends to make us self-conscious instead of Christ-conscious. It is from this endless round of self-effort that Christ delivers us."¹

"Falling from grace" in the context means not some sin, such as immorality, although this kind of fall may lead to that. Rather, it is dependence upon self-effort and law rather than the Spirit of God to enable one to live righteous. "The fallen-from-grace life, though it be intensely religious, is essentially a moral life: 'I call upon myself to live up to certain standards of conduct that satisfy my religious sense of right and wrong.'"² It is the difference between Rom. 7 and Rom. 8. Under the law one is in bondage to self. Through the Spirit we are liberated: "Who shall deliver me. . . I thank God through Jesus Christ my Lord." He is the only way—any other way is a perversion of the true Gospel and leads not only to frustration but to a fall—a fall from grace.

B. Maintain It Through Living in the Spirit. 5:13-26

The whole law is fulfilled in one word—love. And the fruit of the Spirit is love. The work of the Spirit is not against law; rather, it is only as we walk after the Spirit that we do not fulfill the desires of the flesh and violate the law. Someone has said: "The Holy Spirit exercises a stricter supervision over the believer than the law ever did over the unbeliever . . . and gives the desire and power to refuse the wrong and choose the right, a thing which the law was never able to do." This is supported by the words of Scripture. "For God has done what the law, weakened by the flesh, could not do . . . in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom. 8:3, 4). This section of this book on deliverance deals with the very essence of the Christian life. Apart from the indwelling presence and complete control of the Spirit there is no deliverance from the controlling power of

sin. But through the Spirit victory is assured. Paul comes right to the heart of the matter when he says, "If we live [were born again] by the Spirit, by the Spirit let us also walk." This becomes the clinching statement in this practical section of the epistle. Remember, he began by asking the question, "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" All that he has said between these two revealing statements shows that we live the Christian life by faith—the same way we began to live it when we received new life through the Spirit.

The practical aspect of this for the church is found in the words of Kenneth Wuest. "He ran the world 2,500 years before the Mosaic law was enacted. He can run it again without it. He does not need the help of legalistic teachers and preachers in the church who think they are helping him control this world by imposing law on grace. Indeed, it is the general ignorance and lack of recognition of the ministry of the Holy Spirit that is responsible for the tendency in the church of adding law to grace." We must not minimize but rather magnify the work of the Holy Spirit. The fruit of the Spirit fully meets the demands of the law.

C. Maintain It Through Loving Service. 6:1-10

How we look at other people's errors and sins is an index of our spiritual life. The spiritually minded person does not engage in a censorious attitude but considers himself that, but for the grace of God, he might have done the same thing. We should then help to lift the brother who has been overtaken in a fault. This help is only helpful when the Holy Spirit is in full control. This loving service reaches into the material needs. We are instructed here and elsewhere in the Word of God to support those who minister to us in spiritual matters. The law of sowing and reaping applies to the material and the spiritual side of life. A person who is led of the Spirit will be looking for opportunity to do good to men in need and will give special attention to the brotherhood to see that there is no one in want. This attitude of loving care and service grows out of the work of the Spirit and is not a product of the law.

Summary of the Epistle. 6:11-18

We began by saying that the key word is found in 1:4—"deliver"—and the intent of this letter was to show them and us how we can be delivered from the flesh, the world, and the law or legalism. The summary verse to the entire argument that Paul brings is based on theological premises argued in this treatise as well as

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verified by the personal experience of the apostle. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul is saying, The law never gave this kind of deliverance to me—neither was it ever intended that it should. The test is if you are a "new creation" born of the Spirit and living daily by the Spirit's power.

"The Galatian danger confronts every church, and it is astounding how cleverly Satan succeeds in leading people into legalism in the name of a higher spirituality. . . . The legalist deals in the external, and therefore, the obvious; our care should be to prevent the internal invasion of little evils that damage the soul. The myopic legalist is incapable of discerning the line between forbidden territory and the area of God's will. He so misunderstands the 'No Trespassing' signs on the border of forbidden territory that he transfers them to the region of innocent things, allowed in the divine will, and then spends his time straining out gnats in the fine-meshed cloth of his own definition of righteousness. . . . It is amazing how callous and cruel they can be where there is a call for kindness, sympathy, and understanding, and how keenly they can feel any disagreement with their manufactured code of prohibited peccadilloes."³

We are all interested in holiness. Sometimes we may go about trying to get it in our personal and corporate lives in ways that are questionable. "Much of the world's religion is an external thing, whitewashed on a sepulcher that is full of dead men's bones and all uncleanness. Thousands regard religion as a terrible necessity. . . . Their duties are doled out. Some of them followed a rigorous regimen of imposed righteousness. They are ethical ritualists, going through the motions of outward obedience when their hearts are elsewhere. It is to be feared that the holiness ranks have sometimes been invaded by both rude and refined legalism in the name of superior spirituality. Men professing the highest state of grace often become legalistic detectives engaged in a microscopic search for harmless bacteria, and when they find them, they are magnified many times by the legalistic microscope until they look like devouring monsters. . . . While some have tried to broaden the narrow gate of the kingdom in order that anyone might take the world with him through it, others have placed barbed wire entanglements before the gate and made demands that God never made upon those who would enter. . . . When holiness reigns in the heart and goes forth in queenly beauty in the life, men are attracted. But when anyone undertakes to produce a home-made holiness out of a few dry sticks and dyed rags of legalism, it becomes a scarecrow that drives people from the vicinity of the ugly thing, falsely labeled 'holiness.'"⁴

With Paul we desire the true thing—not the counterfeit! This is why he wrote the Book of Galatians. This is why we should study it and apply its truth!

1. Lehman Strauss, *Galatians and Ephesians*.

2. Norman Harrison, *His Side Versus Our Side*.

3. J. Paul Taylor, *Holiness the Finished Foundation*.

4. *Ibid.*

The Dutch Avoid Christmas Confusion

Christmas is meant to be a time of confession, as people around the world observe the birthday of Christ. Often, though, there is little acknowledgment of Christian belief, but rather a lot of confusion.

The Dutch seem to have solved this problem by separating the pompous show from the solemn event. They celebrate the birth of St. Nikolaas—who was born in the fourth century—on Dec. 6, by putting on a truly gala affair. The main feature is Sint Nikolaas riding a white horse, accompanied by his servant Zwarte Piet, who carries a big bag as a warning to naughty children, and distributes candies to the good ones. At night when the parade is over and the bands have marched by, members of the family exchange gifts and recite humorous poems that they have versified about each other.

This merry-making occasion is in contrast to the day set aside less than three weeks later for the observance of the birth of Christ. On this day there is no racket or clamor, and no presents are exchanged. The day takes on an aura of the Christmas spirit as the community as a whole reverently observes this blessed event.

Hence the birthday of St. Nikolaas and that of our Saviour are both commemorated in a manner appropriate to each, thus ending the confusion that results from intertwining the two happenings.—Adapted from a meditation by Peter J. Dyck in the MCC *European Newsletter*.

December's Priests and Levites

*And so we make our annual pilgrimage
From altars of Thanksgiving
to lights of Christmastide,
And in our hurry to our family feasts
We see the wounded world,
but pass by on the other side.*

—Helen Good Brenneman

Prayer Requests

Pray that Marjory Yoder, teacher at Hokkaido International School, may be sensitive to the Spirit's leading in her contacts at school and with Japanese friends.

Pray for a small group of working girls in Sapporo, Japan, who meet monthly, that through activities and discussion a desire for Christian life and growth will be present.

Pray for this Japanese broadcast listener: "The more I think about faith, the more it seems to elude my grasp. I want to start from the beginning. Please help me."

"Love Me with All Your Heart"

By I. Merle Good

"Love me with all of your heart!"

That's actually what He meant.

Here's how it happened. Call me Pete. There were seven of us together and I say, "I'm going fishing." And they say, "We're going too." So we go—all night. All night and no fish. Great night, let me tell you. So toward dawn we near the shore and see someone standing on the beach. Stranger. "Any fish, boys?" He calls.

We feel a bit foolish—seven men and no fish. The stranger suggests that we try the other side of the boat. So we try. And you never saw the beginning or end of such a catch! The nets almost break as we pull them. Then one of the men says, "It's the Lord."

Cold shock. I grab my tunic, jump into the water, and swim to shore, a bare three hundred feet away. Somehow I feel all wet.

A fire is burning on the beach. Smell the fried fish. And there's the bread. He asks for more fish. I go and pull the net ashore. We count 153 large fish! And the nets didn't break.

"Breakfast is ready." We eat in silence. We're sure we know it's Him—but if it isn't . . . none dares to ask. And when we finish eating, and He speaks, we're sure of it.

His eyes are sad as He turns to me, voice soft and almost far away, words slow but sharp as razor ice. "Do you love me more than these?"

I think Him cruel, and yet I know the truth. I turn my head. Control yourself, I tell myself. Control yourself.

Let me explain. The day before His death He told us all of us would desert Him. I objected, "I will never desert you, even though the others do." And then He turned to me with these sad words, "Before morning comes you'll three times deny me."

You see, for years and years we've looked for a leader to bring back our nationhood. Our land has been trampled and exploited. The Assyrians took Samaria and the northern tribes hundreds of years ago. Later, Jerusalem fell to Babylon. And then the Greeks occupied our land, the Egyptians, the Persians, the Syrians, and now these crazy Romans. We want to be a people all of our own, a nation of Jews. We've

looked for the Messiah for so many years.

And this fellow seemed so promising. The miracles, the parables, the healings and resurrections, the transfiguration. And then the entry into Jerusalem as a King. And now when I said I'd die for Him, He says I'll desert Him too.

Well, it happened as He said. I tried to defend Him. I even sliced one of the servants who came to capture Him so hard that his ear fell off. But that was wrong. He healed it back in place and told me to put away my sword. I followed them and entered in the lower courtyard. And as the trial progressed a maid came by and said, "This man was with the Nazarene." I turned to her with a cold stare. "I don't know what you're talking about." Later someone else claimed my speech sounded a bit Galilee-ishy; I denied it again. Then a relative of that servant who had lost his ear walked up—"Didn't I see you in that garden?" I swore and feigned a rage. I never knew the man, I told them. I never knew the man.

It all turned out so cruel; it cut me through; I wept. I saw Him twice since He had hung there dying; twice I kept silence. And now He stands here on the beach—"Do you love me more than these?"

It hurts. "Lord, you know I love you." Three times He asks and three times I answer, just as three times I denied Him. I'd said though the others desert I wouldn't. And then I'd excelled in letting everyone in that courtyard know that I didn't love Him.

Each time I answer He says, "Feed my lambs" or "Feed my sheep." For as we fished all night and now He feeds us, so we must fish and feed. Fish to feed and feed to fish.

The Lord's questions penetrate so deep. In restlessness I turn and see another. "Lord, what about him? *What about him?*" What about all the people who follow God for what they get out of Him; or the people who follow God to find a pathway out of things that they must face; or those who put God in a box, feed this in and expect to pull that out, all the while saying, "Function, God, function!" or the guys that build an empire of Me-ism around themselves so that their god is merely an extension of their own selfishness. Lord, what about these?

Again that sad look. "What is that to you? Follow me." And what He really meant was I should love Him with all of my heart.

I. Merle Good is a Mennonite writer and college student.

The Crowning Act of Stewardship

By Paul Erb

Including in one's last will and testament bequests for religious and charitable uses has been called "the crowning act of stewardship." If it is, then many lives of Christian stewardship go uncrowned. It is still the exception rather than the rule for Christian people to leave any part of their estates to the work of the church. Many church members conscientiously give a tenth or more of their income to the Lord, but in writing their wills directing the distribution of their capital accumulations, they leave the Lord out entirely.

It seems to be taken for granted, even among Christian people, that when a man dies, the property he has accumulated should be divided among his children or other relatives. So ingrained is this idea, that many parents would feel guilty in willing their property away from their children; and many sons and daughters would feel cheated if the estate of their parents was not theirs to divide.

Why is this tradition so strong in our society, including our Christian circles? It probably reflects an economy of scarcity, in which a man's family sorely needed what their father had been able to scratch together. In those days life was shorter, and a man's sons began their struggle for a living about the time their father died. The family legacy was a practical necessity in an agricultural setting in which a father hoped to leave a farm to each of his children.

Now it is not wrong to provide for one's own. A younger man ought to have a will which, in case of his early death, permits his wife and children to carry on. It is right to make a fair, sensible, and adequate provision for loved ones in accordance with their needs.

Their needs! Aye, there's the rub! For something has happened to us here in America during the last half century. The average span of life has increased about twenty years, and most of us now exceed the Biblical threescore years and ten. Families are getting smaller, and most children are born in the first decade of marriage. So if a man lives to be eighty, as many of us do, at the time of his death his children may average fifty. By that time most of them will have achieved a success of their own in our affluent society, and scarcely need help from their parents. So why should an estate be left to them?

In fact, as things are now, the greatest period of need in a person's life is while he is getting an education and getting started in his life's vocation. Many parents feel that this is the time to give their children help, if they are able to do so. Why encumber them with help later on that they do not need, and that they may not be able to use in a Christian way?

Most of us feel that we should accumulate enough property to take care of us in old age. That is less necessary than it used to be before Social Security and Medicare. But savings still have their place. An independent old age is probably happier, and one ought to leave enough for a modest funeral and tombstone.

But beyond that one ought to direct his resources to the most Christian uses, and not leave his charities to his heirs. One can give away his estate before he dies, either by outright capital gifts or, if he needs the income, by gift annuities. There is more pleasure and satisfaction in seeing one's money at work building character and saving souls, healing bodies and feeding the hungry, than in clipping coupons and adding to the pile.

And what one does hold on to should be divided through the writing of a will—not just to leave it to our children, but to bequeath some part of it, at least, to religious causes. A tenth should be a minimum; the larger the proportion, the better. The will of a Christian is an opportunity to give witness to a Christian faith, to what that faith does to his sense of values. Through his will a Christian may express his gratitude for God's gifts to him, and give tangible form to his sense of stewardship. What shall be the confusion of that steward who in his final accounting can only say, "Part of what you gave I lived up, and the rest I left to my children"?

Probably the largest untapped resource for the support of the program of the church is our estates. When it becomes as usual for us to make capital gifts through our annuities and wills as it is every week to bring tithes and offering from our income, a new day will have come in church financing. The potentialities here are hard to estimate.

To give to the work of the Lord through our wills is a way to lay up treasure in heaven, to give our money an immortal quality, to put what God has given us beyond the reach of moth and rust. And only thus may we bring a lifetime of stewardship to full completion. A man who has not written a will, and made the church a beneficiary, is not ready to die; he has some unfinished business with God.

Paralyzed

The church is finding herself paralyzed by this sinister American disease called materialism. Surely the words of Jesus apply to us today. "Unto whomsoever much is given, of him shall be much required."—H. Raymond Charles, of Eastern Mennonite Mission Board.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I cannot help making a few comments on the article, "Much Needed Modesty," by Ray Brubaker.

I agree with most of it, except the first part about women working, especially wives. My wife has worked in a shop for 12 years where most of the workers have only a vague idea of the Bible. At different times, the Bible was brought into their conversation and because my wife knows different Bible verses she quoted several. By doing this, different women have started to read their Bible, which had gathered dust, to see if what she quoted was true.

I believe if children are raised properly then once they are old enough they can work almost anywhere and be a witness of our Saviour. By the way, two of our boys have served two years in Pax service. Both are now married. One is a schoolteacher and the other is at a state university studying to be an MD. They stated recently that if we would not have helped them through college, they would not be where they are today. It would not have been possible for our boys to attain a college education if my wife had not worked.

When you want to catch fish, you don't put a rain barrel in your backyard, but you go where the fish are. Most of us like to do our fishing in our own backyard.—Paul Gerber, Walnut Creek, Ohio.

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I too am one that looks forward to every issue of the *Gospel Herald*. Naturally I cannot agree with everything that is printed. However, I want to thank our brother editor for the timely article on "Much Needed Modesty," by Ray Brubaker, in the Nov. 8 issue. The writer has the Scriptures on his side and no apology is needed. I cannot understand how anyone can read I Cor. 11:1-16 and then OK that which the Scriptures speak against. I wonder why our editor went outside the church to find an article of this nature. Is there no minister in the church willing to raise his voice against this evil? We have had some frank writings from liberal-minded men within the church. Why not have some frank writings from those that are conservative men? If these truths stood fifteen years or more ago, they will stand today if they are voiced. God bless Bro. Brubaker for his courage. God bless our brother editor for choosing an article like this.—Irvin G. Gehman, Barto, Pa.

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The statement of the Lancaster Conference Bishop Board on the divorce and remarriage issue seems to categorize the position of a remarried person as a sin which is unpardonable. I question whether this is a realistic or Christian interpretation of the Scriptures.

A position statement of this nature does not reflect the loving acceptance of sinners which traditional interpretation of the Bible suggests is a pattern of life for Christians.—R. Wayne Clemens, Souderton, Pa.

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Many times I am made to rejoice in doctrinal truths presented in the *Gospel Herald*, but not so often do we hear the truth so clearly set forth as was done by Bro. Brubaker in the Nov. 8 issue. Our reply to Bro. Brubaker's "Much Needed Modesty" should make us all think and pray and take our Bibles and look up these references, read and reread to see where we as a church have failed in compromising and forsaking our former beliefs.

In II Thess. 2:3 Paul gives strong advice: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." Are we living in those times? Are we prepared to meet our God? "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).—Noah Steekly, Milverton, Ont.

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Goshen College

Names New GC Buildings

Paul Mininger, president of Goshen College, has announced that the Mennonite Board of Education has approved names for the two new buildings on the campus.

The \$1,000,000 library, presently under construction, a gift by Mr. and Mrs. Harold C. Good late last year, will be named in their honor. It will be known as the Harold and Wilma Good Library.

Orie O. Miller Hall

The new \$390,000 residence hall on the east campus has been named in honor of Orie O. Miller. The hall has accommodations for 132 upperclass women.

It is fitting that Orie O. Miller Hall stand next to Clayton Kratz Hall. Both men were members of Mennonite Central Committee's overseas relief unit—organized to give relief aid to victims of the Russian civil war in the fall of 1920. Only by an abrupt change of circumstances was Kratz arrested on suspicion of being a spy, and never seen again.

Service to Higher Education

His contributions to the higher education arm of the church have been impressive. Early in his life he served as principal of the school of business at Goshen College.

Since 1920 he has been a member of the Mennonite Board of Education, for which he served as financial officer for more than 30 years and on the executive committee for more than 25. At the recent meeting of the Board he was elected honorary member after some 45 years of continuous service on the Board.

In naming the building President Mininger said, "Goshen College, in thinking of a name for the hall, wanted one which would exemplify Christian dedication, service, and commitment, characterizing the same qualities that motivated Clayton Kratz. The college is satisfied that the life of Orie O. Miller well demonstrates these qualities."

New Library at Goshen

Structural steel is being erected for the four-story Harold and Wilma Good Library on the campus of Goshen College.

The building will contain slightly more than 35,000 square feet on four floors (one floor completely underground). In the steel-frame building there will be shelf space for 160,000 volumes, accommodations for 432 readers, an art gallery, classroom, and faculty offices when completed and ready for occupancy in the fall of 1967.

The building, however, has been designed to accommodate 250,000 volumes and 600 readers.



Library under construction at Goshen College

CHURCH NEWS

A Congregation Mourns Its Leader

By Frank C. Peters

Part II

(Report of Mennonite Delegation to Soviet Union)

Moscow—Jacob Zhidkov is dead. He died on Thursday, Oct. 27, at the age of 81. For many years he was the leader of the Baptists in Russia and he made several visits to America. A number of our Mennonite leaders in America will remember him well.

It was a sorrowful sight to behold. We were to be introduced to the church that evening and when it was announced to the congregation that their revered leader and brother was dead, sobbing was heard everywhere. The mourning became louder and louder until it seemed that the brethren would be forced to do something. It was a spontaneous outburst of a grief which knew no suppression.

Some of us had not known this father of the faith. The stories they tell of him are such that we felt most disappointed that we had not met him. During the years after he returned from Siberia and prison, he led the Baptist people through many crises. His approach was direct and humble, and he relied on God with a childlike faith. His staid and firm leadership will be greatly missed among the Christians of Russia.

It was a rather strange occasion—with death on one hand and our welcoming on the other. The two notes seemed so discordant and the poor people had to fluctuate between them. When a speaker mentioned Bro. Zhidkov, the congregation broke out in mourning and when our fellowship was mentioned, they rejoiced. Perhaps that is really what life is all about—going through the valley of tears where we draw the waters of rejoicing.

Several brethren gave greetings and Dr. John Williams, vice-president of the Baptist World Alliance, spoke to them of the church. He emphasized that the gates of hell could not prevail against the church. In Christ, victory had come to the redeemed and nothing could actually effectively thwart such a victory. The congregation gave audible assent throughout the service.

The choir in the Moscow church is of the finest. The leader is an accomplished musician who directs a group of trained singers who seem to love to sing. There are recordings of this excellent group of singers. The soloist is a former opera singer who accepted Christ and now sings for Him.

The church with its membership of 5,000

has six services during the week. There are three services on Sunday. The choir sings at all of them. This means that the singers come to church every evening but Monday. On Friday is practice. They sing five times or more at every meeting, which always lasts more than two hours.

During the week one sees more women in the service since the meeting begins at six and men who work just cannot make it. There are also younger people. The aisle is filled with people who stand for more than two hours. Some are at least 75 and it makes one uncomfortable to see them standing so long.

It was interesting to note that greetings really mean something to these people. At home greetings are archaic and at best they must be endured as obsolete expressions which have a way of hanging on. Here the people see in the greeting an expression of oneness with Christian people all over the world.

After the meeting we made our way through the crowd to see if someone would speak to us in German. We hoped to hear a familiar Mennonite name among the many Russian people. However, we were disappointed and wondered how the Lord would lead from here.

Deadline Approaching

All persons hoping to attend the Eighth Mennonite World Conference sessions in Amsterdam next July 23-30 are encouraged to register just as soon as possible with the MWC Secretariat, 3003 Benham Ave., Elkhart, Ind., in order that proper housing reservations can be made in the Netherlands. While every effort will be made to find housing for late registrants, the initial deadline for registrations was set at Dec. 1. Housing is very scarce in Europe, especially during the tourist season, and particularly in popular Amsterdam. Our Dutch brethren report that persons not having reservations should not count on finding beds anywhere in Amsterdam next summer.

All travel arrangements should be made with the Menno Travel Service office in Akron, Pa., or one of its branches, or with an MCC office.

A limited supply of the *Lordship of Christ*, the papers and sermons and discussions of the 1962 Conference, is available at \$1.00 from the office of the Secretariat, 3003 Benham Ave., Elkhart. They are recommended for background study particularly to those who are planning to go to Amsterdam next summer.—MWC Secretariat.

Flights for World Conference

By Howard Raid

Four charter flight dates to the Mennonite World Conference at Amsterdam have been confirmed. You can now plan your economical charter flight travel for the following dates with the confidence that MCC has booked the planes. All you need to do now is fill them up. The flight dates are as follows:

- (1) July 17, leaving New York, returning to New York, July 31.
- (2) July 19, leaving New York, returning from Amsterdam, Aug. 26. This is almost six weeks.
- (3) July 19, leaving New York, returning to New York, Aug. 11.
- (4) June 27, leaving New York, returning to New York, July 30.

The Mennonite Central Committee is providing this service at the request of the church conferences and organizations. These charters, however, must be filled if they are to materialize. If they are not filled, other means of transportation will have to be secured.

Your application and an initial payment of \$50 should be made as soon as possible. The second payment is due Jan. 10, at which time additional funds have been requested by the airlines. The final payment is due April 13.

The total price is being set at \$295. After the flight has been completed, the funds remaining will be allocated equally among all of those who participated in the flight. So it is possible that this cost will be brought down to a somewhat smaller amount.

In order for the Mennonite Central Committee to provide this service to you, two things are required in addition to the payment. First, charter members must return on the same charter. Second, when a deposit is made, the Civil Aeronautics Board requires a membership list from your own congregation. This may be in your yearbook or your annual report, but your name should be listed as a member.

MCC is happy to be able to provide this service in order to provide a more economical way of traveling to the Eighth Mennonite World Conference.

Arrangement can be made to tie in with the regular tours that have been scheduled in conjunction with the World Conference, or your own special tour can be made up.

Missionary of the Week



Mary Ellen Shoup, Los Angeles, Calif., began service in Algeria the middle of September as a missionary-teacher. After applying for official assignment as a teacher, she was assigned to teach English in a high school in Bourfarik, not far from Algiers, and began teaching on Oct. 3.

A veteran of a number of years' overseas relief work in France following World War II, Mary Ellen is the daughter of the late Mr. and Mrs. Harry E. Shoup.

Society Council Meets

"God's Word for a new age is a primary challenge confronting Christians in the twentieth century," says Dr. John H. McCombe of the American Bible Society.

To make the Word available in language that people understand, in a format that causes people to want it, and at a price they can afford is the American Bible Society's first objective.

At the annual meeting of the Society's Advisory Council held in New York on Nov. 14-16, 1966, representatives of more than 70 denominations and agencies were reminded of the significant work done by the American Bible Society during the past 150 years. Outweighing accomplishments of the past is the size of the challenge ahead.

A recent Bible Society survey to assess the worldwide need for the Scriptures showed that

- only one out of eight Christians in the world owns a New Testament;
- only 50 percent of Christian families

- have a Bible;
- most new literates have no access to God's Word;
- there is a serious shortage of Scriptures throughout the world.

In Latin America it is estimated that 30 million copies of the Word are available to 230 million people. In other words, 200 million Latin Americans have no portion of God's Word.

The Bible is available in 80 African languages, but no part of the Bible is yet translated into 400 languages and dialects on that continent.

Nine Mennonites representing mission boards and the women's missionary auxiliaries were present to hear 1965 highlighted by officers and staff of the American Bible Society.

During 1965, 54 million copies of the Scriptures were distributed at home and abroad. The Bible was offered to 80,000 international students studying in United States colleges and universities in their mother tongue.

In 1950 the 750 millionth copy of the Bible produced by the American Bible Society came off the press.

In the short space of 20 years, translation has expanded from 150 languages to more than 500 languages in 150 countries. In addition, the Society gives counsel and help to others, such as Wycliffe Bible Translators. Institutes for persons working on translations overseas are being held periodically in various countries. The Eighth Translators' Institute was held in Kenya during 1965 with Dr. Eugene Nida participating.

The Society has long given special service to the blind by making available the Bible in Braille and through recordings. In 1965, 30 percent of the 400,000 blind people in the United States were reached with Scripture portions.

A new frontier for the Bible Society is recognition of the new openness on the part of the Roman Catholic Church toward the translation and distribution of the Bible in the vernacular. This promises to open up vast new opportunities for the Word of God.

The American Bible Society Board of Managers is concerned that churches' share in operating funds has declined in recent years. In 1965 the churches gave about 20 percent of all operating funds. The goal is to raise this to above 50 percent. The total Bible Society budget for 1967 is \$7.1 million.

The average per member giving to the Bible Society from Mennonite churches in 1965 amounted to 25 cents per member.

The American Bible Society is closely linked with missions overseas in translating, producing, and distributing the Bible. Mennonite missions are involved in translating the Bible in the Congo and in the Argentine Chaco. In July, 1966, the Society's

board approved publishing the Gospel of Mark in Toba. This work was carried out by missionary Albert Buckwalter of Mennonite Board of Missions. In the Congo missionary James Bertsche is translating the Old Testament into Gipepe.—Wilbert R. Shenk.

MCC-Mission Workers' Retreat

The ninth annual Europe and North Africa MCC-Mission Retreat shifted setting from the Biengenberg in the hills of Switzerland to the Centre Familial on the heights of Algiers in Algeria.

For 95 missionaries and MCC workers scattered in 13 countries (Algeria, Austria, Belgium, England, France, Germany, Greece, Holland, Italy, Luxembourg, Morocco, Switzerland, and Yugoslavia), this opportunity to gather together Oct. 19-24 to study the Word, to discuss, and to fellowship was one of the year's highlights and a time of renewal.

To see old friends, to make new ones, to really be able to sing again were some of the special dividends which always accompany these retreats. This year there were some additional dividends. For many retreaters, this was their first glimpse of non-Western Islamic culture. A busload used the opportunity to visit the MCC-CCSA work in Algeria. Additional dividends came in our being able to share with our fellow workers something of our "adopted land" and our work and problems here.

"Life Together" was the theme. In introducing it Peter J. Dyck, MCC director for Europe and North Africa, spoke of three aspects of a Christian's life: (1) his personal relationship to Christ; (2) his relationship within the brotherhood; and (3) his concern in the social realm.

"The first and last have been emphasized most from Mennonite pulpits in America the last decades," said Dyck. "That may be one reason why so many volunteers find themselves in MCC who seem quite sure about their relationship to Christ, who are equally sure that God called them into service abroad, but who seem not so sure about their role in a unit. Some are quite obviously ill-prepared for life together in the confines of a team, be it MCC or mission. We are going to spend four days studying this second aspect together."—Marian Hostettler.

• • •

The Earl Schwartzentruber family, Bragado, Argentina, was involved in an automobile accident on Nov. 20. A daughter, Donita, suffered a broken collar bone and head injuries and their son, David, minor concussion and shock.

There will be an SBS Superintendents' Workshop at the Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666, Feb. 3-5, 1967. The workshop will begin Friday evening at 7:30 and end Sunday noon.

The workshop will cover four areas:

1. The Forward Look in Summer Bible School.
2. Staff Recruitment.
3. Practical Problems.
4. The Place of Summer Bible School in the Total Teaching Ministry.

The registration fee of \$16.00 per person includes meals and lodging. The workshop is open to the first 100 superintendents and assistants that register. Reservations should be sent to Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666, or phone (412) 423-2056. Your pastor has a registration form.

Daniel S. Lapp was ordained minister Dec. 4 to serve the Sunnyside Mennonite Church, Lancaster, Pa. Clayton Keener officiated. James M. Shank preached the ordination message. Bro. Lapp's address is: R. 1, Box 423A, Paradise, Pa. 17562. Phone: 717 442-4575.

Nevin Beachy, Greenwood, Del., became administrator of the Hudson Memorial Nursing Home, El Dorado, Ark., Nov. 30.

The telephone number of Albert Slabach, Baltic, Ohio, has been changed to: 852-2216.

Harry G. Brackbill, Malvern, Pa., well-known Mennonite lay leader, died Dec. 7. Obituary will follow.

New members by baptism: Four at Belvoir, Swift Run, Va.

Mr. and Mrs. Mahlon S. Weaver, Goshen, Ind., celebrated their sixtieth wedding anniversary on Nov. 20 with open house at the Yellow Creek Church cabin. They were married Nov. 24, 1906.

Mr. and Mrs. Cleo N. Steiner, Sterling, Ill., celebrated their fiftieth wedding anniversary with open house on Dec. 4. They were married Dec. 3, 1916.

James Shank was ordained bishop of the Lancaster, Pa., bishop district Nov. 20. David Thomas, conference moderator officiated, assisted by H. Raymond Charles and D. Stoner Krady. J. Paul Graybill preached the ordination sermon.

Correction: In the Dec. 6 issue of Gospel Herald James Burkholder's article, "Board of Education Meets at Goshen," states that Hesston's enrollment is up 10 percent. It should be 22 percent.

Leslie Maust, Bay Port, Mich., is the first recipient of a scholarship offered by Church World Service to returning overseas workers who complete assignments with merit.

Mennonite Central Committee loaned Maust to a Church World Service project in Indonesia for three years—1963-66. He is studying tropical agriculture at Cornell University, Ithaca, N.Y.

During November Mr. and Mrs. Jake Friesen, MCC workers in Canton, Miss., distributed 651 clothing kits to four- to six-year-old children in Bolivar County.

Each kit contained a pair of shoes, socks, and a sweater or sweat shirt for preschool children who could not attend Head Start because they lacked necessary clothing, particularly shoes.

Mennonite Christian Service Fellowship of India, an inter-Mennonite body, sponsored a youth camp at Chandwa, Bihar, this fall.

The MCSFI contributed toward the expense, and Bihar Mennonite Church youth raised the balance.

More than 60 youth attended from the Bihar Mennonite, United Missionary, and Brethren in Christ churches. Daniel Subba, a Nepalese pastor, was the main speaker. He talked on the theme, "Let no man despise thy youth, but be thou an example. . . ." In the testimony service the last evening two young men committed their lives to Christ, and a number of others requested the group to pray for them that they may give a clear Christian witness in their home community and school situations.

Don't miss MBI's "Christmas as It Happened," soon to be heard on 456 stations in the United States and Canada. Watch for local announcements of time and station.

One hundred and eleven students are studying at Nazareth, Ethiopia, Bible Academy this year, eleven more than last year. The Academy is serving the larger Mennonite brotherhood in Africa, with two students each from Somalia and Tanzania and four Sudanese refugees.

Ten volunteers serving in a Washington, D.C., VS unit serve in a hospital service and share in the activities and outreach of the local Mennonite churches. Robert Wert is unit leader, following Melvin Reitz, who is now pastor of Peabody Street Mennonite Church. Betty Siegrist is youth worker.

Lewis Leaman, an Eastern Board VS-er, received special recognition from the general director of the hospital he serves in at Birmingham, Ala., for establishing a well-organized filing system in the administrative office. He has now been appointed as unit manager on several of the floors in the new psychiatric wing of the hospital.

The Council of Mission Board Secretaries (COMBS) has issued a mimeographed brochure, "Giving with Understanding." Naming no agencies to support or to avoid supporting, the brochure attempts to give

guidelines for evaluating appeals for contributions. The goal: that Mennonites may give intelligently for missions. A copy of the brochure may be obtained by writing: Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Carl Yoder, former Mennonite Central Committee doctor in Vietnam, and Harold Kooker, formerly in Vietnam with International Voluntary Service, share firsthand experiences in the suffering of Vietnamese people on the Mennonite Hour, Dec. 18. Previously Willard Krabill, MD, Atlee Beech, first director of Vietnam Christian Service, and James and Everett Metzler had spoken.

On the same broadcasts David Augsburg-er spoke on "The Christian—The Universal Man"; "The Christian—The Disarmed Man"; "The Christian—The Sacrificial Man."

Mennonite Broadcast's Spanish recording studios in Puerto Rico are being used to record and copy programs prepared by Rev. Efrain Santiago, evangelist associate with the Billy Graham Association. Santiago is directing the island-wide campaign to be held in Puerto Rico during Holy Week, 1967.

Guido Comba, former treasurer of the Waldensian Church in Italy and helpful to Mennonite Central Committee relief workers in Italy following World War II, died in Rome on Oct. 22. He was 73.

Floyd and Alyce Sieber returned to Argentina on Nov. 23 after being on furlough for two years in the United States. From 1948 to 1964 Siebers served in Argentina as missionaries under the Mennonite Board of Missions, Elkhart, Ind. During his furlough Sieber was pastor of the Pleasant View congregation at Freeport, Ill. The Siebers have three children: Wanda, 20; James, 19; and John, 12.

Abiriba-Akahaba Joint Hospital in Abiriba, Nigeria, is receiving 50 beds from the Emmanuel Hospital of Portland, Ore. The Abiriba Hospital is administered for the East Nigerian government and the local community by Mennonite Board of Missions, Elkhart, Ind. The cost of shipping the beds to Nigeria was \$1,500, half raised by Lawrence Eby, MD, and the other half borne by the Abiriba Hospital. Eby served his internship at Emmanuel Hospital and served on the staff at Abiriba as an overseas mission associate.

Martha Bender, RN, reports that in the first nine months of 1966 Abiriba, Nigeria, hospital had 230 major and 486 minor operations, 2,153 inpatients and 12,898 seen in regular clinic, 10,653 in infant welfare clinic, and 2,566 in antenatal clinic. The first step toward a midwifery school is construction of a girls' dormitory. More than 500 babies were delivered at Abiriba this year, most by midwives. Included were 23 pairs of twins, a set of triplets, and a pair of Siamese twins.

Juan Neufeld, 53, a Paraguay travel agent, is recovering from a cornea transplant to his left eye the last week of November in Goshen, Ind.

C. L. Graber, Goshen, Ind., heard of Neufeld's plight when he was in South America recently on a business trip. He urged Neufeld to come to Goshen and consult with a close friend, Dana O. Troyer, a physician and eye specialist.

Aspen Valley Hospital, Aspen, Colo., has just opened a new wing at a cost of \$329,000 raised through government grants and community contributions. The hospital is operated for the community by the Menonite Board of Missions, Elkhart, Ind. The new wing provides a kitchen, laundry, large storage area, boiler room, maintenance shop, and 14 additional beds. The additional beds bring the total number of beds to 31. The total facility is valued at more than \$800,000. A helicopter landing site has also been constructed at the hospital, as a community project, the only one located near a hospital in Colorado.

Mrs. Naomi Stoltzfus Mayo, director of nursing at the Aspen, Colo., Valley Hospital, recently terminated her services there. Samuel Janzen, executive director of the hospital, commented that she contributed much toward the development of the hospital.

The Ramos Mejia, Argentina, Mennonite church held recently visited three churches and the seminary in Montevideo, Uruguay. They gave two programs and participated in a baptismal service and a youth meeting. The 16 members are directed by Rone Assef.

Lee Kanagy, beginning work at Furano, Japan, reports that the Furano Christian Center opened Oct. 30 with students and parents using all available seats. . . . English classes began Oct. 31. . . . Enrollment: 42.

New addresses: Dr. and Mrs. James Snider, formerly medical missionaries in Somanya, Ghana: 1603 Third Street N.E., Rochester, Minn. **Mennie Kanagy**, former missionary to India: Rich Mobile Home Court, Lot # 1, R.R. 2, New Castle, Pa. 16101.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Ronald and Beatrice (Bowman), West Montrose, Ont., second son, Gary Lee, Nov. 19, 1966.

Fries, John S. and Margaret (Yoder), Sarasota, Fla., second son, Theodore Paul, Nov. 27, 1966.

Hooley, Richard J. and Lavera (Troyer), Middlebury, Ind., third child, second son, Allen Wayne, Nov. 19, 1966.

Kilmer, Wayne and Peggy, North Lawrence, Ohio, second child, first son, Kenneth Allen, Oct. 7, 1966.

Kurtz, Chester and Catherine (Good), Nairobi, Kenya, third child, first son, Eric Allen, Nov. 29, 1966.

Kurtz, Enos and Nettie (Shetler), Hartville, Ohio, fifth child, third daughter, Lisa Marie, Nov. 25, 1966.

Leach, William and Linda (Kutzi), Wauseon, Ohio, first child, Matthew Dale, Nov. 23, 1966.

Mellinger, Glen and Fannie (Kanagy), Bird in Hand, Pa., third son, Duane Eugene, Nov. 23, 1966.

Miller, Joseph, Jr., and Phyllis (Hahn), Mishawaka, Ind., second daughter, Sheila Ann, Oct. 25, 1966.

Miller, Levi S. and Fern (Stutzman), Middlebury, Ind., third child, second daughter, Linda Irene, Nov. 24, 1966.

Schmidt, Kenneth and Phyllis (Egli), Rocky Ford, Colo., fourth child, third daughter, Susan June, Nov. 26, 1966.

Steele, Paul and Kathryn (Erb), Zurich, Ont., first child, Cameron Paul, Nov. 25, 1966.

Steiner, Palmer and Joan (Kauffman), Apple Creek, Ohio, fifth child, third son, Brent Edward, Sept. 27, 1966.

Stutzman, Leon and Esther (Swartz), Turner, Mich., fifth child, third son, Benjamin Scott, Nov. 10, 1966.

Troyer, Adin and Ester (Yoder), Plain City, Ohio, Darlene Dawn, born Aug. 15, 1966; received for adoption, Nov. 18, 1966.

Wyse, Don and Joyce (Miller), Columbus, Ohio, third child, first daughter, Jill Elaine, Nov. 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Gascho—Lefever.—Alfred Gascho, Ingolstadt (Germany) cong., and Lois Grace Lefever, Lancaster, Pa., Mellinger cong., by Amos W. Weaver and Harry S. Lefever, Nov. 23, 1966.

Hershberger—Hershberger.—Levi Hershberger, Goshen, Ind., Salem cong., and Vida Hershberger, Berlin (Ohio) cong., by Jency Hershberger, son of the groom, assisted by Paul Hummel, Nov. 19, 1966.

Hurst—Hess.—Walter E. Hurst, Lititz, Pa., Erb's cong., and Shirley E. Hess, Elizabethtown (Pa.) cong., by H. Howard Witmer, Nov. 26, 1966.

Lee—Smoker.—Roland William Lee and Maryann Smoker, both of Newport News, Va., Providence cong., by Wilbur H. Smoker, father of the bride, Nov. 19, 1966.

McDorman—Stalter.—Hershel McDorman, Dayton, Va., Rawley Springs cong., and Mildred Stalter, Stuarts Draft (Va.) cong., by Paul Barnhart, Nov. 24, 1966.

Miller—Yoder.—Leon Ray Miller, Wellman (Iowa) cong., and Mary Beth Yoder, Kalona, Iowa, East Union cong., by J. John J. Miller, Nov. 26, 1966.

Riehl—Stoltzfus.—Elmer Riehl, Kinzers, Pa., Church of the Brethren, and Barbara Ann Stoltzfus, Quarryville, Pa., Maple Grove cong., by Aaron F. Stoltzfus, Oct. 22, 1966.

Shank—Rahn.—Philip M. Shank, Ephrata, Pa., Scottdale (Pa.) cong., and Carol J. Rahn, Galt, Ont., United Church of Canada, by Fred Roberts, Nov. 25, 1966.

Smoker—Stoltzfus.—Daniel Smoker, Gordonville, Pa., and Lydia Stoltzfus, Peach Bottom, Pa., both of Bart cong., by Titus Kauffman, Sept. 3, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Herschel, son of Samuel S. and Elizabeth (Stemen) Brenneman, was born near Delphos, Ohio, Sept. 2, 1888; died Nov. 14, 1966; aged 78 y. 2 m. 12 d. On Feb. 22, 1917, he was married to Edna Rebecca Good, who died March 30, 1919. This union was blessed with one son. On April 24, 1926, he was married to Mary G. Good, who died July 10, 1957. To this union three daughters were born. On Oct. 12, 1958, he was married to Nettie Miller, who survives. Also surviving are one son (Carroll), 3 daughters (Jeanette—Mrs. Clair Gossard, Joan—Mrs. Joe Thoman, and Charlotte), 3 stepdaughters (Gladys Marie—Mrs. Clyde Gerber, Dorothy—Mrs. Albert Mast, and Mary—Mrs. Willard Umstead), one stepson (Robert), 11 grandchildren, 9 stepgrandchildren, 4 great-grandchildren, and one brother (Ira). Funeral services were in charge of Walter Smeltzer; interment in Pike Cemetery.

Chandler, Lillie (Desper), was born in Augusta Co., Va., Sept. 3, 1888; died at King's Daughters Hospital, Staunton, Va., Sept. 20, 1966; aged 77 y. 10 m. 17 d. She was married to James W. Chandler, who preceded her in death. Surviving are 6 children (Stobert A., William F., Mrs. Earl Desper, Mrs. Anna Lee Fitzgerald, Mrs. C. E. Elick, and Mrs. W. H. Hicks), 2 brothers (Ervin and Wilson), and 3 sisters (Mrs. Cornelia Brooks, Mrs. Betty Danner, and Mrs. Myrtle Brown). She was a member of the Staunton Church. Funeral services were held at the White Hill Church of the Brethren, Sept. 23, with Paul L. Kratz and Paul R. Barnhart officiating.

Delp, Mary (nee Lapp), was born Dec. 2, 1878; died Nov. 14, 1966; aged 87 y. 11 m. 12 d. She was married to Abram K. Delp, who preceded her in death in August, 1939. Surviving are 2 daughters, 2 sons, 9 grandchildren, and 24 great-grandchildren. One son and one daughter also preceded her in death. She was a member of the Plains Church. Funeral services were held at the Eastern Mennonite Home, Nov. 16; interment in Plains Cemetery.

Derstine, Susan R., daughter of Daniel A. and Catherine (Roth) Landes, was born in Montgomery Co., Pa., Feb. 9, 1878; died at her residence, Nov. 22, 1966; aged 88 y. 9 m. 13 d. She was married to Abraham Z. Derstine, who died Aug. 1, 1942. Surviving are 4 stepsons (Rufus D., Elwood D., Rowland D., and Abram D.), 31 stepgrandchildren, one sister (Sallie), and 2 brothers (Daniel R. and Elias R.). She was a member of the Franconia Church, where funeral services were held Nov. 26, with Leroy Godshall and Curtis Bergey officiating.

Kandel, William J., son of Joseph A. and Mary (Weaver) Kandel, was born in Holmes County, Ohio, Jan. 4, 1886; died at his home in Berlin, Ohio, Nov. 30, 1966; aged 80 y. 10 m. 26 d. On March 31, 1907, he was married to Lucinda Hochstetler, who died April 5, 1961. Surviving are 8 sons (Daniel, Joseph, Walter, John, Roman, Vernon, Eli, and Paul), 3 daughters (Mary—Mrs. Levi Weaver, Susan—Mrs. David Speelman, and Alta), 2 sisters (Mrs. Susan Weaver and Mrs. William Miller), 6 half sisters (Mrs. Mary Miller, and Mrs. Roy Muller, Mrs. Lizzie Miller, Mrs. Iva Sampsel, Mrs. Ada Harmon, and Mrs. Sevilla Sampsel), 56 grandchildren, and 30 great-grandchildren. One son, 3 sisters, one half brother, and one half sister preceded him in death. He was a member of the Berlin Church, where funeral services were held Dec. 2, with Paul Hummel in charge.

Nolt, Joseph H., son of the late Aaron and Elizabeth (Hoover) Nolt, was born at Voganville, Pa., Jan. 31, 1889; died at Mt. Joy, Pa., Sept. 4, 1966; aged 77 y. 7 m. 3 d. On Nov. 21,

1912, he was married to Nettie L. Martin, who died Dec. 31, 1956. Surviving are 3 sons (Harry M., Amos M., and Aldus M.), one brother (Jacob), one sister (Katie—Mrs. John Zimmerman), 13 grandchildren, and 2 great-grandchildren. He was a member of the Groffdale Frame Church, where funeral services were held Sept. 7, with Samuel Martin, Luke Good, Joseph Weaver, and Jerry Senseng officiating.

Richard Sarah Evelyn, daughter of Jacob and Anna Graber, was born near Sterling, Ohio, Dec. 15, 1903; died at the Akron (Ohio) General Hospital, Nov. 8, 1966, following a fall from which she was critically injured and never regained consciousness; aged 62 y., 10 m., 23 d. On March 18, 1924, she was married to Joseph Richard, who preceded her in death two years ago. Surviving are 8 children (Helen—Mrs. Chester Steiner, Elmer, Anna—Mrs. John Gehman, Ruth—Mrs. Wilford Steiner, Mary—Mrs. Marvin Hilty, Martha—Mrs. Charles Steiner, Joseph, Jr., and Paul), 31 grandchildren, 4 brothers (Edward, Christ, Jacob, and Eli), and 3 sisters (Anna—Mrs. Louis Weitrach, Mrs. Mary Latimer, and Katie—Mrs. Fred Graser). One brother (Alvin) preceded her in death. She was a member of the Pleasant Hill Church, where funeral services were held Nov. 11, in charge of Stanford Mumaw.

Rittenhouse, Mary M., daughter of Isaiah and Kate (Chamner) Lapp, was born at Landale, Pa.; Feb. 11, 1903; died at Grand View Hospital, Sellersville, Pa., Nov. 27, 1966; aged 63 y., 9 m., 16 d. On June 3, 1925, she was married to Harvey B. Rittenhouse, who survives. Also surviving are 2 sons (Henry L. and Lester L.), one daughter (Mary L.), 7 grandchildren, and 2 brothers (John E. and I. Wilbur). She was a member of the Franconia Church, where funeral services were held Nov. 30, with Leroy Godshall and Curtis Bergey officiating.

Schmucker, Eleanor, daughter of Christian and Anna (Krabill) Conrad, was born near Louisville, Ohio, Oct. 4, 1881; died at the home of her daughter, Nov. 20, 1966; aged 85 y., 1 m., 16 d. On Sept. 14, 1915, she was married to Noah Schmucker, who preceded her in death July 18, 1959. She is survived by one daughter (Eileen), 2 sons (Myron and Merlin), 2 sisters (Laura—Mrs. Levi Linder and Ada—Mrs. Homer Graber), 18 grandchildren, and 5 great-grandchildren. One son, one daughter, 4 sisters, and 3 brothers preceded her in death. She was a member of the Beech Church, where funeral services were held Nov. 23, in charge of O. N. Johns and Wayne North.

Troyer, Jerry E., son of Jacob and Elizabeth (Troyer) Troyer, was born in Indiana; died at the Lancaster (Pa.) General Hospital; aged 63 y. He was married to Mabel Neuhauser, who survives. Also surviving are 2 daughters (Sara Ellen—Mrs. Jesse Riehl and Jean Lois—Mrs. Amos Zook, Jr.), one son (John Jerry), one foster daughter (Mrs. James Harker), 5 grandchildren, and 5 brothers and sisters (Mary—Mrs. Lee Niffenegger, Oliver, Levi, Mada—Mrs. Jacob Stoltzfus, and Velma—Mrs. Walter Dusinger). He was a member of the Ridgeview Church, Gordonville, Pa., where funeral services were held, with Elam Lantz and Herman Glick officiating.

Zehr, Magdalena O., daughter of Joseph S. and Hanna (Wagler) Overholt, was born in Montgomery, Ind., Nov. 6, 1904; died at her home in Pierrepont Manor, N.Y., July 3, 1966; aged 61 y., 7 m., 27 d. On April 12, 1925, she was married to Harold Zehr, who survives. Also surviving are 3 sons (Duane, Abram, and Kenneth), one daughter (Oletta—Mrs. Virgil Miller), 6 sisters (Fanny—Mrs. Jonathan King, Mary—Mrs. John King, Delilah—Mrs. Martin Sommers, Cathrine—Mrs. Enos Wagler, Nancy—Mrs. David Detwiler, and Amanda—Mrs. Roman Miller), 3 brothers (William, Joseph, and John), and 9 grandchildren. She was a member of the Woodville Church where funeral services were held July 6, with Andrew Gingerich officiating.

The Mecklenburg Presbytery of the Presbyterian Church, U.S., adopted a report of the Christian Action Committee urging member churches to observe simple funeral practices with closed, covered caskets, a few flower arrangements, and a brief service based on Scripture.

Graham McChesney, chairman of the committee, estimated that only 10 percent of the approximately 110 churches in the presbytery conform to the advice in the report.

Among practices recommended were that no funerals be held on Sunday "except in cases of absolute necessity," that casket furnishings, flowers, and other funeral articles should avoid showiness and "undue expense," and that the church shall provide a Christian flag or a pall to cover the casket, concealing casket construction.

It was suggested further that flowers in the sanctuary may be used "in a fashion similar to a regular service of worship" and that a fitting memorial suggestion will provide people "with an opportunity to express esteem and concern" in lieu of sending large quantities of flowers.

"The service," the report recommended, "should normally be held in a church and the casket should remain closed," and fraternal or civic funeral rites should be conducted separately from the church service.

"Emphasis should be placed upon the readings of the Holy Scripture for the declaration of the Christian hope," the report said, adding that ministers' remarks, if any, should be brief and reflect the same type of "Christian hope."

"This service," it said, "shall ordinarily be held in a building set apart to the worship of God, and conducted by a minister of the Word."

Billy Graham concluded an eight-day crusade in Germany Hall in West Berlin with a final rally before some 15,000 persons, bringing total attendance to 90,000.

A spokesman for the American evangelist reported that a total of 2,749 persons had come forward following the eight rallies to make "decisions for Christ." About half of them were young people.

Canada's first independent, evangelical liberal arts college is scheduled to open in September of 1967, Canada's centennial year. It is being sponsored by a group known as the Association for Higher Education and Evangelism.

Chief promoters are Dr. John Wesley White, a Canadian associate of Billy Graham, and Elmer S. McVety, editor of the *Evangelical Christian*. Among other supporters are several educators and Members of Parliament, both federal and provincial.

A Mormon president? Twenty-five years ago Mormons were concentrated in Utah and in nearby Arizona, Idaho, and southern California. They numbered 850,000. Today the church has a world membership of 2,400,000 and one of the members, Governor George Romney of Michigan, is being talked of as a possible Republican candidate for the White House in 1968. There are eleven Mormons in Congress.

Mormons claim some 12,000 missionaries. All young men and young women must serve two years in full-time missionary work with no salary. All adult Mormons are expected to tithe, and all families are asked to fast two meals each month, donating to the church the money which would have been spent on the meals.

The rector of Trinity Episcopal Church, New York, is the highest paid minister in the U.S. His salary is \$50,000. A handful of Presbyterian and Episcopal churches give their ministers between \$30,000 and \$35,000. Four Southern Baptist churches run to \$25,000. The top among Lutherans and Methodists is \$20,000. Best paying denomination, however, is the Seventh-Day Adventist, where most ordained ministers receive \$9,375 plus housing allowance.

Lutherans in the United States will be encouraged to follow a year-long Bible reading program in 1967 as part of the commemoration of the 450th anniversary of the Reformation.

The Reverend John Kucera, chairman of local observances for the event, said at Lakewood, Ohio, that a 120-page manual offering a variety of program suggestions and resources has been sent to 17,000 Lutheran congregations.

South Dakota's decision to restrict colonies of religious minorities is questioned in the lead article of the pilot issue of a new Midwestern interreligious magazine started in Madison, S. Dak.

The *Great Plains Observer* reported that population expansion and the farmer's cost-price squeeze have pinched South Dakota Hutterite colonies up against a 1955 state law which restricts their expansion. It pointed out that in 1935, a South Dakota legislator studied Hutterite beliefs and drafted the communal corporation act of 1935 to fit their situation. Hundreds of Hutterites who had fled to Canada after World War I began to return to South Dakota. However, in 1955, the state legislature rescinded the act and forbade expansion or creation of new colonies as communal corporation.

We go to "extra" expense at Christmastime to give to our families and friends. Can we do the same for the church?

Is the church included on your Christmas list? The Christmas Sharing Fund is an annual appeal to individuals and families for "plus" giving. The receipts are shared equally by the Mennonite Board of Missions, Mennonite General Conference, and the Mennonite Church Colleges. The amounts received go for expanded services of the agencies.

Christmas Sharing Fund



Enclosed find \$_____ to be shared by:

- Mennonite Board of Missions
- Mennonite General Conference
- Mennonite Church Colleges
(Goshen, Eastern Mennonite, Hesston)

Please mail to:

H. Ernest Bennett

Box 370

Elkhart, Ind. 46514

Name _____

Address _____

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Year End Prayer

I. MERLE GOOD

Lord Jesus,
as the curtains of another year
close behind us,
as the last grains in the sandglass fall
through a moment's tiny opening
in the incessant march of Time—
Show us yourself.

Shine through the glittering of our
holiday decorations
pretense of faith
butter-smooth words;

Speak through the din of
noisy festivities
shopping centers
hectic schedules;

Reach through the thickness of
December darkness
commercialization of holy things
frustrations of living;

Come, Immanuel,
and cleanse our hearts
forgive our sin
transform our lives;

Give us, O Son of God,
calmness amid conflict
faith amid fear
purpose amid paradox.

Christ of Christmas, keep
your perfection before us
your power about us
your presence within us
Today and forever. Amen.



What Answer to Black Power?

By Vincent Harding

"What Answer to Black Power?" asks a sincere and serious question which confronts Mennonite Christians today. It presents clearly and graphically some of the questions our Negro brethren and sisters face in our current American situation. How shall we answer?

I have many friends who are a part of the Black Power movement and I love them deeply. I have many friends who are convinced that revolution is necessary in America because of the tremendous inequalities in the distribution of wealth and power. These friends point to the world around us, they point to the nonwhite world, and they point to the fact that the gap between them and the white northern European-American is actually growing, that the white European-American world is getting wealthier and wealthier all the time while the nonwhite world is getting poorer and poorer.

These friends ask how this can go on, how this can continue. They say, "Don't look at the middle-class Negroes, but look at the Negroes of the ghettos and the slums of Los Angeles, San Francisco, Chicago, Denver, Omaha, New York, Atlanta, and Birmingham. Look at the Negroes in those ghettos and you will see that their condition is worsening rather than getting better."

The poor are getting poorer in relation to the rest of America and their segregation is getting worse. Their schools are becoming more deteriorated and they ask me, "Vincent, what do you think about that?" They ask me in light of the knowledge that I am a Christian of the Anabaptist heritage, who for want of a better name is called "Mennonite." And they ask me, "Vincent, why do you go in that direction when you see the condition of the world around you: the poor in our cities, the poor and underprivileged of the world who have been stepped on by the white, middle-class Christian world? Why do you keep going in the direction you are going?"

Join the Revolution

"You grew up in Harlem, Vincent, without a father. You know what's happening. You grew up on public welfare. You know what it's like. The Mennonites, many of them, would have called your family lazy, shiftless, and without initiative. Why do you associate with them?"

"They are proud people, those Mennonites. They are proud of their background, proud of their status, proud of their reputation for humility, proud of their independence,

proud that they don't need anybody to help them, proud of their history. They are proud, Vincent, and because they are proud they can't feel. Pride is like a great iron shell around them. It is like a great wall between us and them. They can't understand why somebody else might need help all his life because they never needed any. Why do you go in their direction? Why don't you come with us?"

And they say to me and my wife, who graduated from Goshen College, "You need to work with us. You need to work among the dispossessed. This is where you came from and this is where you belong. You belong among the poor because you know what it means to be poor. You know what it's like to be hungry. You know what it's like to live in tenements. You know what it's like to be exploited. You've seen what the police do to black people simply because they are black. And you need to help change that, Vincent. You need to join the revolutionary forces of this nation and this world."

"You need to change this situation, not as the Mennonites say, 'one of these days,' not as the Mennonites say, 'with patience.' You need to change it now, very, very soon and with impatience. You need to bring justice to the people who have been stepped on. You need to bring justice to the people who have been used, who have been used by the white, middle-class world of which your Mennonites are among the foremost members, Vincent."

Brotherhood for Real?

"How can you stay with them when they have participated by their silence and complacency in the exploitation of your people? Yes, your people, Vincent. You go to the Mennonites, and they say, 'brothers,' and they say, 'we're all one in Christ,' but they still say, 'your people,' Vincent, because they know that you are not really brothers. They still say, 'your people, how do your people feel, Brother Harding? What do your people think, Brother Harding? Do they really consider you 'brother' if they are still talking about 'your people'? You need to break, Vincent. You need to break with them because they are not for real."

Then I try to talk to them about the Anabaptist vision. And I try to tell them what caught me when I first read about the Anabaptists and about the tremendous heroism of this persecuted and suffering people. And I tell them the story that came out of Basel and Zurich and Strasbourg and the Palatinate and Baden and all over the Netherlands. And I tell them that these were the things that drew me to the church, that drew me to seek some way of encompassing and living out the Anabaptist

"What Answer to Black Power?" was first given as a talk in the Goshen College Mennonite Church on Oct. 16, 1966. Vincent Harding is on the faculty of Spelman College, Atlanta, Ga., and formerly served as copastor of the Woodlawn Mennonite Church in Chicago.

vision in the midst of a suffering and hopeless world.

And they say, "We understand that, but if these Mennonites really believe in discipleship, aren't they supposed to follow Christ wherever He leads, whatever the cost? Aren't they supposed to be ready to give up all they have to follow Christ? Show us a few who are ready to follow Christ among us, among the poor, the dispossessed, the weak, the exploited. Show us a few of your Mennonite friends who are Anabaptists."

And they say, "Sure, Vince, we've heard about them. We've heard about the brotherhood of the Anabaptist believers, about how they shared all that they had with one another, how they were ready to bear each other's burdens even to the end. Are these Anabaptist brothers of yours ready to bear your burdens? Are they ready to bear the burdens of your black people? Are they ready to follow you with your burdens into the halls of this society in this world? What about that brotherhood of the Anabaptists, Vince? Have you tasted any of it lately?"

"Yes" to Jesus?

And then they say, "We understand the Anabaptists loved their enemies so much that when an enemy was chasing one of them and fell into the water, he went back to rescue his enemy and then his enemy took him to the stake and killed him. Do you say the Anabaptists actually lived like that? What about your Mennonites? We hate them, Vince. We hate their money, we hate their color, we hate their status, we hate their opulence, we hate their pride, and we want to get it. We want to get what they have. Do you think they love us? Do you think they love us so that they will voluntarily give up what they have? We're their enemies, Vince. Do they love us or are they going to call the police and shout, 'Kill the niggers'? Where are the Anabaptists, Vince? Are they just in your books? Why don't you join your books if that's the only place there are any Anabaptists?"

And the last thing they say about the Anabaptists is this: "I thought those Anabaptists were ready to break with the past. I thought that the thing that really struck the world about these Anabaptists was that they were ready to say 'no' to everything in the past, including the church, so that they could say 'yes' to Jesus Christ and to the suffering people of the world. Are there any around like that, Vince? Are any of the Mennonites ready to say 'no' even to their own church in order that they can say 'yes' to Jesus?"

"Or are they tied to all of their buildings and all of their churches and all of their songs and all of their liturgies? Is that what they are tied to? If they are tied to them, Vince, they can't possibly be Anabaptists anymore. If they are tied to their money, houses, families, or color, they can't be Anabaptists, because Anabaptists are ready to cut everything in order to follow Jesus. Do you have any Anabaptists around?"

And they say, "Come with us, for we at least care for the poor and we at least are ready to fight for the poor to the very end. And, Vince, didn't Jesus say, 'Inasmuch as you have done it unto the least of these, you've done it to me'? We've given up everything we have, Vince: our college education, our middle-class black prestige, our reputation, our comfortable homes. We've given up everything we have to come and fight for the poor. What about you? Are you going to stay with those nice white Mennonites, Anabaptists, Christians? Are any of them going to join the fight, Vince? Where do they stand, Vince? Where do they stand?"

. . .

Voluntary Service

From *Life and Work*, the magazine of the Church of Scotland, we quote excerpts from an address by Lady Reading on "Serving Without a Price":

"Voluntary service is to my mind a proud expression of individual duty knowingly accepted, accepted with full understanding of what the burden can be and what the responsibility actually is.

"I like to think of voluntary service as the colored thread that makes a glorious thing of a fabric, the fabric of a nation, and I think that a nation without that thread is a fabric not only not strong enough but not beautiful enough.

"To me voluntary service is very like love—it transcends things. It has been said of love that the measure of love is love without measure, and like love, the measure of voluntary service is voluntary service without measure.

"The ultimate strength of a nation lies not in her trading nor yet in the multitude of her financial transactions. It is not found in her banking operations, nor in the acumen of her leaders. The ultimate strength of a nation lies in the character of the men and women who are that nation; and voluntary service is an integral part of that character."



Armed National Guard troopers with bayonets fixed moved in to disperse a crowd on Chicago's troubled West side last July. Some 3,000 guardsmen were called into the tense area to help police restore relative calm after three nights of violence.

"Off" "On" Witness

It fits our American bent for gadgetry to believe we can turn our Christian witness off or on. We think we can choose the times and places. We act as if witness were a sort of flow, like electricity to a light switch or like water to a tap which can be controlled at will.

We are told to witness more, to put forth additional effort, to let our light shine. I hear Christians depreciating themselves no end for not doing and saying more for Jesus. They feel better when they have gone out on some deliberate attempt to "confront the enemy" with some tracts, some quoted Bible verses, or the blunt question, Are you saved? Then they "witnessed."

Let me suggest that whatever good there may be in an "off" "on" approach to witness, it is much too limited. If we think we are witnessing only when we turn witnessing on, then we are free not to witness when we turn it off. And it is this that makes such witnessing wicked—not the moments of witness but all the rest of the time when we have the switch set at "off."

A second danger in the "off" "on" view is that then we are likely to concentrate on the when and the how of witnessing, on technique. We are apt to calculate our efforts for efficiency. We begin talking in terms of statistics, the number won, and what methods get the best results. Persons are lost sight of in an effort to perfect technique.

Jesus told a simple story. A man fell among thieves. Two skilled religious "technologists" went by. They knew when to turn their witnessing on. This was neither the time nor the place. It would be awfully inefficient to help one wounded man along a road. They were on the way to witness where it would make an impact.

A Samaritan came by. And he was neighbor to him who was hurt. Someday, at the judgment, Christ will tell an ordinary man, "YOU were the Samaritan in my story." And the man will be surprised. Why? Because witnessing is not something you turn on so that you can get a recording of the good deed done. It is rather a way of life that is as natural as eating. And who remembers what he ate on a given day and at a given place? Witnessing is the whole man living out his wholeness so that others can get the benefit of it. And no man can be whole unless Christ has made him whole.

We would do better to help Christians to be total disciples than to perfect for them a kit of religious gadgetry which they can be free to turn off or on at will. Our objective in Christian education is to cooperate with Christ in making men whole.

—Arnold W. Cressman.

The Publican

*Thou Lord of Life,
Let Thy light go before me
And Thy love follow me
So that I may be guarded
From the dangers
I cannot see,
And from the doubts
I cannot surmount.
Help me walk
In your light and love
So that I may never
Desire darkness
To hide a wrong thought
Or stoop to selfish aims.*

Amen.



Mt. Pisgah, Leonard, Mo.

The Mt. Pisgah Mennonite Church, Leonard, Mo., was started sometime in 1869 or 1870. It was located eleven and one-half miles south of Cherry Box, Mo. It was sold and the group built again one-half mile south of Cherry Box. The present membership is 38. Daniel Kauffman is the pastor.

Guarding All the Gates

Ancient Babylon was thought by its inhabitants to be invincible and unconquerable. If the enemy would have attacked where the defense was centered and concentrated, it might well have been. But there was a weak spot, an Achilles' heel. The Euphrates River flowed through the city by means of an opening under the wall. The Medes and Persians diverted the flow of the river and their armies entered the city on the riverbed to the surprise and astonishment of the confident defenders and populace. In spite of the extensive defenses of the gates, the end result was the same; the city was captured.

All of us as individuals and groups have vulnerable spots. In some areas our defenses are stronger than in others. We all attempt to defend ourselves against the onslaughts from without, but what usually happens is that some gates are more heavily guarded than others. And it may be that the enemy will overtake through one of these less heavily guarded gates.

Samson was an excellent example. As a Nazarite he probably never touched strong drink. No drunkard he. Not even a moderate drinker. His defenses here were very strong. But regardless of how strong this gate was, the enemy entered through an unguarded gate and eventually he became a prisoner of the Philistines.

The end result was the same. He was overtaken. Had all the gates been guarded adequately, he would not have fallen victim of the wiles of a seductive woman.

How tragic when so much effort and toil is spent on a few selected areas, but at the same time the enemy is permitted to conquer by default.

There is a lesson here for our conference and congregations, as well as individuals. We must guard all the gates against all the forms the enemy may use to attack. Our forces must be deployed in such a way as to accomplish this.

We can waste ourselves shoring up our defenses against the extreme right and in the process be overwhelmed by the extreme left. By concentrating on the dangers and shortcomings of traditionalism we may be overtaken by license. An overemphasis on overt acts may be pushed to the extent that we become victims of imbalance through the neglect of forming proper attitudes.

We might marshal our forces to guard against intemperance through strong drink and tobacco, and let unguarded and neglected the gate of gluttony and improper use of the body in other ways. We might concentrate on "the all things" to the extent that we neglect the other things that should not be left undone. Matt. 23:23.

We must have a proper perspective—a view of the whole. We must have vision. We must be balanced. We must be alert in all areas. We must guard all the gates.—Elmer S. Yoder in *Missionary Bulletin*.

"Yes, it's a fine thing to have an open mind," said J. B. Phillips, "if it means you're willing to hear both sides of a question, and then make up your mind!"

"But sometimes," continues Phillips, "when people say they like to 'keep an open mind,' they mean something rather different. They mean they want to save themselves the trouble of making a decision or bearing any responsibility which that might bring."

Well said! Too many times the "open mind" slogan simply means indecision, even a lack of desire to decide. A mind, truly open, is not a mind of unconcern. Rather, it is a searching mind. It is a mind ready to decide when the "goods" is produced. It is a mind ready to make a commitment. The fact is, in relation to spiritual truth, Jesus said if you refuse to commit yourself, you will never really know. But if you are ready to commit yourself, you shall know.

Now to Phillips again. "That's why," he says, "the Christian, without meaning to be, is often so infuriating to the man with the open mind. For all his faults and failures, the Christian knows, now he has committed himself, that he is on the right track; while the man with the open mind doesn't really know why he's here or where he's going, or even what life's all about. You can hardly blame him for being so annoyed that his way is the right one, can you?"

"Keep an open mind, never make a decision about Jesus Christ, and you'll never be really sure of anything all your life.

"But once you've made up your mind about Him, you'll be one of the people who know what they are doing, the followers of Jesus Christ."—D.

A Good Suggestion

Phyllis M. Rogers of Grove City, Ohio, writes, "Your readers may be interested to know that, in England, during the last war, it was proposed that all the nation join in silent prayer for peace every day during the striking of Big Ben, at 6:00 p.m. . . .

"This to me was one of those highlights contributing to our finest hour.' I suggest, to all the church, that, with our emphasis on peace, such a movement is urgently needed at this time. All can take part anywhere. I feel, however, it is the most effective when we know we are praying at the same time in one prayer of supplication.

"I imagine most people can remember 12 noon. . . . I hope churches and individuals will join in a moment or two of silent prayer for the Lord's intervention in the misery and inhumanity of war. It seems the Christmas season is an appropriate time to begin."

I like this suggestion. We too often merely talk about our belief in prayer instead of praying.—D.

Make These New Year's Resolutions

Will the new year be a happier experience for you than the preceding twelve months?

The answer will undoubtedly not depend on your success in keeping such good resolutions as "Must lose weight" or "Join more social activities." Human relations experts—psychologists and clergymen—have pinpointed six major ideas in which many people's attitudes need changing.

Make your goals more realistic. Success and failure are not objective, say psychologists; they are highly subjective, highly personal states of mind. In a long study of housewives and businessmen, Dr. Pauline Sears of the University of California found that the ones who felt unsuccessful were those who had set their goals either too high or too low.

According to Dr. David Atkinson of Yale University, being successful involves three needs: (1) the need for idealism, to keep our aims high enough for self-respect; (2) the need for realism, to make our goals conform with life as it is; (3) the need to tolerate frustration, avoiding a feeling of failure by recognizing that "falls are part of the race."

Drs. Atkinson and Sears agree that it is better for most people to lower their sights, at least temporarily: accomplish these aims and then go on to higher, but still realistic, goals.

Master your anxiety. If you worry about everything from paying your bills to threat of nuclear war, you have plenty of company—so much, in fact, that one of the nation's top magazines recently devoted a cover story to "The Anxious Age." Psychiatrists and psychologists have a word—the German term *Angst*—for the feelings of fear, anxiety, and anguish they observe in so many people.

What is the cause—and the solution? According to Dr. Oswald Hoffmann, whose weekly addresses on The Lutheran Hour are heard by 30 million people around the world, the problem comes about because "For many people, God has vanished, and there is no one to take His place. People cannot distinguish right from wrong because a God is not there to provide the standards. People do not even know what makes them men because they have denied the God who made them. Not knowing what to do or what not to do, they fall quite naturally into a restless sea of anxiety, uncertainty, and fear."

To all who feel this way, Dr. Hoffmann has an eloquent answer in a paraphrase of St. Paul (Phil. 4:6, 7: "Cast your care and anxiety upon God, and the peace of God which is beyond our utmost understanding will stand guard over your hearts and minds in Christ Jesus."

Improve your understanding of others. Dr. Kurt Lewin, the famous Iowa University psychologist, advises that we try

to imagine what the other person's duties (or job) require to gain an "inside" view of what he is feeling.

Dr. Neal Cameron, Tufts College psychologist, takes a similar view. He observes that all actions should be balanced or cooperative: for instance, when one person talks, the other listens; when one carries a load, the other opens the door. These are simple examples; more complex kinds of co-operation—between husband and wife, boss and employee—are possible only when we think about the other person's role, and try to help him fulfill it.

Reexamine your attitudes toward criticism. There would be fewer hurt feelings—even, in many instances, fewer hurt careers—if more people viewed criticism as an opportunity rather than a threat.

According to psychologists, when a person criticizes you, it sometimes means that he's taken an active interest in you! In any case, the mature, well-adjusted person will seek to benefit from even unfair criticism—looking for the grain of truth in it and asking himself what he can learn from it—instead of frantically mobilizing his defenses to fight it.

When you are doing the criticizing, remember that your remarks will be better received if you find something to commend first.

Strengthen family ties. Though the resolution to spend more time with the family is a common one, very often it's the quality and not the quantity of time spent together that could stand improvement. An evening of joint TV-watching, with all eyes glued to the screen and conversation limited to monosyllables, hardly fosters togetherness.

Time spent together may be more enjoyable, and family projects may increase in frequency, if you accept family members—and your occasionally negative feelings toward them—realistically. The Lutheran Hour speaker has observed that children often make themselves hard to love. Parents, on the other hand, lay down rules they do not observe—and then react with pain when they are imitated instead of obeyed. Recognizing such common sources of friction can give you a head start toward overcoming them.

Face up to what's bothering you. Guilt feelings are universal; everyone who has a conscience is sorry for something done or left undone. Repressed guilt wreaked havoc thousands of years before Freud described its unhealthy consequences: "When I declared not my sin," said King David, "my body wasted away through my groaning all day long" (Psalm 32:3, RSV).

The first step, as both psychologists and clergymen will tell you, is to bring these uncomfortable feelings out into the open. Admit to yourself, even if to no one else, that

you have fallen painfully short of being the person you'd like to be—then, seek a solution. For many, faith is the answer. In a recent sermon on *The Lutheran Hour*, Dr. Hoffmann told his audience: "If it were not for God, we would have to live with this guilt of ours."

None of these resolutions are easy. But if you tackle even one or two of them, you may find each year a "Happier New Year" than the one that went before.
—*The Cumberland Presbyterian*.

Forgetting—Press On

By Donald E. Yoder

A news story from Atlanta, Ga., tells about an annual custom in one of the Atlanta churches on New Year's Eve. Carefully tended they have a dozen small fires burning at the altar. The two thousand members of this church are handed white slips of paper and a pencil. Then they write down their darkest, innermost thoughts.

After the sermon, each person walks slowly down the aisle to the altar and drops his slip of paper into the fire. The thoughts written on it are those each person wants to get rid of in the new year. The pastor tells the congregation: "Only you and God know what was on that paper. When you put your paper in the fire and watch it burn, it becomes a covenant between you and God. The psychology of it is in seeing the wrong disappear."

It is a unique ceremony. At the beginning of this year let's do something like that—in our minds and imaginations. We can face the things which give us a "burn" and turn them over to God's fires of love and forgiveness and forgetfulness, and let them be destroyed, as if by fire, forever!

Do you have some thoughts and memories you'd like to get rid of? Face them—name them—perhaps write them down, for only God and you to see. What about the jealousy you and I may have; the envy of that person we think gets all the breaks? What about our resentment toward a former friend, a parent, a brother, or sister, or boss, or whomever? What about our fear of being found out because once we did something we should not have done? What about our anxiety that makes us almost sick with worry, and takes the joy out of living? What about our bad habits? Why not deliberately turn these over to God, and take His forgiveness and cleansing? And then believe as the Bible says, "As far as the east is from the west, so far does He remove our transgressions" from Him. If God can do this, He can help us do it too!

Let go of the past. Go into the new day with peace at the center, and courage, and hope. We do not go into the new year alone. Accept the companionship God offers. We do not need to look forward with fear and apprehension, for "God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

Donald E. Yoder is pastor of Trinity Mennonite Church, Glendale, Ariz. Taken from his pastor's letter.

Guard My Tongue

By Merry Mary Yoder

Recently, I knew I'd spend a day with a woman who is known for her sharp tongue. I asked God, "Please help me not to talk about people's faults. . . ." That morning I read Psalm 37 and made it my prayer.

Before we had started on the day's work, several people had been raked over the coals. As the day went by, more and more folks were criticized. "Oh, maybe I shouldn't say this . . .," but she would proceed to say it in great detail.

God did guard my tongue. A few times I tried to defend some of the victims, but mostly I was quiet—maybe too quiet. Several times I walked away to keep from becoming involved, and to ask God's help. During the last few hours of the day no one was talked about. Maybe she was out of wind, or maybe God was helping.

The next morning I was baring my soul to my husband. As I was telling him about the struggles of the previous day, I suddenly realized how critical I was of this lady. Humbly, I asked God to forgive me. All day, whenever I'd think of this lady I would quickly pray: "Dear God, help her see how her tongue can hurt people, and please help me to love her as one of your dear children."

This Is the Day

By Lorie C. Gooding

This is the day that the Lord hath made.

Yesterday is done.

Tomorrow's secrets are undisclosed.

Today is newly begun.

Yesterday's cloud or tomorrow's shadow

shall not dim today's bright sun.

This is the day that the Lord hath made—

He makes them one by one.

If yesterday's hours were wasted in dreaming,
today's can be given employ.

If yesterday's moments were lost to sorrow,
today's can be saved for joy.

This is the day of a new beginning,

the day of a larger creed,

of a stronger hope and a braver faith,
the day of a truer deed.

Yesterday is past change or revision,
tho' we won or we lost in the affray.

Live today well. If there's never tomorrow,
we have made the most of today.

The past and the future alike escape us,
but whether in sunshine or shade,
one day at a time, we have only to live
in the day that the Lord hath made.

Delegation to Soviet Union Report

By Frank C. Peters

On Friday noon, Oct. 28, we were entertained by the Baptists in their headquarters. The Council of the Union of Evangelical Christians-Baptists was present to answer questions which our delegation might ask. After borscht and steak the tables were cleared for discussion.

Bro. Karev, the secretary, gave a comprehensive report of church life in Russia. The Baptist Union is made up of some twenty nationalities of which our Mennonites are one. Some of the Pentecostals who are registered with the government have also entered the Union.

The speaker outlined the liberties which the registered churches now enjoy. There is no law forbidding them to preach, but they may not have Sunday schools, youth meetings, or women's meetings. The registered churches have decided to obey the laws of the land in these matters. They feel that the home is now the place where they must teach their children and rear them in the ways of the Bible. Of late they cannot speak of suffering, for nothing has been put in their way.

Some local congregations for some reason or other are refused registration and accuse the registered churches of compromising with the world. This has disturbed the spirit of unity somewhat and this grieves the Baptist brethren very much. However, their prayer is for unity.

The number of dissenters was reported to be about 15,000. This is but a small fraction of the 500,000 represented in the Union by registration. Some of the leaders of the dissenting group are now in prison and investigations are being carried on by the government.

During May a group came with a petition to Moscow and were arrested in front of the building of the Central Committee of the Communist Party. The Baptist brethren tried to intercede for those apprehended by cabling government offices. As yet the leaders of the dissenters have not been released.

On Oct. 4-6 the Union held a congress in Moscow to which 1,026 delegates came. Of these, 67 were Mennonites. The meeting was the largest of 39 congresses held in the history of the Baptist churches of Russia. At this congress several projects were discussed and decided upon. A revised constitution was adopted which has as its main feature a reformation of the present administrative structure. Historic Baptist doctrines were affirmed.

It was also decided to ask for permission to print 20,000

Bibles and 30,000 hymnals. This would assure the Union that every preacher would have a Bible.

The congress also agreed to work toward the opening of a Bible school. Whether such a school would be a residence school or a correspondence school would be determined by the possibilities which exist. There is, of course, a great need for teachers of the Word. The Lord has given the church some very excellent men through the annexation of Estonia, where the Baptist Church had some well-trained teachers of the Word. Their works have been translated into Russian.

Six students from Russia have already gone abroad to study. We spoke with five who had studied in Baptist schools in England. Each one speaks a fairly good English and three are presently pastoring large Baptist churches in the major cities. The Union hopes to send more men to foreign countries for theological study. Perhaps with time one of these could also be a Mennonite who would study in a Mennonite school.

The USSR government has promised to extend the physical property of the Baptist church in Moscow. Very soon they hope to annex several additional floors to the present rooms and this will permit them to expand their work as well.

As Mennonites we were anxious to hear about our own brethren. The speaker explained that there were two kinds of Mennonites in Russia—the Brethren and the "Church" Mennonites. Approximately 16,000 of the Mennonite Brethren have already joined with the Baptists. These represent about 120 congregations.

The form of baptism practiced by the "Church" Mennonites creates a problem for the Baptists. The speaker asked the general secretary of the World Baptist Alliance, Dr. Josef Nordenhaug, what the Alliance would say if the Baptists would accept these without immersion. Dr. Nordenhaug suggested that the Alliance does not exercise authority over existing Baptist conventions nor does it function as a convention. However, membership in the Alliance is based on adherence to Baptist principles. It seemed rather obvious to us as Mennonites that this meant that no non-immersed members should be taken into the full membership of the Union.

Bro. Karev continued to amplify their position on the Mennonites. Not all, according to him, are born again. Some participate in affairs which they as Baptists would consider to be worldly. However, all Mennonites who are "inclined" toward the Baptists are being registered. This was obviously a reference to the Mennonite Brethren.

Mennonites on the Baptist-Mennonite delegation visit to churches in the Soviet Union were William T. Snyder, executive secretary of MCC; Frank C. Peters, chairman of the Mennonite Brethren Conference; and David P. Neufeld, executive secretary of the Conference of Mennonites in Canada. Previous reports in news section of *Gospel Herald*.

Next year will be the centennial for the Baptist Union in Russia. They plan a large celebration in Tbilisi, the cradle of Baptists in Russia.

Of deep concern to speaker Karev was the unity in the Baptist Church. A special Unity Sunday is observed in October, and this year the churches had agreed to fast as well.

The speaker concluded by giving us a picture of the polity of the Baptist Union. The Council is composed of 25 full members and eight alternate members. There are 46 district conferences, each having a superintendent who visits the churches; all districts relate to the Council in Moscow and participate in its financial support. The revised constitution calls for an election of superintendents by the districts rather than appointment by the Council.

Mennonites from Central Asia

Although our hosts had asked the government office for permission to have us visit Mennonite communities in Asia, it was now clear to us that our tour of Russia would not take us directly to these areas. Consequently, the Baptist brethren had arranged for a number of Mennonite preachers from Central Asia to come to Moscow for a conference with us.

Two brethren arrived early and we met them on Friday night. We noticed them standing somewhat apart observing us intently. Since we had been on the lookout for Mennonite faces for some time and had concluded that all faces here could be Mennonite faces, we hesitated to approach them. Finally one of us left the reception line and shook hands with them. Our hearts leaped with joy, for one was a Martens and the other a Kliever. The next sentence was Low German and their faces just beamed. This was our first contact with Mennonite leaders from Central Asia.

We were hurried away by the others, but when we went to the hall for our coats, we met them again.

One asked whether we knew Rev. Henry Thielman from Clearbrook, B.C., or Peter, his brother.

"Certainly, Peter is a member of the Kitchener church," I replied. "I saw him last Sunday."

He threw his arms around the writer and wept.

Then it was Bro. Martens' turn and again the sincere brother kiss from a fellow Mennonite. The brethren wanted to say something but their emotions kept them speechless.

The next day we saw a number of other Mennonites who had arrived during the night. Larger churches were represented in this delegation. The brethren spoke of the great fellowship which they were enjoying in Central Asia at this time. The churches seem to be flourishing. They have enjoyed a great revival and many of the converts are young people. The preachers are younger men since many of the older brethren are no more.

The church buildings are well used. In one city, Novosibirsk, there are five services on a Sunday and two of these are Mennonite services. This congregation has 14 ministers who preach the Word.

Another minister, Heese by name, asked about his sister in Kitchener. Fortunately we could tell him that she

had been in the service the previous Sunday. Such instances meant much to the brethren.

Four brethren preached in the Baptist services that night. The service was two hours long. I spoke first through an interpreter, then it was D. P. Neufeld's turn. Later Adolf Klapuiks spoke in Russian and Dr. Williams in English, which was again interpreted. It was a real joy to preach to these people, for they literally drink in every word.

The singing reminded us of home. Of course, a number of the hymns were in the minor key and these the older people loved to sing. Many were sung from memory. The younger people were more adept at our kind of music, and the youth choir which sang almost resembled one of our choirs. When a congregational hymn is sung, all people sing. The spirit of these meetings was thrilling.

After the service we were again surrounded by our Mennonites. It seemed that there was so much to say and so little time to say it. In general, however, the brethren seemed in excellent spirits and were so overwhelmed with joy that tears and words mixed freely. After session broke up, I discovered that I had been left behind by the taxis which transported the delegates. One Russian brother was willing to take me to the hotel.

During the day we did a bit of shopping with American currency. We received some coupons as change and we thought these were negotiable as cash. In one department store, Dr. Williams and I stood in line to buy some ice cream. When we were finally served, we offered the coupons in payment. The lady was horrified at this "currency." In the meantime Dr. Williams was munching at his ice cream. Finally, I gave her ten rubles and she ran for change. It seems that these coupons are for tourists only and must be used at tourist centers.

People queue up for almost everything. One queue stretched up the stairs of three floors and led us to a counter selling sweaters. The queue for hats was four abreast the length of the store, which is about the size of Eatons in Winnipeg. People stand in line for hours. Those who are able to do so hire someone to stand in line for them.

Prayer Requests

Pray for the five Christian families in the pioneer Pilot Farm area in Nakashibetsu, Japan, as they meet together regularly and witness to others.

A Japanese broadcast listener writes: "Every day is a meaningless existence for me. Please, teach me."

A broadcast listener from Mexico writes: "Pray for my family. They do not know the Word of God, and do not wish to accept it."

Support in prayer those believers who dare in faith to remain in Israel as living witnesses.

Pray that the Ghanaian church leaders may be Spirit-filled and Spirit-led as they serve their churches.

The Great Heart of God

By Frances Burkey

With our finite understanding and limited human love we cannot comprehend the scope of the love and the grace of God. It is like the vastness of the universe, for that, too, baffles the imagination and leaves us breathless with wonder.

God is seeking, ever seeking companionship with His children. He is constantly making overtures of mercy to them, and yet they so often evade and turn away from Him. A certain writer has said, "The loneliness of God is the dominant note of the Scriptures." It is a new and a touching thought, but we find many evidences of it in the Bible.

In the first book of the Old Testament God is seeking man. He says, "Adam, where art thou?" In the last book of the New Testament He is still seeking man. He says, "Behold, I stand at the door and knock." Between these two books there are many instances of man's indifference and callous attitudes, and yet the great heart of God goes right on making another offer of mercy.

To me, one of the saddest verses in the Bible is Rom. 10:21—"All day long I have stretched forth my hands unto a disobedient and gainsaying people." Although this was addressed to Israel, it applies to other nations as well. Every age has its disobedient and gainsaying people, and God desires to draw all of them into the circle of His love and forgiveness, all day long.

This is not a twenty-four-hour day, nor even a thousand-year day. It is a timeless day, reaching from the dawn of man's creation to the present moment, and as much longer as God wills.

The outstretched hand—what does it mean? It means invitation, pleading, welcome—to the prodigal, the wayward, the unfaithful. Isa. 55:7 tells us what it means: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

It is possible, though, for man to draw upon such great grace too heavily. The gross, gross sin of which the children of Israel were guilty after their miraculous deliverance from bondage in Egypt is an example of this.

Fashioning a golden image from their own trinkets they boldly declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Their hearts were so empty of gratitude to God for all of His mercies that they carelessly flung this terrible falsehood into His holy ear.

Nor was this all that they did. They offered burnt offerings unto the image, and made merry around it, and worshipped it. If Moses had not interceded for them, God would have consumed all of them in His anger, but wishing to honor His faithful servant, He gave the sinning people another chance.

As we follow the course of Israel's history, we find many

occasions on which they were guilty of repeated offenses against God. The prophet Ezekiel tells us of a representative group of them who turned their backs to the temple of the Lord, and faced the east, and worshipped the sun. The prophet Jeremiah tells us that some of them burned incense to the queen of heaven, giving her credit for supplying them with many blessings, and intimating that when they served the Lord they lacked all these.

It is a long, long story of rebellion, retribution, repentance, restoration. When the people repented, they were restored again to God's favor.

To the God of love this disobedience caused great sorrow of heart. The Lord Jesus expressed it also, when He mourned over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In Isa. 30:9, 10, God says, "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say . . . to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."

Is there any similarity between that day and this? Do average Christians search the Scriptures to learn God's will concerning their attitudes, their habits, their mode of attire? Do they not rather pattern their manner of life after the ways of the people around them, who recognize no authority but their own desires? Is not the trend of today as it was in the time described in Judg. 21:25, when "every man did that which was right in his own eyes"?

It is possible to become so engrossed with organizations, systems, commitments, drives, and various lines of study that there is little time for conscious, definite, intimate fellowship with the Lord. These may all be good in themselves, but will not give the Christian his greatest blessing.

It is possible to keep the door closed against the Lord Jesus Christ, while He stands outside, patiently waiting to enter in, and sup with us. When He is invited to come in-side, He provides the feast, and rich it is, indeed.

The more He is honored and magnified, the more sustenances the soul receives for the uncertain days ahead. When we magnify anything, we do not make it greater than it is. We only make it appear greater to ourselves.

When we magnify our Lord, He becomes increasingly greater in our sight, and ever more precious to our souls. He opens unto us the riches of His grace as He walks with us through life.

When He walked with two disciples on the evening of His resurrection day, "he expounded unto them in all the scriptures the things concerning himself." This will He do for us, also, as we seek to cultivate His abiding presence, and feast on His Word, day by day.

Frances E. Burkey is a writer from Tiskilwa, Ill.

CHURCH NEWS

Part IV

Mennonites of Russia

By Frank C. Peters

The Baptists had arranged for a special meeting with Mennonite leaders from the larger Mennonite churches of Central Asia. Both General Conference and Mennonite Brethren were represented.

William Snyder gave an introductory message to the group, which included Baptists from Russia and America. He outlined the purpose of our coming as two-fold: to fellowship with the brethren and to get a better understanding of the work of the church in Russia. He told them that the three Mennonite delegates represented the Mennonites of North America, and that all of them are interested in the welfare of their Russian brethren.

The brethren were asked to give a brief description of the work of their churches so that we might feel the pulse of the Lord's work in Russia. P. Penner of Frunse, an elder of the General Conference church, spoke first and reported that it is now possible to register Mennonite churches separately. This will be a great help for the churches. Four General Conference churches have applied and at least one has been accepted. They have no youth meetings but a large number of young people attend the services.

Jacob Fast, a member of the Council of the All Union of Evangelical Christians-Baptists and a Mennonite Brethren minister from Novosibirsk, is the assistant to the local Russian Baptist leader. Here Baptists and Mennonite Brethren are united in one congregation of 1,500 members. About 200 of these are Mennonite Brethren. The services were begun in 1956 and separate German meetings are also held. During one year this congregation baptized 150 candidates and presently they average around thirty per year. They have a choir of 40 voices.

Fast reported many blessings in the work with the Baptist brethren and seemed most certain that this arrangement would be continued in the future. It is possible for them to hear radio broadcasts from Korea, Monte Carlo, and Quito, especially in the wintertime when there is less interference.

A. Friesen from Karaganda is a lawyer who leads a large church. The congregation began in 1956 with 13 members and less than a year later it had 450 members. In 1958 they baptized 400 people. The brethren who preach are laymen and they still preach that which they remember from childhood. Here, too, there is a very close

relationship between Baptists and Mennonites.

"It is this way," said Pastor Friesen. "We just stammer the Gospel and the Holy Spirit uses it to bring conviction to sinners." There are six services every week, three in German and three in Russian. There is also a very intimate relationship between General Conference Mennonites and Mennonite Brethren. At present the General Conference church has 300 members and the Mennonite Brethren have 800 members. The latter church has 21 ordained ministers.

T. Quiring from Duschambe spoke of many Mennonites worshiping with the Baptist congregation of 700 members. They have separate German services. The Mennonite Brethren pastor, Bro. Quiring, is also the assistant minister of the entire congregation. He also reported an intimate fellowship with General Conference Mennonites who take part in the services and sing in the choir. Some of them also preach. Quiring was accompanied by a teacher by the name of Funk who also spoke briefly.

Johann Martens of Kant spoke of a newly organized church now totaling 705 members, of whom 80 percent are Mennonites. They have eleven ordained ministers. Four services a week are held. All preachers have less than high-school education. Both Russian and German messages are brought on Sunday, two in Russian and one in German. When the suggestion was made that perhaps the Mennonites should have separate services, the Russian brethren said, "Let's stay together; we'll have two German sermons and one Russian." Martens made it clear that there was no thought of separating from the Baptist brethren. "We need each other and we shall stay together," was his comment.

One brother refreshed us with a testimony of his conversion and call to preach. He was saved in 1957 and baptized by the Baptists. During the next year he was elected leader of a small congregation. He won others and baptized 18 that year. Now he is one of the preachers at Kant. He is the nephew of Henry Thielman of Clearbrook, B.C.

The last to speak was an elderly brother, P. Heese, from the General Conference church at Tokmak. This is the first registered General Conference church. It has about 100 members. They do not belong

to the Baptist Union. He reported that their meetings resembled those of previous years.

Now followed a time of questions and answers. One brother reported that there were 16,000 Mennonite Brethren in the Baptist Union and about 4,000 outside the Union. He felt that there were about as many General Conference Mennonites in Russia, bringing the total number to 40,000. Another asked about our missionary program and wanted to know how our candidates were selected and sent forth. How did we select ministers for our churches?

The question of nonresistance was brought up by our Russian Mennonites. Was the church still adhering to this principle? It appeared to us that they were quite eager to hear about it and they seemed to cherish this stand as a mark of our historic New Testament faith. They also wanted to know how we as Mennonite groups felt toward each other and how we fellowshiped with each other in Canada and the United States.

Thus ended the first part of our meeting. Since our room was now to be used for preparations for the funeral, we retired to the next room, a rather small office, for further personal discussions.

The brethren were very much interested in our personal reactions to their fellowship with the Baptists. We made it very clear to them that we had not come to advise them, because we were not in the position to do this. We assured them that the prayers of our brotherhood were with them, but that they would have to decide. On the other hand, we assured them that we understood and supported them.

The Baptists have made every effort to make it possible for our brethren to worship in freedom. Often the arrangement is to have services in both languages—the Russian and the German. Mennonite preachers are greatly in demand as speakers. The relationship between the Baptists and the two Mennonite denominations is very cordial. In certain localities Mennonite Brethren and General Conference Mennonites use the same building and have many things in common.

It was time to go. We sent along a few small gifts, a few German Bibles, a few books, and some small things for their families. We sent warm greetings to the churches. Then we joined in prayer.

The brethren expressed their appreciation for the coming of the Mennonite delegation from America. "When we go back to our churches," they said, "and report that we spoke with the brethren from America, they will be happy. We are again officially in touch with our brethren in America. This is a historical event. You will come again and visit our churches!"

El Salvador Seminar

John Koppenhaver, of Hesston College, has been selected to lead the fourth annual seminar to El Salvador in the summer of 1967.

The seminar will take a group of students from Mennonite and Brethren colleges for an intensive study of El Salvador, leaving from Laredo, Texas, on June 14 and returning



John Koppenhaver

to New Orleans on July 28. The first two weeks are spent in a study of Mexico and Guatemala while the students travel by bus through these two countries en route to El Salvador. All lectures are in English.

Professor Koppenhaver is currently professor of Spanish at Hesston College, Hesston, Kans., He served as a missionary in Argentina from 1948 to 1959.

The seminar is operated by the Council of Mennonite Colleges, an organization of ten Mennonite colleges in the United States and Canada. The program is carried out cooperatively with six Brethren colleges. More information about the seminar is available from any dean in a Mennonite

or Brethren college, or from the Secretary for International Education Services of the Council of Mennonite Colleges, Goshen College, Goshen, Ind.

Hesston Ministers' School

The fifth Annual Inter-Mennonite School for Ministers is scheduled for Feb. 7-10, 1967, with morning sessions to be held at Hesston College and afternoon sessions at Bethel College. A banquet for the ministers and their wives will be held at Hillsboro the evening of Feb. 9.

Three district conferences—the South Central Mennonite, the Western District General Conference Mennonite, and the Southern District Mennonite Brethren—have planned the school in cooperation with Hesston, Bethel, and Tabor colleges. It is designed to serve the constituency west of the Mississippi and the state of Illinois.

J. J. Enz, professor of Old Testament at the Mennonite Biblical Seminary, Elkhart, Ind., will conduct an Old Testament book study each morning and will lecture on the Inter-Testament period and on archaeology in the afternoons.

Werner Kroeker of the Mennonite Brethren Seminary, Fresno, Calif., will discuss "The Role of Preaching" in his morning sessions. Afternoon seminars under Kroeker's guidance will study communications as it relates to ministers.

Wives of the ministers are also invited. A ministers' wives auxiliary, made up of two representatives from each conference, has planned the women's schedule and is taking care of details such as baby-sitting services and refreshments for the daily fellowship period.

Partially overlapping with ministers' week will be the 1966-67 Conrad Gebel Lectures by Melvin Gingerich, archivist at the Mennonite Historical Library, Goshen, the evenings of Feb. 5-8, at the Hesston Mennonite Church. This will give the ministers and their wives the opportunity of hearing Dr. Gingerich. Summarizations of the lectures missed will be presented. The lectures are entitled "The Christian in Revolution."

In 1966 the school for ministers had an attendance of over 100. Several attended from other denominations.

MMAA Meeting

Mutual aid, "adjusted to the needs of the late twentieth century," was launched into new and broader channels of operation at the first fraternal delegate meeting of the Mennonite Mutual Aid Association held Friday, Nov. 11, at the Atlantic Hotel in Chicago.

The association, originally chartered as a nonprofit Pennsylvania corporation, repre-



Mennonite church volunteers in the November, 1966, MCC orientation: (sitting, l to r) David Mullet, Audrey Swartzendruber, Eric Schiller, Jay Daniels. (Standing) Kenneth Swartzendruber, Bonnie Hackel, Marlin Derstine, Frances Schiller.

MCC Orients 16

Sixteen persons (eight from Mennonite churches) attended the ninth and final MCC orientation of 1966 on Nov. 16-29. This brings to 263, a record, the number of volunteers in these schools during any given year.

Jay Daniels, Elida, Ohio, accepted an assignment in West Berlin, Germany. He belongs to the Jefferson Street Mennonite Church in Lima, Ohio.

Marlin Derstine, son of Mr. and Mrs. Abram Derstine, will complete three months of language study before going to the Congo for relief and agricultural work. He is a member of the Souderton Mennonite Church in Souderton, Pa.

Bonnie Hackel, a member of the Light-

house Mennonite Church in East Goshen, Ind., joined information services at MCC headquarters in Akron, Pa.

David Mullet volunteered for service in Brazil. He belongs to Hesston, Kans., Mennonite Church.

Eric and Frances Schiller, Scarborough, Ont., will serve for three years in Tanzania under the Teachers Abroad Program. The Schillers belong to the Warden Avenue Mennonite Church in Scarborough.

Ken and Audrey Swartzendruber of Kalona, Iowa, will assist with community development in Appalachia. Ken is a member of the Wellman Mennonite Church, Wellman, Iowa, and she belongs to the Midland Mennonite Church in Mich.

sents the largest cooperative mutual aid effort in the Mennonite denomination.

"To address this first association meeting is part of a dream fulfilled," said Harold L. Swartzendruber, MMAA secretary and manager. "To have created a Mennonite Mutual Aid Association is in some folks' mind a miracle. Today it is alive and beginning to flex its muscles."

With years of impressive record already behind it (serving more than 30,000 adults and 22,000 children in health services and other related fields) the recent reorganization as a churchwide fraternal society makes possible "creative approaches in helping local congregations to face the other needs of their members and to constructively assist them in meeting this responsibility," Swartzendruber said. "It can meet special needs through catastrophe aid and other special funds."

Board President A. P. Hallman, Akron, Pa., chaired the meeting and extended words of welcome to the 65 delegates and invited guests from the Mennonite (Old), Mennonite Brethren, General Conference, Evangelical Brethren, and Brethren in Christ churches.

"Mutual Aid Among Anabaptists Historically" was presented in an address by Howard Raid, Bluffton College (Ohio) economics professor. Guy F. Hershberger, professor of history and sociology at Goshen College (Ind.), spoke on "The Congregation and Its Need for a Diacunate in a Changing Era."

D. Lowell Nissley, MMAA director of field services, projected "New Frontiers for Congregational Activity" as envisioned under the new "fraternal association" structure. Nissley emphasized that "this newly acquired status must not be an end in itself but a means—a means to meaningful Christian sharing."

"The Biblical Basis for Mutual Aid" was outlined by Richard Yordy, MMAA vice-president, Champaign, Ill. As a brotherhood in Christ, "we are called not only to be members of a forgiven fellowship but also to be committed disciples," Yordy said.

Mennonite Mutual Aid Association is an Indiana fraternal beneficiary association, with head offices located at Goshen, Ind.

Mennonite Graduate Students

The Mennonite Graduate Fellowship has released the program for this year's conference which will be held at Rock Springs Ranch in central Kansas, Dec. 29-31.

Discussing the theme of "God's Action in Contemporary History" will be Gordon Kaufman, professor of theology at Harvard

University; Marvin Harder, professor of political science at Wichita University; John A. Lapp, history professor at Eastern Mennonite College; Roy Just, president of Tabor College; and Harold Vogt, clinical psychologist in Wichita, Kans. Graduate students will present aspects of the topic and lead discussion groups.

Detailed information on the program and the registration form are being sent to Mennonite graduate students whose addresses are available to the committee. This includes most Old Mennonite students. Any interested student who has not received a program by Nov. 28 may receive one by writing Delbert Wiens, 1040 W. Diversey, Chicago, Ill. 60614. Travel grants are available for many otherwise unable to attend.

Broadcasts Buy Equipment

Mennonite Broadcasts, Inc., has purchased the recording equipment of Weaver Audio Studios of Harrisonburg, Va. Included in the arrangement is the lease of studio property located in Park View.

Mennonite Broadcasts, Inc., the mass communications division of Mennonite Board of Missions, produces The Mennonite Hour, Heart to Heart for homemakers, minute broadcasts, and special seasonal programs in English, in addition to a number of broadcasts in other languages. The various English broadcasts are heard over more than 500 radio stations in the U.S. and Canada.

Weaver Audio Studios were begun by Richard Weaver in 1951. He built the first polycylindrical recording room in the area to secure highest quality sound reproduction. Richard Weaver is pastor of the Broad Street Mennonite Church and manager of Weaver Hams, Inc. This new arrangement will give Bro. Weaver more time for pastoral responsibilities.



Weaver Studio Control Room

Missionary of the Week



Ruth L. Sauder began service July 28, 1966, as an Overseas Missions Associate teacher at Pine Grove Academy, Tegucigalpa, Honduras. She will be teaching grades seven through nine. Pine Grove is a school for missionary children.

A member of the East Petersburg congregation, Ruth is the daughter of Amos H. Sauder, Manheim, Pa. She graduated from Eastern Mennonite College in 1966 with a degree in elementary education.

Vietnam Battle

Mr. Phuoc and Mr. Luc, both members of the Mennonite fellowship in Vietnam now working in the Mekong delta, visited Saigon for several days in November. Mr. Phuoc, a bookroom attendant and first baptized member of the Vietnam Mennonite Church, has requested prayer for his spiritual renewal. Because of difficulties with in-laws and other temptations, his faith in Christ has not remained steadfast. He now expects soon to be called to military training.

Both men are heartsick at the destruction they see. Mr. Phuoc serves as interpreter for a USAID doctor at a provincial hospital. He reports that 300-400 civilians come every month for treatment of war injuries. Since this hospital serves more than one third of the province, there must be nearly 1,000 innocent victims a month in this one province alone! The doctor knows one village where 500 persons are maimed and disabled by loss of limb or eye. An increasing number of Vietnamese are saying, "Communism would be better than this—anything would be!"

A neighbor of Mennonite missionaries died at the hands of VC terrorists. He was one of four policemen on pa-

troil when VC dressed in national police uniforms captured and shot them.

"The Christian Warfare" was James Stauffer's morning message Nov. 6 at Gia Dinh Center in Saigon. Each month all members of the Mennonite fellowship come together in a joint meeting. Several persons from the Saigon center confessed faith in Christ. After the meeting, 30 adults and ten children ate a fellowship meal together.

Missionaries praise the Lord that He is meeting the needs of all who look to Him. They are confident that "the very weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds" (II Cor. 10:4, Phillips). They ask for prayer for the triumph of good over evil in the hearts of all who love God; for a testimony of love, both among Christians working together at the mission centers, and in the activities of Vietnam Christian Service workers throughout the country.

MDS Recognized

By John Thiessen

Mennonite Disaster Service operations after the Topeka, Kans., tornado this summer received unequal publicity, and Mennonite amateur radio operators have banded together to found a "Menno-net." These were some of the key observations at two recent MDS meetings.

Compared to MDS's large 1965 year, 1966 has not been as busy except that Kansas had a good workout after the Topeka tornado. Cleanup after this catastrophe triggered national publicity unequalled in the history of MDS. A

Voice of America recording featuring MDS was distributed throughout the world. Most of the cleanup was done by more than 500 men involved at one time during the first week after the twister struck.

A new and interesting development in MDS has been the offer of amateur radio operators to assist in communicating in times of emergency. Of 270,000 ham radio operators in the United States, about 100 are Mennonites, who call their network "Menno-net." A list of their names, addresses, and call numbers has been prepared for the MDS coordinator's office. Their service could be invaluable in communication between stress areas and the coordinating office, besides implementing a huge saving in long-distance calls and getting through when lines are down.

These observations were made at the MDS Oct. 6 sectional meeting in Chicago, and the Nov. 4, 5 Region III meeting in Hesston, Kans.

The brief summary of 1966 MDS activity was given by the coordinator, Delmar Stahly, Akron, Pa. Stahly reported that:

1. Post-Betsy cleanup in New Orleans, La., involved 283 individuals from 16 units in 14 states.

2. The Manitoba, Canada, unit girded itself for a mammoth effort during spring floods in the Red River Valley. MDS helped in preventive operations and prepared for large-scale cleanup. Although a relatively small part of the total capacity was utilized, the unit demonstrated its ability to maintain organized alertness.

3. An April tornado in Tampa and Lakeland, Fla., resulted in unusual activity for Sarasota MDS.

4. Rebuilding in Mississippi and Alabama following a tornado revealed the desire of MDS to help all colors, creeds, and races. In this case homes of both Negro and white were rebuilt.

5. A six-man building team went to Haiti in October in the wake of capricious Hurricane Inez.

6. Several MDS builders have gone to Istanbul and Ankara, Turkey, to join three members of the Church World Service in leadership roles in rebuilding homes for earthquake victims.

One searching question asked at Hesston was: "Do we lose sight of the person behind the broken trees and the debris who is really also in need of personal help?" It was noted that it is somehow easier for workers to clean up debris than to communicate with stricken victims. As important as building physical walls is, it is equally important to break down the barriers to communication, to listen and to talk. Putting a person together again when he is inwardly in pieces is just as important as restoring his house.

It was suggested that both pastors and women should play a larger role in MDS. Pastors could serve as counselors. Women, who have the innate gift of becoming involved with those who suffer, could simply share their tender loving care with the distraught victims of disaster.

The commandment to love demands involvement. Love may mean more listening than picking up. It is the warm heartbeat of concerned Christians which is opening the door far beyond that of only material help.

So far MDS has confined itself more or less to emergencies caused by "acts of God," that is, to nonnatural emergencies, but questions arise whether to get involved in situations not caused by storm or fire, but where a human disaster is taking the toll of lives because of living conditions, such as slums, poverty, and unemployment.

Summing up, one speaker said, "The material of our sermon is in the deeds we do. Faith without works is dead—or prayer without action is blasphemy."



The committee planning the churchwide missions meeting scheduled for June, 1967, at Hesston, Kans., includes (l. to r.): James Hershberger, Hesston, Kans.; H. Eugene Herr, Harper, Kans.; Peter Wiebe, Hesston, Kans.; John Otto, Spencer, Okla.; H. Ernest Bennett, Elkhart, Ind.; and Lewis Strite, Harrisonburg, Va. Three members not present on Nov. 29, when this photo was taken, were: Chester Slagell, Weatherford, Okla.; Vern Miller, Cleveland, Ohio; and E. E. Miller, Goshen, Ind.

Climax in Acts

The Youth Service Committee, Salunga, Pa., produced a 12" long-play album entitled "Climax in Acts" which was released a number of weeks ago. Side one of the album is entitled "Scenes from Acts" and is composed of voice drama and music. Side two, a sort of living memorial, consists of excerpts from the First Youth Congress, which approximately 1,500 youth attended this summer. Youth groups are using the record as a reminder, a study help, and a witness opportunity. The record sells for \$2.45 as long as the supply lasts.

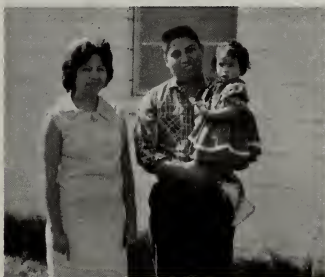
FIELD NOTES

J. C. Wenger spoke in a weekend Bible Conference at the Erismen Church, Mannheim, Pa., in the twenty-fourth delivery of messages based on the 1966 Conrad Grebel Lectures, "God's Word Written."

Change of address: Wallace Jantz from Perryton, Texas, to Emanuel Mennonite Church, Fifth and Harriet, La Junta, Colo. 81050. John M. Yoder from Parnell, Iowa, to c/o Paul E. M. Yoder, North English, Iowa 52316. John Paul Wenger, from Kansas City, Kans., to 2410 West Kellogg Ave., Peoria, Ill. 61604.

Stevanus Gerber, R. I., Millbank, Ont., and Alvin D. Leis, R. I., Wellesley, Ont., were ordained to the ministry Dec. 11, to serve the Mapleview and Crosshill congregations under the Western Ontario Mennonite Conference. Ivan J. Miller was the officiating bishop, assisted by Henry Yantzi and Crist Streicher.

Woodlin and Thalliss Lewis, new members of the Nanih Waiya Mennonite Church at Preston, Miss., she by baptism and he upon confession of faith, on Sunday, Oct. 30. They have already been bringing others along to worship services and are taking an active part in the church program.



Woodlin and Thalliss Lewis, new members of the Nanih Waiya Mennonite Church, Preston, Miss., and daughter Janie.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 2-13
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

General Mission Board meeting Hesston, Kans., June 22-25.
Mennonite World Conference, Amsterdam, Holland, July 23-30.

Mennonite General Conference, Franconia Conference, Aug. 19-24.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

More than 700 youth and adults crowded the final rally of the recent Winchester, Ind., Central Crusade. David Augsburg, Mennonite Hour speaker, spoke during the four-day series sponsored by 25 Friends congregations winding up a year long Evangelism in Depth. Augsburg's booklet, **Won By One**, was used in 800 copies to train personal workers.

New Every-Home-Plan congregations for Gospel Herald are Wooster Mennonite Church, Wooster, Ohio, and Calvary Mennonite Church, Mathis, Texas.

Laurelville Church Center announces a retreat for Church Councils, including pastors, Feb. 17-19, 1967, with Glenn Esch, Columbus, Ohio, as resource leader. Any persons interested should write at once to Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666 or call 412 423-2056.

New members by baptism: Twelve at Lower Deer Creek, Kalona, Iowa; three at Stahl, Johnstown, Pa.; nine at Midway, Columbiana, Ohio; eight at Hicksville, Ohio; two at Rainbow Mennonite Chapel, Shouns, Tenn.

Final services were held at the Mennonite Church in Cumberland, Md., on Christmas Day. Services are now being held in a dwelling house on the plot of ground in suburban LaVale where a new church, made necessary by urban renewal in Cumberland, will be erected in 1967.

Paul Erb, Scottdale, Pa., will teach the course, **Learning to Know the Bible**, at the Christopher Dock Mennonite School, Lansdale, Pa., Jan. 2-6, 1967.

D. Glenn Myers was ordained Dec. 11 to serve as minister at the Nanih Waiya Mennonite Church, Preston, Miss. Raymond Byler, Blountstown, Fla., officiated and Roy Souder, Archbold, Ohio, preached the ordination message.

The Lancaster Area Christian Writers' Fellowship will meet at 1:30 p.m., Sunday, Jan. 15, 1967, at the Mennonite Information Center, Lincoln Highway East. Anyone interested in writing is invited. Those desiring may bring manuscripts for criticism.

Peter Hartman has been temporarily appointed congregational leader of the Lyon Street Mennonite Church, Hannibal, Mo. All correspondence should be addressed to him at 901 Pine.

Milton Vogt wrote from Bihar, India, in November: "Last Sunday at Chetag five adults were received into church fellowship by baptism. About three weeks before the preachers and men of the church had gone to their houses and cast out the

evil spirits by prayer, Scripture reading, and taking the items which they used for spirit worship out of the house."

"God's Action in Contemporary History" is the theme of this year's annual conference of Mennonite Graduate Fellowship. The group will meet at Rock Springs Ranch in central Kansas, Dec. 29-31. Hosts for the affair are the Kansas State University Mennonite Fellowship. Lodging, bedding, and meals will be provided by Rock Springs Ranch, a conference center with excellent facilities. The total cost, including lodging, meals, and registration, is \$12.95.

Mission Mennonite Francaise has purchased a 22-room chateau and other buildings about 30 miles from Paris, France, for use as a home for mentally retarded and a conference and retreat center.

Approximately 50 mentally retarded young men can be cared for from Monday to Friday.

Robert Witmer, General Board missionary, said that the property will be valuable as a conference center. Evangelical groups in the Paris area do not have facilities for retreats, Bible conferences, seminars, and youth outings. Another evangelical group is helping with the purchase.

The John Driver family, living recently at Hesston, Kans., leaves for Uruguay on Jan. 6. John becomes dean of the Evangelical Mennonite Seminary in Montevideo.

The Harvey Graber family, Topeka, Ind., begin a five-year mission term Feb. 2 when they leave for language school in Campinas, Brazil.

A new \$500,000 Froh Community Home in Sturgis, Mich., broke ground late in November. The retirement and nursing home is operated by the Mennonite Board of Missions, Elkhart, Ind. Funds for construction come from a community fund-raising drive and government grants. The new building will house 72 residents and replace the 32-resident home now in operation. The new building is expected to be completed early in 1967. Paul Oswald is superintendent.



Participants in Froh Community Home ground breaking, Nov. 20, 1966, forced inside because of bad weather (from left): Luke Birky, secretary of Health & Welfare, MBMC; Don Norris, Sturgis, mayor; Glen E. Yoder, chairman of board; Lawrence Cherrington, board of directors; Paul Oswald, superintendent.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

This letter overdue. I am writing to tell you how very much I receive from reading the **Gospel Herald**.

My own church paper comes first because of loyalty to Christ and our church. I have been a member of the Neffsville EUB Church for over 50 years. I am 63 years old. Next to **Church and Home**, your paper is the most Christ-like of any paper I receive. I read it from cover to cover. Your editorials are just grand.

Now this is how I receive your paper. It is through the kindness of Mr. David Barnes of Manheim, R.D. 1. He is a faithful member of Hernley's Mennonite Church. After he reads it, he saves it for me. I greatly appreciate what you as a church are doing to point people to our Saviour, and also to feed the hungry and clothe the naked. Every home in your great church should receive your church paper. How much they are missing by not receiving it!—Mrs. Charles R. Hartstine, Lititz, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Elam and Nancy (Graybill), Mifflinburg, Pa., fourth child, third son, Randall Duane, Dec. 1, 1966.

Brubaker, Harold L. and Miriam (Groff), Strasburg, Pa., fifth child, third living son, Harold L., Jr., Aug. 7, 1966.

Herr, Edward and Delia (Leichty), Orrville, Ohio, fourth child, second daughter, Jennifer Louise, Nov. 12, 1966.

Hofer, Sam and Joyce (Eigsti), Morton, Ill., third child, first son, Ross Samuel, Nov. 14, 1966.

Holst, Clarence and Victoria (Zehr), St. Agatha, Ont., eighth child, sixth son, Michael Larry, Nov. 23, 1966.

Kreider, Stanley and Mabel (Wert), Lancaster, Pa., third child, second daughter, Joy Celeste, born May 22, 1966; received for adoption, Nov. 22, 1966.

Lahman, Richard and Betty (Williams), Elkton, Va., first child, Andrew Richard, Sept. 5, 1966.

Lehman, Elton and Phyllis (Schloneger), Mt. Eaton, Ohio, first child, Brenda Lee, Oct. 18, 1966.

Langacher, Jack and Nadine (Richards), Wakarusa, Ind., second son, Jamie Alan, Nov. 22, 1966.

Martin, Arlin D. and Janet (Yoder), Harrisonburg, Va., third child, first son, Bruce Alan, Nov. 29, 1966.

Martin, Nelson E. and Mary (Shertz), Ephrata, Pa., first child, Cynthia June, Sept. 20, 1966.

Miller, David and Barbara (Nisly), Hutchinson, Kans., first child, Donald Jay, July 21, 1966.

Miller, Loren and Marcia (Kaufman), Goshen, Ind., first child, Anthony Drake, Oct. 11, 1966.

Miller, Marlin Dale and Marie (Headings), Hutchinson, Kans., first child, Roger Eugene, Sept. 28, 1966.

Nisly, Daniel and Iva (Burkholder), Harrison, Ark., first child, David Edward, April 8, 1966.

Nisly, Elmer and Cora (Yoder), Hutchinson, Kans., second daughter, Violet Dawn, Sept. 25, 1966.

Nisly, Harley and Emma (Yutz), Hutchinson, Kans., sixth child, fourth daughter, Doris, March 6, 1966.

Nisly, Lester and Edna (Hershberger), Hutchinson, Kans., second child, first daughter, Delores, March 29, 1966.

Nisly, William and Elizabeth (Miller), Hutchinson, Kans., fifth child, second son, Eugene, Sept. 16, 1966.

Ober, Jacob S. and Miriam (Clugston), Conestoga, Pa., fourth child, second son, Dean Lawrence, Nov. 16, 1966.

Risser, Donald E. and June (Christner), Maudsenville, Md., first child, Donald Eugene II, Nov. 18, 1966.

Ross, Richard and Margaret (Bucher), Lima, Ohio, second child, first son, Ronald Lee, Sept. 12, 1966.

Rupp, Don R. and Doris (Wyse), Wauseon, Ohio, sixth child, fourth daughter, Cathy Jean, Oct. 4, 1966.

Showalter, Dr. C. Robert and Charity (Shank), Charlottesville, Va., first child, Claudia Robyn, Nov. 23, 1966.

Showalter, Larry D. and Rhoda (Kniceley), Mt. Freedom, N.J., first child, Eldwin Daniel, Nov. 15, 1966.

Sommers, Roger and Clarajean (Swartzentruber), Amboy, Ind., first child, Christina Michelle, Nov. 17, 1966.

Wiley, Alton and Phoebe (Beachy), Springs, Pa., second child, first son, James Donald.

Wyse, Wayne and Arlene (Riegecker), Archbold, Ohio, fifth child, third son, Tracy Neil, Nov. 7, 1966.

Yoder, Jerry and Rhoda (Yoder), Montezuma, Ga., third child, first daughter, Rosanna, June 28, 1966.

Yoder, S. Glen and Doris (Detrow), Benton, Ind., first child, JoAnn Marie, Nov. 17, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the **Gospel Herald** is given to those not now receiving the **Gospel Herald** if the address is supplied by the officiating minister.

Bergey—Derstine.—Ronald Lee Bergey, Telford, Pa., and Suzanne Derstine, Harleysville, Pa., both of Salford cong., by James Derstine and Willis Miller, Nov. 26, 1966.

Hess—Gochbauer.—Herbert L. Hess, Manheim, Pa., and Ruth Arlene Gochbauer, Lancaster, Pa., both of Hernley cong., by James F. Myer, Dec. 3, 1966.

Homes—Detwiler.—Randall E. Homes, Goshen, Ind., Yellow Creek cong., and Joyce Marie Detwiler, Nappanee, Ind., Yellow Creek Brethren Church, by W. A. Petry, Nov. 12, 1966.

Yoder—Swartzentruber.—Gerald Orval Yoder and Kathryn Elaine Swartzentruber, both of Wellman, Iowa, East Union cong., by Dean Swartzentruber, Dec. 3, 1966.

Yoder—Yoder.—Paul Yoder and Amanda Yoder, both of Montezuma, Ga., A. M. Church, by Jonas Hershberger, Aug. 12, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clymer, Samuel Beysher, son of Samuel and Amanda (Beysher) Clymer, was born at Sellersville, Pa., Jan. 9, 1878; died at the Eastern Mennonite Home, Souderton, Pa., Dec. 4, 1966; aged 88 y. 10 m. 25 d. On Sept. 1, 1900, he was married to Lizzie Detwiler, who died May 25, 1917. Surviving are 2 children (Harold and Anna—Mrs. Howard Derstine), 9 grandchildren, and 19 great-grandchildren. Three daughters pre-

ceded him in death. He was a member of the Blooming Glen Church. Funeral services were held at the Eastern Mennonite Home, Dec. 7, with Marvin Anders and David F. Derstine, Jr., officiating; interment in Blooming Glen Church Cemetery.

Hahn, Calvin, son of Joseph and Susanna (Wenger) Hahn, was born in Madison Twp. (Ind.), Jan. 25, 1886; died at his home Nov. 30, 1966; aged 80 y. 10 m. 5 d. He is survived by one brother (Melvin), one sister (Ida—Mrs. Ira Null), and 16 nieces and nephews. He was a member of the Holdeman Church. Funeral services were held at the Olive Church, Wakarusa, Ind., Dec. 2, with David A. Yoder and David Cressman officiating.

Hershberger, Mattie, daughter of Noah and Caroline (Schrock, Kendall) Troyer, was born in Howard Co., Ind., Feb. 18, 1850; died after an extended illness, Nov. 19, 1966; aged 86 y. 9 m. 1 d. On May 2, 1903, she was married to Noah Hershberger, who died Aug. 30, 1956. Surviving are one daughter (Ruth—Mrs. Clayton Sommers), one son (Marvin), 2 brothers (Dr. George and Emanuel), 4 grandchildren, and 2 great-grandchildren. One son preceded her in death. She was a member of the Howard-Miami Church, where funeral services were held Nov. 21, with Harold Mast officiating; interment in Mast Cemetery.

Hertzler, John M., son of Henry M. and Lafena (Mast) Hertzler, was born in Lancaster Co., Pa., Feb. 26, 1880; died at the Lancaster General Hospital, Nov. 15, 1966; aged 86 y. 8 m. 20 d. On Jan. 24, 1907, he was married to Lena Swartzentruber, who survives. Also surviving are 6 children (Mrs. Grace Stoltzfus, Mabel—Mrs. Christian T. Landes, Linda—Mrs. Wilbur Lapp, Ralph S., Erma—Mrs. E. Frank Stoltzfus, and Cora—Mrs. Samuel Umble) and one brother (David M.). One daughter (Alta) preceded him in death. He was a member of the Conestoga Church, where funeral services were held Nov. 19, with Ira Kurtz and Christian Kurtz officiating.

Hoover, John Maynard, son of William and Emma J. (Shaum) Hoover, was born in Elkhart Co., Ind., July 16, 1900; died unexpectedly Oct. 18, 1966, from a heart attack in Paintsville, Ky., where he had gone for a board of directors meeting of the Rod and Staff Press; aged 66 y. 3 m. 2 d. On June 1, 1922, he was married to Mandella Bachtel, who died Oct. 10, 1948. On Dec. 12, 1949, he was married to Hilde Weiss, who survives. Also surviving are 3 sons (Lowell, Donald, and John), 5 daughters (Edith—Mrs. Galen Johns, Miriam—Mrs. Vernon Bontreger, Arlene—Mrs. Edwin Hershberger, Lucile—Mrs. Menno Chupp, and Ruth), 30 grandchildren, 4 brothers (George, Paul, Lewis, and Warren), and one sister (Mrs. Martha Good). He was a member of the Faith Haven Mennonite Church. Funeral services were held at the Yellow Creek Church, Oct. 21, with Paul Landis officiating.

Landis, Levi B., son of David E. and Susan R. (Bucher) Landis, was born in Bainbridge, Pa., April 26, 1891; died in the Harrisburg Polyclinic Hospital, Oct. 1, 1966; aged 75 y. 5 m. 5 d. Surviving are 3 sisters (Annie B., Ada B., and Mrs. Barbara B. Longenecker) and one brother (Joseph B.). He was a member of God's Church, where funeral services were held Oct. 4, with Russell Baer, Jay Bechtold, and Ira Miller officiating.

Lapp, Leatrice Marie, daughter of Joe C. and Lela (Farless) Conner, was born at Dodson, Mont., Aug. 14, 1923; died at her home in Kalispell, Mont., Nov. 17, 1966; aged 43 y. 3 m. 3 d. On March 12, 1942, she was married to Clarence Lapp, who survives. Also surviving are 2 daughters (Lynda and Lela—Mrs. Garry Toavs), one grandson, her father and stepmother (Mr. and Mrs. Joe Conner), and 2 brothers (James and Royce). Her mother preceded her in death in 1943. She was a member of the Evergreen Alliance Church, where funeral services were held Nov. 21, with M. R. Erdman officiating; interment in Grand Memorial Cemetery.

Lohman, Mae, daughter of George and Anis (Anderson) Voorhees, was born in Carmi, Ill.,

May 23, 1882, died at Peoria, Ill., Dec. 1, 1966; aged 84 y. 5 m. 8 d. On Oct. 15, 1957, she was married to George L. Lohman, who survives. Also surviving are 3 stepchildren (Mrs. Johannah Bouch, Mrs. Ella Swearingen, and Albert). Four sisters and 5 brothers preceded her in death. She was a member of the Ann Street Church. Funeral services were held at the Davison Funeral Home, Dec. 5, with J. J. Hostetler officiating; interment in Parkview Cemetery.

Ramer, Golda, daughter of David and Eva (Loucks) Wenger, was born April 14, 1903; died at her home Nov. 17, 1966; aged 63 y. 7 m. 3 d. On April 20, 1922, she was married to John Ramer, who died Feb. 10, 1966. Surviving are 2 daughters (Nila—Mrs. Donald Flora and Florence—Mrs. Pete Yoder), 3 sons (Roy L., Lewis E., and Carl), 13 grandchildren, and 5 sisters (Mrs. Sam Binkler, Mrs. Oscar Weaver, Mrs. William Miller, Mrs. Florence Schrock, and Mrs. Oma Martin). One brother (Charles) preceded her in death. She was a member of the Yellow Creek Church. Funeral services were held at the Olive Church, Nov. 20, with Mahlon Miller, Paul Hoover, and D. A. Yoder officiating.

Schrock, Lyle Kent, aged 22, died Dec. 7, 1966, when he lost control of the truck he was driving near Columbia, Mo. He was born in Garden City, Mo., and lived in Cass County most of his life. Surviving are a son (Karl Kent), his father (Albert R. Schrock), and one brother (Philip Ray). He was a member of the Sycamore Grove Church, where funeral services were held Dec. 10; interment in Clearfork Cemetery.

Shank, Agnes E., daughter of Henry F. and Maggie (Ebersole) Landis, was born in Whiteside Co., Ill., Jan. 19, 1892; died at the Dixon Public Hospital, Nov. 14, 1966; aged 74 y. 9 m. 26 d. On Jan. 28, 1915, she was married to Ward Shank, who survives. Also surviving are 4 daughters (Wilda—Mrs. Ezra Pfle, Vada—Mrs. Harold Frey, Grace—Mrs. Clifford Witmer, and Goldie—Mrs. Marvin Pfle), 3 sons (Ralph, Raymond, and Wilmer), 2 sisters (Mrs. Bertha Long and Pearl—Mrs. Menno Long), 3 brothers (William, Harry, and Ray), 29 grandchildren, and 4 great-grandchildren. She was preceded in death by 3 sisters and one granddaughter. She was a member of the Science Ridge Church, where funeral services were held Nov. 17, with Edwin J. Stalter, A. C. Good, and Donald Blosser officiating.

Shetler, Rebecca Joy, daughter of Rollin and Sarah (Prinkey) Shetler, of Clare, Mich., was stillborn Dec. 7, 1966. Surviving in addition to her parents are one brother (George), 2 sisters (Bernice and Ruth), and one grandmother (Mrs. Maude Shetler). Graveside services were held Dec. 9.

Swartley, Anna W., daughter of Harvey and Lydia (Wisler) Kratz, was born Feb. 13, 1897; died at the Eastern Mennonite Home, Souderton, Pa., Nov. 4, 1966; aged 69 y. 8 m. 22 d. She was married to Jacob Swartley, who died in 1948. Surviving are 6 children (Edith—Mrs. Harry Clinton, Emma—Mrs. Laaden Hackman, Henry, Miriam—Mrs. Joseph Gaertner, Irene—Mrs. Robert Fry, and Shirley—Mrs. Herman Slozer), 16 grandchildren, 2 great-grandchildren, 5 sisters (Mrs. Raymond Erb, Mrs. Raymond Moyer, Bertha, Mrs. Leon Dyer, and Mrs. Leidy Knechel), and 4 brothers (Amos W., Harvey, Alton W., and Ronald). She was a member of the Souderton Church. Funeral services were held at the Eastern Mennonite Home, Nov. 7, with Marvin Anders and Russell B. Musselman officiating; interment in Souderton Church Cemetery.

Swartz, John S., son of John H. and Mary (Sell) Swartz, was born at Franconia, Pa., March 12, 1892; died at the North Penn Hospital, Lansdale, Pa., Dec. 1, 1966; aged 74 y. 8 m. 19 d. One sister (Susan—Mrs. Harry Souder), one nephew, and 3 nephews. He was a member of the Franconia Church, where funeral services were held Dec. 4, with Leroy Godshall and Curtis Bergey officiating.

Wideman, Allan, son of Jacob G. and Elizabeth (Nighswander) Wideman, born near Stauffville, Ont., Sept. 10, 1895; died at the Western Hospital, Toronto, Ont., Sept. 16, 1966; aged 71 y. 6 d. On Nov. 4, 1919, he was married to Elizabeth Reesor, who survives. Also surviving are 2

daughters (Ruth—Mrs. Cecil Reesor and Anna), one sister (Annie—Mrs. Simeon Reesor), and 5 grandchildren. He was a member of the Reesor Church. Funeral services were held at Wideman's Church, Sept. 19, with Abram Smith and Amsey Martin officiating.

Items and Comments

It is questionable whether governmental action in committing a nation to war will ever again command the same overwhelming majority support as in the past, the president of the Methodist Church of New Zealand said at the denomination's annual conference at Auckland, N.Z.

The Reverend Ashleigh K. Petch said there was an impatience abroad in the world—impatience with war, with colonial domination, with racial and economic injustice, and with the church. In speaking of war he referred to the "unprecedented division of opinion throughout the world, and notably in the United States itself," over the Vietnam struggle, and asked: "Could it be that among an increasingly wide section of mankind impatience with war as a means of settling international disputes in a nuclear age is reaching exasperation point?"

Mr. Petch said the challenge to the church presented by the world's impatience was "devastating." So long as Methodists can wholeheartedly declare unswerving hostility to the liquor traffic, yet not find it possible to be so wholehearted in declaring unswerving hostility to war, he said, "a world impatient for peace is left to draw its own conclusions as to our sense of values."

The only evangelism worthy today, he held, was an evangelism supported by

deeds and eloquent with authority based on the church's character and not on its status.

* * *

The government's action in dealing with health hazards in smoking is a "scandal" according to Senator Robert Kennedy (D., N.Y.). In an interview with David Susskind for use on several TV stations, Senator Kennedy said the tobacco industry's code has not been satisfactory, as evidenced by the recent reports on the ineffectiveness of filters in screening out the dangerous elements in cigarettes.

"And the advertising—out of the ten children's shows in the U.S. that are aimed at young people, five of them have TV advertising cigarettes. There are 5,000 young people starting at the age of 13—5,000 young people who begin smoking every day in the U.S."

"Sen. Kennedy said 1,000,000 children in school now will die prematurely because of smoking cigarettes. He said government should raise as much furor about this danger as it did about the dangers of the automobile. He left the impression that TV and newspapers have soft-pedaled this 'scandal' because they have so much cigarette advertising."

* * *

(Continued on back page)

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A Jewish lay leader suggested in New York that if a common Christian Bible is produced by Catholic and Protestant scholars, any references now in the New Testament blaming Jews for the crucifixion of Christ should be deleted.

If this were done, said Seymour M. Liebowitz, president of the National Federation of Temple Brotherhoods, "it would eliminate a major cause of anti-Semitism and pave the way for a tremendous advance in the ecumenical spirit for improved interfaith understanding in the last third of the twentieth century."

Religion outranks all other interests of Twin Cities' area residents, according to a survey conducted by the *Minneapolis Star's* Metro-Poll.

Thirty-nine percent of all adults interviewed cited religion as the subject which interests them the most, the survey found. This was more than the combined first preferences given to sports, cooking, politics and government, and home decorating.

The more education a person has, the less he tends to place religion in the primary position, the poll found. Thirty-two percent of the college-educated did give religion first preference, compared with nearly half of those (49 percent) who reported little or no formal education.

This is the way the participants indicated their interest in the eleven subject areas: Religion was listed by 84 percent; music, 69 percent; sports, 67 percent; politics and government, 64 percent; international affairs, 62 percent; home decoration, 60 percent; literature, 59 percent; cooking, 58 percent; history, 54 percent; science, 48 percent; and art, 38 percent.

Bishops of the Methodist Church, at a meeting in Chicago, expressed their readiness to meet with representatives of other religious groups to seek ways to most effectively work together for peace in Vietnam.

"Dramatic action is needed to break the present impasse" in Vietnam, the denominations' Council of Bishops declared in a resolution. "This can begin with the households of faith. We acknowledge the great responsibility which surely rests upon the religious communities in all lands with respect to this crisis."

A parallel call for a world convocation of representatives of all religious groups was issued earlier by the Episcopal House of Bishops at their Wheeling, W. Va., meeting. That body urged a "worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions" to search for religious initiatives for peace and the elimination of poverty.

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